

**HARMONY & PARAPHRASE  
OF  
FOUR GOSPELS**

**JAMES MACKNIGHT**

**1756**



A

# H A R M O N Y

OF THE

## F O U R G O S P E L S :

IN WHICH

The Natural Order of each is preserved.

WITH A

P A R A P H R A S E and N O T E S.

By JAMES MACKNIGHT, M. A.  
MINISTER OF MAYBOLE.

*That thou mightest know the certainty of these things wherein thou hast been instructed.* Luke i. 4.

In TWO VOLUMES.

V O L. I.

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L O N D O N :

Printed for the A U T H O R ;

And Sold by A. MILLAR, and D. WILSON and T. DURHAM, in the Strand ; R. and J. DODSLEY, in Pall-Mall ; J. and J. RIVINGTON, in St. Paul's Church-yard ; and J. WARD, in Cornhill, MDCC LVI.





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To the RIGHT HONOURABLE,

HUGH, Earl of MARCHMONT.

MY LORD,

**I**T is the peculiar glory of the Christian Religion, to have this honourable testimony even from its enemies, that the tendency of its doctrines is to enlighten the minds, and of its precepts to reform the manners of men. Since, therefore, by the acknowledgement of all, our Holy Religion is in its nature so beneficial, every good man must be exceedingly grieved to observe, with what open contempt it is treated by some pretenders to learning. At the same time the immoral behaviour of many who call themselves by the name of Christ, is no less real matter of concern to the true friends of religion: because the actions of such persons give too plausible a colour to the arguments, with which the avowed enemies of Revelation endeavour to seduce the ignorant and unstable.

Amidst these corruptions, which are by no means peculiar to the present times, the gospel has never been destitute of the evidence which arises from the high characters and exemplary lives of its votaries. There have always been men eminent for the superiority both of their understanding, and of their station in life, who judg-  
ing

## D E D I C A T I O N.

ing the religion of Jesus worthy of their serious examination, have, upon weighing the evidences by which it is established, found it to be indeed the power and wisdom of God. Hence, in the most important offices of public trust, such great men have not been ashamed of the gospel of Christ : but acknowledging it as the only foundation of their hope, have made it also the rule of their conduct.

When characters of this kind are pointed out by the concurring judgment of the public, any attempt which has the advancement of religion for its end, will naturally look thither for patronage, in hopes of meeting with a favourable reception, and with the aids that are necessary for rendering it useful. This abundantly justifies my inscribing to the Earl of Marchmont a work designed to confirm the evidences of Christianity, to promote the knowledge of its doctrines, and to extend the influence of its precepts. I am, with the greatest respect,

My LORD,

Your Lordship's

Most obedient,

And most humble Servant,

James Macknight.

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T H E

P R E F A C E.

**T**HE following Harmony proceeds upon the supposition that the Evangelists have not neglected the order of time in their gospels, but have generally related every thing according to the true series of the history. The reasons which support this hypothesis are, That we find the sacred writers often affirming the order of their own narrations: That to transpose them in any instance, where they have affirmed their order, would manifestly injure their authority: That in comparing their gospels, the best method of producing a perfect Harmony, is to preserve the thread of their several narrations entire; because seeming contradictions will thus be removed, the whole will be rendered consistent, the credit of the Evangelists as historians will be the better secured, and our faith built upon the most solid foundation. The truth is, the advantages arising from this scheme are so many, that all Christians must wish to see it established. That it is not the common method of harmonising the gospels, ought to prejudice no reader against it, seeing it has been espoused by several eminent writers. And though their scheme has been generally neglected, it was not owing so much to any defect in its evidences; as to their having omitted to propose them. The chief argument urged in behalf of transposing many facts contained in the gospel-history, is, that they have been judged by most people the same because they resemble one another; and that being told in a different order by the several Evangelists, the series and connexion of their narrations must be broken, that their accounts may be brought to agree in point of time. Nevertheless, when it is considered that one transaction may be like another without being the same, there will not appear much strength

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in this argument. Besides, all interpreters acknowledge that there are some particulars in the gospels, which, though like to one another, are undoubtedly different; and therefore, in other instances not yet acknowledged, a similarity may subsist where there is no sameness. This position I think cannot be disputed. Yet as it is one principal foundation of what is here proposed as the true Harmony of the Gospels, it merits an ample illustration. Accordingly care has been taken to explain and confirm it by a large induction of particulars, which the reader will find ranged under the fourth Preliminary Observation.

In this Harmony the order of all the Gospels is inviolably preserved, three passages excepted, wherein the sacred writers have told a few facts out of their order: a liberty which the most accurate historians do not scruple to take on certain occasions. As often as the Gospels treat of the same subject, the whole text of each is given without the alteration of a word; only to every particular sentence, as well as to every particular transaction, is assigned what was judged its proper place with relation to the rest; and where the same thought is expressed by more than one writer, the parallel expressions are set down one after another, in such a manner that they can be compared with ease. Whatever is peculiar in the account which any Evangelist has given of a matter handled by the rest, is sufficiently distinguished. The several texts, though blended together, are all along kept perfectly distinct; and being marked with the historian's name to whom they belong, together with the number of the chapter and verse, the scattered members of each may be joined with such ease and readiness, that no stop needs be made in reading any particular Evangelist whose account the reader chuses to consider separately. (See the Explanation prefixed to the Harmony.) —By this disposition, which, as far as the author knows, is entirely new, the order of each Gospel is secured, except in the instances mentioned, the several texts are joined together according to what is judged the true series of the history, the parallel expressions are pointed out with a most minute exactness, and often mutually throw light on each other. At the same time, the force which every expression derives from its own context clearly appears, because it can be read in connexion, which must both afford pleasure, and be of great use to those who would study the Gospels with accuracy. In short, the comparison of the Gospels effected by this disposition of the texts is so complete, that it is to be hoped the advantages arising from it, will of themselves recommend the work to the attention of the public.



It is true, the compound text in the following Harmony has not the form of a continued narration, which some may think a defect, considering that the composers of Harmonies have generally studied a continued narration as the perfection of their work. But the reader must be sensible, that in every case where more than one Evangelist has mentioned the same things, the words of none of them but one, can be set down on such a plan. And these too must often be very much changed in order to their being aptly connected. Properly speaking, therefore, a work of that kind is rather a history compiled from the Gospels, than a Harmony; notwithstanding the words of the inspired writers may for the most part be made use of. However, the present Harmony can easily bear the want of a continued narration, as there is a Paraphrase subjoined, the sections of which correspond to the sections of the Harmony, and exhibit a particular account of the matters contained in them. And because these accounts are drawn from the Evangelists jointly, circumstances tending to reconcile them are suggested, where any seeming difference found in their accounts rendered it necessary. In the Paraphrase likewise the connexion and beauty of particular passages are often pointed out, together with the moral reflexions which they afford. And being designed for the illustration of the sacred texts, as well as to give a connected view of our Lord's actions, the words explained are generally introduced in different characters, that the reader may be the better able to examine the propriety of the explications given. There is also a Commentary, wherein the opinions of different interpreters upon the difficult passages are proposed and examined, and the senses offered in the Paraphrase supported, sometimes by critical observations on the words of the text, sometimes by reasonings from the context. Yet the Harmony of the Gospels being the principal thing intended, the Notes are often employed in settling the order of the history, and in reconciling the differences occurring in the accounts which the Evangelists have given of our Lord's transactions.

In all these branches the Author has endeavoured to render his work accurate. Nevertheless, in so large a field, it is not possible to have written without having sometimes erred. Sensible of this, he wishes to be corrected, being persuaded that truth alone ought to be the aim of an interpreter of the sacred volume. On the other hand, if in any part he is found to have succeeded according to his desire, he will think himself extremely happy, from the hope of doing service thereby to the cause of religion. — The Gospels contain the immutable laws of God, by which men are to govern their lives  
here,

here, and be judged hereafter. It is therefore of the utmost consequence that they be firmly believed. And to induce men to believe, nothing is more necessary than to clear the history of Jesus, the great subject of the gospel, and foundation of the Christian religion, from plausible exceptions. This is the design of the performance now offered to the public: a design without dispute of no small importance, and such as merits a favourable reception from those who wish well to the interests of mankind.

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*it comes to 986*

## E R R A T A.

VOL. I. In the Dissertations, and in page 23. of the Paraphrase and Commentary, for *Archilaus* read *Archelaus*. In the Paraphrase and Commentary, page 2. col. 1. line 4. from the bottom, for *μεγίστοτος* read *μεγίστουτος*. Page 4. in the note on ver. 13. for *expectations* read *expectation*. Page 11. col. 2. line 6. read *so much shortened*. Page 12. col. 1. line 5. for *exposition* read *preposition*. Page 15. last line of the Paraphrase, read *in so great a conjuncture*. Page 18. col. 1. line 8. for *φουσι* read *φουσι*. Page 26. col. 2. line 21. from the bottom, for *stock* read *stock*. Page 28. col. 2. line 7. for *βιβαμνος* read *βιβαμμος*. Page 61. col. 1. line 13. for 1500. read 15000. Page 143. in the title of § 46. dele *and the man with the withered hand is cured*.

VOL. II. Page 6. col. 1. line 8. for *Matth.* read *Mark*. Page 15. col. 1. line 2. for *αμαρτια* read *αμαρτια*. Page 61. col. 2. line 7. for *Peripblegethon* read *Pyriphlegethon*. Page 92. col. 2. line 14. for *acquaintances* read *acquaintance*. Page 143. col. 2. line 4. from the bottom, for *to* read *too*. Page 213. in the title of § 149. read, § 149. John xx. 4.



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## PRELIMINARY OBSERVATIONS.

**I**N reading the Gospels, it may be of use to remember the following observations.

### OBSERVATION I.

*Concerning the words and phrases which the inspired writers have made use of.*

If two or more Evangelists on any occasion ascribe to our Lord the same words, we may safely believe they have preserved the words which he uttered on that occasion. However, when they introduce him speaking, they do not always mean to repeat the precise words, but to give the sense of what he said; nothing more being intended oftentimes by those who undertake to relate what was spoken by another. This I think is plain from Acts x. 4. compared with ver. 31. In the former of these passages, the angel says to Cornelius, *Thy prayers and thine alms are come up for a memorial before God*; in the latter, Cornelius rehearsing the angel's words to Peter, delivers them thus, *Thy prayer is heard, and thine alms are had in remembrance in the sight of God*. Wherefore both Cornelius and the historian thought the angel's words were repeated, when the sense of them was delivered.

This observation reconciles all those passages in the gospels wherein our Lord is introduced expressing his sentiments in different words on the same occasion. Nevertheless, where different expressions are found, it is possible that all of them may have been uttered by him, especially if they convey different thoughts, and when joined together make a connected discourse. In most cases, however, the former is the more natural solution; because, if the Evangelists have given the true meaning of what our Lord said on every occasion, they have certainly delivered what may be called the words of Christ, though the expressions in each gospel should be different, or even to appearance contradictory. A remarkable example of this we have Matth. x. 9. where Jesus is introduced speaking to his Apostles thus, *Provide—neither shoes, nor yet a staff*: but in the parallel passage, Mark vi. 8. which exhibits the repetition of those instructions, he commanded them that they should take nothing for their journey, *save a staff only*: words in sound contradictory to the former, though in sense perfectly the same. Such of the Apostles as had staves in their hands might take them, but

those who were walking without them were not to provide them; for as the providence of God was to supply them with all necessaries, to have made the least preparation for their journey would have implied a disbelief of their Master's Promise. — In like manner, the words of the voice at Christ's baptism, Matth. iii. 17. *This is my beloved Son, in whom I am well pleased*, though different as to sound from the words, Mark i. 11. *Thou art my beloved Son, in whom I am well pleased*; yet being the same in sense, they are truly repeated. (See another solution, § 15.) So likewise are the words of institution in the history of the sacrament, and the words of the title that was affixed to our Lord's cross. — By the way, these principles afford an easy solution of the difficulties which arise upon comparing the citations in the New Testament with the passages of the Old, from whence they are taken: for if the meaning of the passage is truly given, we must allow that the quotation is justly made. Hence, though the words, *He shall be called a Nazarene*, Matth. ii. 23. are not to be found in the writings of the Prophets; yet as the thing meant by these words frequently occurs in them, the application is made by the Evangelist with sufficient propriety. See § 12.

But farther, it ought to be considered, that our Lord's discourses were all delivered, and his conferences managed in a language different from that wherein they are handed down to posterity, viz. the Syro-Chaldaic, called *the Hebrew tongue*, Acts xxi. 40. because it was a dialect thereof. For which cause, though all the Evangelists had remembered the precise words of every person introduced in their histories, when they related them in a different language, they could hardly avoid making use of different expressions, even on supposition that they wrote by inspiration, unless that inspiration absolutely deprived them of the use of their own faculties, or unless the Holy Spirit, who inspired them, could not suggest different words to each equally proper for conveying the sentiment he designed to express.

According to this view of the matter, the four Evangelists differ from one another no otherwise than any of them might have differed from himself, had he related the same passage of the history twice. Both narrations would have been the same as to the sense, though different words might have been made use of in each. Wherefore it can be no good argument against the inspiration of the Evangelists, that their accounts are different. Let the reader compare the two histories of our Lord's ascension given by Luke, the one in the end of his gospel, the other in the beginning of the Acts; also the three accounts which the same historian gives of Paul's conversion, the first in the 9th, the second in the 22d, the third in the 26th chapters of the last mentioned book; and he will acknowledge the truth of what I have been saying.

OBSERVATION II.

*Concerning the facts, and circumstances of facts, which the inspired writers have mentioned.*

It is certain the sacred historians have recorded nothing but what is strictly true. Yet it was not their intention to relate all the things they might with truth have told. Each of them indeed has delivered as much of Christ's doctrine and miracles as is necessary to salvation. Nevertheless many important sermons and actions are omitted by each, which, if the rest had not preserved, the world must have sustained an unspeakable loss. We have even reason to believe, that it is but a small part of our Lord's history which is preserved among them all; for the Evangelist John has said expressly, that *there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written*, Chap. xxi. 25. The other Evangelists affirm the same thing in the summaries which they give of such discourses and miracles as they did not think fit to relate particularly. Thus Luke xxiv. 27. *And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself*. See ver. 45. Matth. iv. 23. *And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people*. 24. *And his fame went out throughout all Syria: and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them*. See also Matth. xiv. 35. 36. xv. 30. xix. 2. John ii. 23. iii. 2.

As the Evangelists did not intend to relate all the sermons and actions of Christ, so it was not their purpose to mention every circumstance of those they undertook to relate. Each Evangelist, directed by the Spirit, makes his own choice. This circumstance is mentioned by one, and that by another, as they judged most proper. If so, we must by no means urge omissions, whether of facts, or circumstances of facts, in such a manner as to fancy that the inspired authors rejected all the things they have omitted, or even that they were ignorant of them. From the summaries above mentioned, it is plain they have passed over many particulars which they were well acquainted with. Besides, the things omitted are sometimes implied in the form of their narration itself. But had the Evangelists in those instances formed their accounts so as not to have implied the particulars they have omitted, which they might easily have done, we should have been mistaken, if for that reason we had imagined they were ignorant of them. Wherefore we may be mistaken, if, in other instances, we shall think they were ignorant of every thing they have not mentioned or insinuated.

The sacred historians have sometimes omitted things of importance, while they have taken notice of particulars, which to appearance are not so material. Thus Mark xiv. 51. the cure which our Lord performed on the high priest's slave, whose ear Peter cut off, is omitted; while the young man, who followed him with a linen cloth cast round his naked body, is mentioned. The Evangelists relate every thing as it was suggested to them by the Spirit, without making choice of those particulars only which might have prejudiced their readers in favour of their Master, or led them to form an high idea of him; which is evidently the character of people who have no distrust of their cause, but who tell the truth as it presented itself, without artifice or disguise.

1. *The following are examples of references to particulars omitted by the Evangelist who makes the reference, and by all the rest.*

Matth. xi. 21. Chorazin is mentioned by our Lord as having been the scene of miracles, which would have converted Tyre and Sidon from their idolatry. Yet none of the Evangelists speak so much as of one miracle wrought there: they do not even say that Jesus was ever in that town.—John iv. 42. The inhabitants of Sychar, with whom Jesus tarried two days, say, *We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.* These words imply that our Lord had preached much during the two days he staid in Sychar, though none of the sermons which he then delivered are recorded.—Luke i. 34. When Gabriel told Mary, that she should conceive, and bring forth the Messiah, she replied, *How shall this be, seeing I know not a man?* As Mary knew that the Messiah was to be the son of David by natural descent, she could not think herself more unlikely to be his mother than any other daughter of that prince. She only thought it improbable, because she had not yet known man. It is evident therefore, that the angel had said something which made her think she was to conceive the Messiah forthwith: yet the words said to have been spoken by him, in the history, could not be understood by her as implying any such thing. It seems the Evangelist has not related the whole of their conversation.—Luke i. 62. *They made signs to his father, how he would have him called.* This implies that Zacharias was struck deaf as well as dumb; though, in the angel's speech before the punishment was inflicted, he was told only that he should be dumb.—John ii. 3. At the marriage in Cana, the mother of Jesus told him of the wine's having run short, to insinuate that it would be very acceptable if he would provide some. It seems she had formed a just notion of his miraculous power. And though he declined her request, she ordered the servants to do whatever he should bid them. We may therefore believe, that afterwards, by some sign or other, or by something he said to her which is not recorded, he gave her reason to think he would

would do what she desired.—John xi. 41. 42. Before Lazarus was raised, Jesus thanked the Father, that he had heard him; which implieth that he had prayed for Lazarus's resurrection in the hearing of the by-standers, for he declares that he had prayed for their sakes: yet John has not mentioned this circumstance.—John xi. 49. 50. Caiaphas makes a speech in the council; the propriety of which cannot be understood, but on supposition that some of the members present had been opposing the resolution which the rest were forming, namely, to destroy Jesus, however innocent he might be. *Ye know nothing at all. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.*—John xx. 19. 26. We are told that Jesus came at two different times after his resurrection, and stood in the midst of his disciples, notwithstanding the doors had been fast shut for fear of the Jews; the circumstance of his having drawn the bolts by his miraculous power being omitted by the historian: as is plain from the similar instance, recorded Acts v. 23. where the officers sent to fetch the Apostles out of prison make the following report to the council, *The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.* From the circumstance of the doors being shut, and the officers opening them, no one imagines, that the angel, in bringing the Apostles out, made them pass through the prison-doors. The reason is, Luke, in the precedent part of his narration, says expressly that the angel opened them. Neither does any reader fancy that he did not shut them again, though the inspired writer does not mention it: for the officers reported that they found them shut. But had Luke, in the former part of his narration, happened to omit the circumstance of the angel's opening the prison-doors, as he does of his shutting them, to have inferred from their being found shut by the officers, that the angel carried the Apostles through them without opening them, would have been absurd. It is evident, therefore, how weakly the Lutherans reason, who, because John has not said that our Lord opened the doors of the room where the Apostles were when he appeared to them, have inferred that he passed through the doors without opening them. For more examples, see Matth. xxviii. 16. Luke xxiv. 34.

2. *The following are examples of references to things omitted by the Evangelist who makes the reference, but which are recorded by some of the rest.*

John xviii. 15. We are told that the disciple who was known to the high priest's family, went into the palace with Jesus; yet, in the precedent part of the history, there is no mention made of Christ's being carried thither. It is only said, that they led him away to Annas, who was father-in-law to Caiaphas the high priest. We must therefore suppose, that the soldiers, with Judas at their

their head, carried him to Caiaphas, after Annas had dismissed him. This circumstance is mentioned by the other historians.—The Evangelist John, in the 13th chapter of his gospel, relates our Lord's transactions at the passover, which he ate with his disciples immediately before his passion, but does not tell us directly that that supper was the passover. Nevertheless, by comparing his account with those which the other Evangelists have given of this affair, it evidently appears to have been the passover. Besides, we cannot rightly understand the particulars which John himself has mentioned without making this supposition.—In the history which John gives of our Lord's trial before the Roman governor, he tells us, ch. xviii. 33. that *Pilate entred into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews?* The priests, it seems, in the charge which they brought against Jesus, informed the governor, that he had called himself *King of the Jews*; yet, in the precedent part of his history, the Evangelist does not mention this circumstance. It is supplied indeed by Luke, who tells us, ch. xxiii. 2. that *they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying, That he himself is Christ a king.*—Luke, ch. xxiv. 2. speaking of the journey of the women who carried the spices to the sepulchre on the morning of the first day of the week, tells us, that they found the stone rolled away from the door of the sepulchre; yet, in the history which he has given of our Lord's burial, he does not mention any stone that was laid to fasten the door. This circumstance is supplied by Matthew, who informs us, ch. xxvii. 60. that after Joseph had laid our Lord's body in his own new tomb, which he had hewn out of a rock, *he rolled a great stone to the door of the sepulchre, and departed.*

As these instances prove that the Evangelists were acquainted with particulars of our Lord's history which they did not think fit to mention directly, it is reasonable to believe that they omitted many things with design. Wherefore we need not be surprised, if, on comparing their histories, we meet with large periods of Christ's life entirely passed over in silence, or which are touched upon but very slightly, while other periods appear exceedingly crowded both with actions and discourses. The whole of our Lord's publick life was full of action, being spent in doing good to the bodies and souls of men, though the history exhibits but a few of the particulars. Had we a journal of his life, such as they were wont to keep in the palaces of the Eastern monarchs; what an astonishing multitude and variety of sermons, sayings, precepts, admonitions, parables, miracles, and other particulars; all worthy to be recorded, read, considered, and kept in remembrance, would present themselves to our view, which are now buried in oblivion! The Apostle Paul has preserved one memorable saying of the Lord, which none of the Evangelists has

has mentioned, though it must have been a favourite saying, and often repeated: Acts xx. 35. *I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.* The same Apostle has mentioned two appearances of Christ after his resurrection, which are likewise omitted by the Evangelists; I mean, the appearance to Peter first, then to James, 1 Cor. xv. 5. 7.

From the premises it follows, that although the sacred historians have not said that our Lord was at any of the feasts which happened in the course of his ministry, except four passovers, one feast of tabernacles, and one feast of dedication, we cannot from thence conclude that he was at none but these. His regard for all the divine institutions must have carried him every year to the three festivals, which the Jewish males were ordered by the law (Deut. xvi. 16.) to attend. And, no doubt, on those occasions he both said and did many things of great importance, though the Holy Spirit has not thought fit to record them.—The gospel written by John shews us, that we should have erred grossly, if, because the other gospels mention but one passover, we had concluded there was but one in the course of our Lord's ministry. By parity of reason we may be in an error, if we shall conclude that there were no passovers in that period but the four which John has taken notice of. It is certain that he himself has omitted all the feasts of pentecost, tabernacles, and dedication, at which Christ was present, except one feast of tabernacles, and another of dedication. He may therefore have omitted some of the passovers also, especially as it is he who has told us that Jesus did many things which are not written, either in his own or in the other gospels. The consequence naturally following from this is, that, for any thing we know, our Lord's ministry may have comprehended more than three years and an half, the term commonly assigned to it by harmony-writers. Scaliger, Calvisius, Newton, and others, were of this opinion, supposing that there are traces of at least five passovers in the sacred history. What has been said, and what I am yet to say, will perhaps shew that these learned men, notwithstanding they have extended Christ's ministry a year beyond the ordinary limits, may have still confined it within too narrow bounds.

I think it is evident that our Lord preached a considerable time in Judea before he entered upon his ministry in Galilee; at which period the three Evangelists, Matthew, Mark, and Luke, have commenced their histories. The description which John has given of his ministry in Judea, and the success of it, is the foundation of this opinion: Ch. iii. 22. *After these things, (namely, the first passover, and the conversation with Nicodemus) came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized.*

The

The fame and fuccefs of his miniftry in that country is defcribed John iv. 1. *When therefore the Lord knew how the Pharifees had heard that Jefus made and baptized more difciples than John—3. He left Judea.* But if Jefus tarried in the land of Judea, and made more difciples there than John, and if his fame reached the ears of the Pharifees at Jerufalem, he muft have preached at leaft feveral months in that country. The following circumftances confirm this fuppofition. By the time that our Lord arrived in Galilee, the fame of his miracles was fo great, that when the nobleman of Capernaum heard of his being in Cana, he went thither and folicted the cure of his fon, John iv. 47. Farther, while John was in Enon, near to Salim, baptifing, Jefus preached in Judea (John iii. 23. 24.), and did not leave that country till the Baptift was imprifoned, Matth. iv. 12. Mark i. 14. How long the miniftry of the latter continued, is uncertain. Probably it lafted feveral years, if we may judge of its duration from the greatnefs of its effect, the preparation of the people for the reception of the Mefiah, (Luke i. 16. 17. Acts xiii. 24. 25.): a work that could not be accomplifhed in a few months. At length, happening to reprove Herod the tetrarch of Galilee, that prince caft him into prifon. This, as well as the malice of the Pharifees, who now began to take notice of Jefus, on account of his fame, and the number of his difciples, determined him to leave Judea: for as he had opened his miniftry there in confequence of the Baptift's having prepared his way firft in that country, becaufe it was the feat of government, it was agreeable to the œconomy of Providence that he fhould retire into Galilee as foon as the jealousy of the great men was raifed, and the Baptift was filenced. Thus it appears, from a variety of circumftances, that our Lord continued a confiderable time in Judea after the firft paffover before he removed into Galilee; at which period the three Evangelifts above mentioned begin their hiftories. Accordingly, when he preached in the fynagogue of Nazareth foon after his arrival in Galilee (Luke iv. 14.), it was about the beginning of September. I gather this from the paffage which he had read in the fynagogue, *viz.* Ifaiah lxi. for that was the portion of the prophet ufed in the publick fervice on the firft or fecond fabbath of Tizri. See note on Luke iv. 16. § 24.

Thefe reafons, I think, make it evident, that there is nothing improbable in Sir Ifaac Newton's fuppofition, that there was a paffover between our Lord's journey into Galilee, after the Baptift's imprifonment, Matth. iv. 12. and the next feaft mentioned in the hiftory, John v. 1. The truth is, the journies, and the other tranfactions which come in before that feaft, could hardly be all performed between September, when Jefus came into Galilee, and the following March, the month in which the paffover was celebrated.—In the hiftory of the tribute-money, Matth. xvii. 24. we find the traces of another paffover not mentioned



mentioned directly by any of the Evangelists: for we learn from the Talmud, that the tribute belonging to the temple was demanded in all the cities upon the 15th day of the last month of the Jewish ecclesiastical year, answering to our February and March. Wherefore, if it was so late in the year when our Lord paid the tribute in Capernaum, the journey he took immediately after into Judea through the country beyond Jordan, Matth. xix. 1. must have been to the passover which happened in the following month; not however to the passover at which he suffered, for we find him afterwards celebrating the feasts of tabernacles and dedication; as shall be shewed in their proper place. By the addition of these two passovers to the four which are commonly allowed to have happened in our Lord's ministry, the whole must have been no fewer than six; and of consequence our Lord's public life must have continued more than five years complete, perhaps a full half-year more, if, as is probable, he was baptised in autumn. Nay, it may have been several years longer, on the supposition mentioned above, namely, that there were passovers in our Lord's ministry of which there is neither direct mention made, nor any trace to be found in the history.

According to this view of the matter, it appears that the Evangelists, in their histories, have given only a faint sketch, as it were, of our Lord's life, and not a full delineation. However, though the miracles and sermons which they have recorded be few in respect of the whole, it is certain that the miracles mentioned do put Christ's mission beyond all reasonable possibility of doubt, and the sermons related, give a just idea of his doctrine. Nay, such is the importance of the things related, that each Evangelist must be acknowledged singly to have comprehended in his gospel as much of the knowledge of Christ as is sufficient to the salvation of the world. At the same time, by confining themselves to the principal miracles which our Lord performed, and to some select sermons which he preached in the course of his ministry, they made their histories such small books, that every Christian had it in his power to purchase some one of them. And although at first sight this may seem but a matter of little moment, it was in reality a singular benefit to mankind, especially in those antient ages before printing was invented, when a book of any considerable bulk amounted to a large sum. Brandt, in his history of the reformation of the Low Countries, vol. I. p. 23. tells us, that, for one copy of the Bible tolerably written on vellum, it was usual to pay four or five hundred crowns; and, even after the invention of printing, sixty for a printed copy, till the art grew more common. We may therefore presume, that it was not without the particular direction of the Spirit, that the Evangelists, in writing their histories, thus consulted the benefit of the poor; who, if they got any

one of the gospels into their possession, could be at no loss for the knowledge of Christ necessary to eternal life.

The several branches of this observation rightly applied, may be of great use to us in making out the Harmony of the Gospels. They lead us to consider with accuracy the different accounts which the Evangelists have given of our Lord's life, and direct us to join them together, that a whole may be formed from them all, each Evangelist supplying both facts, and circumstances of facts, which the rest have passed over in silence. And since, from the examples produced, it is evident that many things are omitted, not only by particular Evangelists, but by them all, which the form of their narration itself directs us in a few cases to supply; as often as any difficulty occurs, we may reasonably believe that something has been omitted, which, if we knew, would immediately clear it up. Here then the ingenuity of the reader must be exercised to supply the deficiency the best way he is able: an equity that is due to every historian, because without it insuperable difficulties would arise upon comparing the works even of such as are esteemed the most accurate. In the following performance something of this kind is attempted in behalf of the Evangelists. How far the attempt has been attended with success, the reader must judge. Only he will be so good as to carry this along with him, that it is not the author's intention to affirm concerning the circumstances which he has ventured to supply, that every one of them actually existed. All he contends for is, that they may have existed; which is sufficient to clear the Evangelists from the imputation of inconsistency and contradiction, provided the supposition of these circumstances is found to reconcile them.

### OBSERVATION III.

*Concerning the order observed, and the connexions used, by the sacred writers in their histories.*

Though the Evangelists did not intend to record every thing which Jesus said and did in the course of his ministry, each of them has digested his own narration as if nothing had been omitted by him. Nor was it natural for them to compose their histories in any other manner, since they resolved to deliver many things in general terms, and to say a great deal in few words. If the reader doubts of this, he may try to abridge any history he pleases: in doing which he will find, that the transitions and connexions by which the distant facts are joined in such an abridgement, excluding the intermediate ones, those distant facts will look as if they had happened in immediate succession, and the whole will be so digested as that nothing shall appear to have been

been omitted. Nevertheless, when such an abridgement is compared with the work from which it is made, or with other histories of the same subject, those connexions must be dissolved, to afford a place for the intervening events. Examples are, Matth. xii. 9. where, after the history of the ears of corn is finished, it is said, μεταβαs εκειθεν, *going from thence*, (not, *And when he was departed thence*), *he went into their synagogue*, as if Jesus had gone thither the same sabbath: yet from Luke vi. 6. it is evident that it was another; perhaps the sabbath immediately following.—Matthew and Luke giving the history of our Lord's public entry into Jerusalem, connect the purging of the temple therewith, as if both had happened in one day. Nevertheless, from the more particular account which Mark gives us of those affairs, it appears, that, on the day of his public entry, Jesus did not go into the temple till the evening, when the market usually kept in the court of the Gentiles, which he designed to prohibit, was over; and that he did not reform this abuse till next day. Matthew's words are, ch. xxi. 10. *And when he was come into Jerusalem, all the city was moved, saying, Who is this?* 11. *And the multitude said, This is Jesus the prophet of Nazareth of Galilee.* 12. *And Jesus went into the temple of God, and cast out all them that sold and bought, &c.* Luke's words are, ch. xix. 41. *And when he was come near, he beheld the city, and wept over it,* 42. *Saying, If thou hadst known, &c.* 45. *And he went into the temple, and began to cast out them that sold therein, and them that bought, &c.*—Matthew, ch. xxvii. 7. after having told that Judas offered the money he received for his treachery to the priests, adds, that the latter took counsel together, and bought the Pottery field with it, for burying strangers in, as if this deliberation and bargain had happened immediately after the traitor declared his remorse, and returned the money. Nevertheless, the nature of the thing makes it evident, that the purchase of the field could not be made till some days, perhaps weeks, after Judas threw down the money in the temple. See the commentary, § 136. *Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,* 4. *Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.* 5. *And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.* 6. *And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.* 7. *And they took counsel, and bought, &c.*—Mark xvi. 14. Christ's appearance to the eleven, on the eighth day after his resurrection, is related, and therewith a discourse of his which was not spoken till the day of his ascension, about a month after; though, by the particle of connexion made use of, it looks as if it had been spoken at that appearance. *Afterward he appeared unto the eleven, as they sat at meat, and upbraided them*

*with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.* 15. *And he said unto them, Go ye into all the world, and preach the gospel to every creature, &c.*—Luke xxiii. 25. *He delivered Jesus to their will.* 26. *And as they led him away, &c.* as if the persons to whose will Jesus was delivered had led him away: whereas it is evident, that Jesus was delivered to the will of the priests and people, but was led away by the Roman soldiers; and between Pilate's pronouncing the sentence, and the soldiers leading him away, several things of importance happened.—Luke, ch. xxiv. 36. giving an account of Christ's appearing to the ten in the evening of the day on which he arose, connects therewith his discourse to the Apostles before his ascension. Ver. 42. *And they gave him a piece of a broiled fish, and of an honey-comb.* 43. *And he took it, and did eat before them.* 44. *And he said unto them, These are the words, &c.* as if this discourse had been spoken, not only at the time of that appearance, but to none except the persons then present. Nevertheless, Thomas, in whose hearing Jesus spake before his ascension, was absent when he appeared in the evening after his resurrection.—John xviii. 38. *Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and said unto them, I find in him no fault at all.* 39. *But ye have a custom that I should release unto you, &c.* as if these words had been spoken all at once; though, from the other Evangelists, it plainly appears that very important transactions intervened between the two members of the governor's speech. For after he had declared his persuasion of Christ's innocence, as John informs us, the Jews began to accuse him more vehemently, and in their accusations signified that he was a Galilean (Luke): upon which the governor sent him to Herod, who happened to be in Jerusalem at that time. And Herod returning him without finding him guilty of any crime, the governor came out, and offered to release him, it being his custom at the feast to release any one prisoner they pleased to ask.—Matth. xxviii. 1. The journey of the two Marys to the sepulchre, at the end of the sabbath, is related, and therewith a speech of the angel's to one of the Marys, which was not spoken till next morning; though, by the connexion, it looks as if it had been spoken that evening. Ver. 5. *And the angel answered and said unto the women, Fear not ye, &c.*—Luke xxiv. 4. The appearing of one angel to the women who went to the sepulchre, is related immediately after an account is given of their entering the sepulchre, as if he had then appeared unto them: whereas it is probable, that the women came out of the sepulchre, and searched for the Lord's body all round the garden; after that, entering the sepulchre a second time, they saw the angel. *And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments, &c.*—We have more instances, Matth. xxvii. 52. Luke xxii. 40. 41. See the Harmony.

From the examples mentioned, it cannot, I think, be inferred, that the sacred historians have fallen into this way of writing through ignorance or mistake. In particular, there is no reason to suspect Luke of either; for it is he who has informed us, that Jesus continued on earth forty days after his resurrection, Acts i. 3. And therefore, though in his gospel he has connected the discourse spoken at the ascension with what our Lord said on the evening of the day whereon he arose, we cannot suppose that he thought Jesus did ascend then, or that he meant to say so. The same conclusion may be drawn in behalf of all the Evangelists in like cases.

This observation shews us the proper force of the connexions by which the several parts of the sacred history are united. In most cases their meaning is no more than this; The next particular to be related is such and such a thing. Generally, indeed, those connexions imply, that the particular connected happened in order of time posterior to that which is related before it, and prior to that which is related after it: but by no means do they imply, that it happened either immediately after or before it, without any other matter coming between, unless there be something said directing us to make this supposition.

#### OBSERVATION IV.

*Concerning the similar particulars occurring in the sacred history.*

I. It is almost universally agreed, that our Lord's ministry lasted more than three years. But, in the course of so long a period, having preached perhaps once every day, or oftener, as occasion required, we may naturally suppose that he would repeat such of his sermons, parables, precepts, and prophecies, as were of the greatest importance. Let any person suppose himself a teacher, who, in the several parts of a wide country, has frequent occasions to instruct different assemblies of people, whose prejudices, reigning vices, and general characters, are the same, and let him judge whether he would find it either practicable or expedient to avoid this. Upon reflexion, I believe, he will acknowledge the justness of the observation: nay, will scarce help thinking that our Lord must have repeated his discourses much oftener than appears by the history. The people he had to teach were dull and ignorant, and averse from receiving the truth. Even the disciples themselves were of this character. Their hearts were hard, and their understandings slow. It was therefore necessary that Jesus should repeat his instructions often, in order to make them sink deep into the hearts of his hearers; but especially those doctrines that were of the greatest importance, or most opposite to the prejudices of the persons to whom they were delivered.

*The following are examples of doctrines, parables, and precepts, repeated by our Lord in the course of his ministry.*

The parable of salt is delivered, Matth. v. 13. It is repeated, Mark ix. 50. It is made use of a third time, Luke xiv. 34.—The parable of the lighted lamp makes part of the sermon on the Mount, Matth. v. 15. It was delivered again as the improvement of the parable of the sower Luke viii. 16. It was spoken a third time when Jesus confuted the calumny of the Pharisees, Luke xi. 33.—The precept concerning cutting off the right hand, and plucking out the right eye, found in the sermon on the Mount, Matth. v. 29. was repeated afterwards, Matth. xviii. 8. 9.—The discourse concerning prayer, delivered in Galilee as part of the sermon on the Mount, Matth. vi. 5—13. was repeated about a year after in the neighbourhood of Jerusalem, Luke xi. 1—13.—The necessity of forgiving our brother his trespasses, in order to our praying with acceptance, enjoined Matth. vi. 14. was again inculcated at the conclusion of the discourse occasioned by the withering of the fig-tree, Mark xi. 25.—The aphorism in the sermon on the Mount, which runs thus, *The light of the body is the eye*, Matth. vi. 22. was spoken again when the calumny of the Pharisees was confuted, Luke xi. 34.—The discourse against anxiety, Matth. vi. 25. is found again, Luke xii. 22.—The proverb, *With what measure ye mete*, &c. found in the sermon on the Mount, Matth. vii. 2. was repeated after the parable of the sower, Mark iv. 24.—The counsel, *Enter ye in at the strait gate*, Matth. vii. 13. was given again Luke xiii. 24. when one asked if few should be saved. On that occasion also he spake what he had said formerly, Matth. viii. 11. when commending the centurion's faith, *Many shall come from the east*, &c.—The instructions and exhortations given to the twelve after their election, Matth. x. 16—32. were inculcated upon the seventy after their election, Luke x. 3—12. and upon the disciples in general a little before Christ's crucifixion, Luke xii. 1—12. See also Luke ix. 3. 4. 5.—The necessity of self-denial, privately inculcated upon the twelve after election, Matth. x. 37. 38. was publicly taught in the audience of the multitude more than a year after that, Luke xiv. 26. 27.—The cities in which he had wrought many miracles are bewailed, Matth. xi. 20—24. after which, 25. *he thanked the Father that his doctrine was hid*, &c. The cities are bewailed again a little before the conclusion of his ministry in Galilee, Luke x. 13. and soon after that, when the seventy returned, and gave an account of their success, Jesus thanked the Father a second time that his doctrine was hid, &c. Luke x. 21.—The description of the power of faith, first given on occasion of the epileptic boy, whom the disciples attempted to cure without success, Matth. xvii. 20. was produced again when they marvelled at the withering of the fig-tree, Matth. xxi. 21.—The  
parable

parable of the marriage-supper was delivered first in Perea, while Jesus was dining with one of the rulers, Luke xiv. 16. then in the temple before a great number of the chief priests and Pharisees, Matth. xxii. 1.—The parable of the talents was delivered in the house of Zaccheus, Luke xix. 12. also on the mount of Olives, as Jesus went from Jerusalem to Bethany a little before his passion, Matth. xxv. 14.—The woes against the Pharisees were twice denounced; once at dinner with a Pharisee in the hearing of the guests, Luke xi. 42. and again publicly in the temple before all the people, Luke xx. 46.—The proverb, *Whosoever exalteth himself*, &c. was spoken no less than seven different times, Matth. xviii. 4. xx. 26. xxiii. 12. Luke xiv. 11. xviii. 14. xxii. 26. John xiii. 14.

II. This observation may be applied with equal propriety to Christ's prophecies; for he might judge it expedient to repeat them also to different audiences, and on different occasions. The following are a few examples.—The prediction, that the Apostles were to be brought before kings and rulers, delivered among the instructions previous to their first mission, Matth. x. 17—22. was repeated in the prophecy concerning the destruction of the temple, Mark xii. 9. 13.—The prediction, that, by our Lord's appearing on earth, great animosities should be occasioned, delivered also among the instructions given to the twelve, was repeated in the charge to the disciples in general, Luke xii. 49.—The prophecy concerning the destruction of the Jewish state was first delivered in Samaria, in answer to one who asked when the kingdom of heaven should come, Luke xvii. 20. It was repeated on the mount of Olives a little before Christ's passion, Matth. xxiv. 1.—To conclude, Jesus predicted his own sufferings no less than seven different times, Matth. xvi. 21. xvii. 22. xx. 18. xxvi. 1. Luke xvii. 25. xxii. 15.

III. This observation may also be applied to our Lord's miracles, and to the other occurrences of his life, whether more ordinary or extraordinary. For as great multitudes every where crowded after him to be cured, it is not impossible that persons afflicted with like diseases might at different times accost him in the same forms of address, and be answered by him in one and the same manner: if so, it cannot by any means be thought incredible that he should have wrought like miraculous cures more than once, and with like circumstances. Farther, as many persons of all sorts and conditions came to hear him preach, he might at different times, and in different places, meet with men of the same tempers and ways of thinking. It must therefore be acknowledged worthy of belief also, if we find the same insidious questions frequently put to him, the same objections frequently made to his doctrine, and the same calumnies frequently thrown out against his character and mission. In a word, during the course of a life so full of action as Christ's, many similar

lar occurrences, both ordinary and extraordinary, may be expected to have happened which were really different, although attended with similar circumstances. The conclusion from hence, I think, is undeniable, *viz.* that when we meet with things in our Lord's history like to one another, we must beware of hastily fancying that they are the same.

1. *The following are examples of miraculous cures, that were really different, because performed upon different persons, and at different times, though they be the same in kind and circumstances.*

Mark i. 24. v. 7. We have the histories of different demoniacs, cured at different times, who make speeches before their cures, no otherwise different than the same speech might be in the writings of different historians. One of them, on seeing Jesus, cried, 24. *What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, The holy one of God:* the other, 7. *What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.*—Matth. ix. 27. Luke xviii. 38. we find different blind men, at different times, making the same speech to Jesus, *Son of David, have mercy on us.* Also Luke xvii. 13. we find lepers saying to him, *Jesus, master, have mercy on us.*—Matth. viii. 4. Jesus orders the leper he had cured to go and shew himself to the priest. This is a circumstance that may have happened in every cure of lepers performed by him. Accordingly, when he cleansed ten lepers at once in Samaria, we find him giving them all this injunction, Luke xvii. 14. *Go, shew yourselves unto the priests.* Wherefore we shall argue weakly, if, from this circumstance occurring in both miracles, we infer that the cure of the leper, Matth. viii. 4. is the same with that recorded Mark i. 40. From the examples mentioned, it is evident that the speeches which the lepers made before their cures, *Lord, if thou wilt thou canst make me clean,* might come from different persons at different times. We may therefore believe that the cures were different, although the similar circumstances mentioned occurred in both: for the order of time in which these miracles are said to have happened, and the series of the history, are better arguments to prove them different, than the likeness of two circumstances which might naturally happen in both, can be to prove them the same.—The cure of the demoniac recorded Matth. ix. 32. and that mentioned ch. xii. 22. being found in the same Evangelist, are universally acknowledged to be different, though the circumstances attending both are similar, *viz.* the amazement of the multitude, and the calumny of the Pharisees, *This fellow doth not cast out devils, but by Beelzebub the prince of the devils.* Yet it is for no better reason that the demoniac, Matth. xii. 22. has generally been thought the same with that recorded Luke xi. 14. It is true, in those passages there is  
also



also the defence whereby Jesus vindicated himself from that calumny; which, by reason of its length and variety, and general agreement, has dazzled the eyes of readers, and led them to think that the occasions on which it was spoken must certainly have been the same. But as it cannot be doubted that the Pharisees attempted more than once to blacken Christ's character by this calumny, it is natural to find the answer to it more than once; because what was a proper answer to it on one occasion, must have been so on every other occasion. Those answers, therefore, though perfectly the same, will not prove the miracles the same at which they were introduced. Neither will the other similar circumstances prove this, *viz.* the admiration and amazement of the multitude, and the reflexion of the Pharisees, because we find these attending the cures of demoniacs that were undeniably different, being found in the same Evangelist. The two miracles therefore may be, and the order of the history obliges us to believe that they must be really different.

2. *The following are examples of the same questions proposed, and things said to our Lord on different occasions, to which he returned the same answers.*

Matth. viii. 19. As Jesus was standing beside the sea of Galilee, a scribe said to him; *Master, I will follow thee whithersoever thou goest.* Another person said the same thing to him on the high-way, as he was travelling through Samaria, Luke ix. 57. The answers which he gave to both are the same: *The foxes have holes, and the birds of the air nests, &c.* What renders these instances very remarkable is, that after both, particular disciples are said to have excused themselves from following Christ, on pretence of burying their fathers, and to have received from Christ the same answers, Matth. viii. 21. *And another of his disciples said unto him, Lord, suffer me first to go and bury my father.* 22. *But Jesus said unto him, Follow me, and let the dead bury their dead.* Luke ix. 50. *And he said unto another, Follow me: but he said, Lord, suffer me first to go and bury my father.* 60. *Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.* These are strong resemblances: yet the circumstances of time and place, so clearly marked by both Evangelists, oblige us to believe them different histories.—The sign from heaven, demanded by the Pharisees, Matth. xii. 38. is evidently different from that demanded ch. xvi. 1. 4. though the answers that were returned are the same.—Luke x. 25. A lawyer asked Christ, what he should do to inherit eternal life? This question was put to him at another time by a ruler, ch. xviii. 18. and the answers returned, were no otherwise different than the same answers might be, related on different occasions.—Luke xvii. 20. The Pharisees, asked when the kingdom of heaven should come? The disciples proposed the same question in different words, Matth. xxiv. 3. *What shall be the sign of thy coming?* Jesus answered both

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by predicting the destruction of the Jewish state, which was the chief obstacle to the erection of his kingdom.

3. *The following are examples of ordinary occurrences in the life of Christ, materially the same, but different in respect of persons and time.*

He dined with Pharisees thrice, Luke vii. 36. xi. 37. xiv. 1.—He lamented the approaching ruin of Jerusalem three times, Luke xiii. 34. xix. 41. Matth. xxiii. 37.—He was anointed three times by pious women while at meat, Luke vii. 37. John xii. 3. Matth. xxvi. 7. The two latter anointings resembled each other in several respects. The first and last happened in the houses of two persons who had the common name of Simon.—The Jews attempted twice to stone Christ, John viii. 59. x. 31.—The disciples contended thrice about the chief posts in their Master's kingdom: once as they entered into Capernaum, Mark ix. 54. a second time as they were going up to celebrate the last passover, Matth. xx. 24. and a third time immediately after the institution of the sacrament, Luke xxii. 24. In the two latter instances Jesus composed their strife by the very same arguments.

4. *The following are examples of extraordinary occurrences in our Lord's life, materially the same, but different in respect of time.*

He drove the buyers and sellers out of the temple, at the passover which was celebrated in the first year of his ministry, John ii. 13. He made the like reformation there a second time, a little before his death, Matth. xxi. 12. This example deserves particular attention, as the whole circumstances of both actions were perfectly the same.—He was honoured with the testimony of a voice from heaven three times: first at his baptism, then at his transfiguration, last of all a few days before his passion, John xii. 28.—The miraculous draught of fishes in the first year of Christ's ministry, Luke v. 4. and that which was caught after his resurrection, John xxi. 3. were certainly different, though the events themselves, and their circumstances, are in several respects like to each other. Both were great draughts of fishes caught by miracle; both were caught at the Lord's desire with Simon's boat and nets; and both were caught after the disciples had toiled the whole night without success. These are strong resemblances: yet because the times of the miracles are so different, the one having happened in the beginning of our Lord's ministry, and the other after his resurrection, it has not as yet entered into any one's mind to fancy them the same.—The feeding of the five thousand, recorded Matth. xiv. 15. and the feeding of the four thousand, ch. xv. 29. though evidently different miracles, have several circumstances remarkably similar. In the first place, Both miracles were performed on a desert mountain, beside the sea of Galilee: In the second place,

place, Our Lord's difcourfes with his difciples, by which the two miracles were introduced, are no otherwife different than the fame difcourfe might be, if related by different hiftorians: Thirdly, The pofture in which the people were fed, was the fame in both: Laftly, At both, after the multitude was difmiffed, Jefus and his difciples paffed over the fea of Galilee by boat. The circumftances on account of which many have thought the fermon on the Mount, Matth. v. 1. the fame with the fermon recorded Luke vi. 20. do not more exactly refemble each other than thefe: yet becaufe the two miracles are found in one and the fame Evangelift, no body has ever attempted to confound them. Neverthelefs, if the one of them had been found in one Evangelift, and the other in another, the compofers of harmonies, according to their ufual way of reasoning, might have proved them to be the fame by the following argument. At the miracle recorded Matth. xv. when Jefus talked of feeding his hearers, the Apoftles were exceedingly furprifed, thinking the propofal impoffible. 23. *Whence fhould we have fo much bread in the wildernefs, as to fill fo great a multitude?* This furprife they would have affirmed was impoffible, on fuppofition that the Apoftles had feen him but a few weeks before feed a greater multitude with lefs provision. The connexion in which the two miracles might have flood with the precedent and fubfequent branches of the feveral hiftories, would, as in other cafes, have been difregarded. And though the numbers faid to have been fed at thofe meals were unequal, it would have occafioned no great difficulty. For it might have been urged that there were *a thoufand teachers* prefent, whom the one Evangelift omitted, becaufe he gave an account of Ifraelites only, but that they were reckoned by the other, who had a mind to mention the full number of thofe who were fed. And fo, if the miracles had happened to be related by different hiftorians, it might have been concluded with great fhew of argument, that they were certainly the fame, by which means the true order of the hiftory would have been fo far perverted.

Upon the whole, it muft be acknowledged, that in the life of Jefus Chrift, who performed fo many miracles, preached fo many fermons, and had fo many people continually flocking after him from all places, a number of things may have happened, which although they might be the fame in kind and circumftances, muft have been really different, becaufe done at different times. But in writing an account of fuch a life, if the hiftorian propofed to relate a few of the principal tranfactions only, he would not record very many of the fimilar particulars. The brevity which he ftudied conftaining him to make a choice, he would naturally pitch upon things different in kind, that there might be as much variety in his work as its narrow compafs would admit. And if a fubfequent hiftorian undertook to give another account of the fame life, in or-

der to make his work the more useful, he would mention some of the particulars which the former had omitted; and if he also studied brevity while he took notice of these, he would omit the similar ones mentioned by his predecessors, at least as far as the order and perspicuity of his work would admit. The most superficial inspection of the gospels will shew the truth of this branch of the observation. *Ex. gr.* Because Luke had related the parable of the marriage-supper, as it was first delivered in Perea, ch. xiv. 16. he does not give the repetition of it in the temple, recorded Matth. xxii. 1. In like manner, because he had told how Jesus was anointed in the house of Simon the Pharisee, ch. vii. 37. he omits the anointing in the house of Lazarus, six days before the passover; being unwilling to swell a book too much, which it was the interest of every Christian to have in his possession. On the other hand, Matthew and Mark relate the anointing in the house of Simon the leper, because it was omitted by Luke; but speak nothing of the anointing in the house of Simon the Pharisee, which that historian had recorded. See more examples in the second paragraph of *Observation VI.*

By this observation it is proposed to settle the harmony, and establish the natural order of all the gospels, which in many instances has been disturbed, I think, without cause. From the above induction of particulars, we may easily understand why the similar occurrences in the history have been kept distinct in some cases, and in others confounded. When like things are found in the same Evangelist, the composers of harmonies were obliged to acknowledge them different. But when they happened to be related by different historians, they have almost always confounded them. Yet since there are so many undeniable instances of miracles, doctrines, parables, prophecies, &c. to be met with in the gospels, which though they may have been similar in their nature and circumstances, were different in respect of time, what reason can be assigned for admitting this difference only in cases where the similar particulars happen to be related by the same Evangelist? The order and connexion of the several narrations, together with the credit and veracity of the inspired writers, are, I should think, sufficient reasons for admitting the difference in other cases also; for undoubtedly these are better arguments to prove such facts distinct, than any likeness in a few circumstances can possibly be to prove them the same. And we need not be afraid of multiplying our Lord's actions and miracles too much by this scheme; for the Apostle John has declared, ch. xxi. 25. that if all the things which Jesus did had been written, *the world itself could not contain the books that should be written*: an expression which perhaps is not altogether so figurative as people imagine. For in the space of one hour, when the Baptist's disciples were present, Jesus cured *many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight,*

Luke

Luke vii. 21. And doubtless there were many such hours in his life which the historians have passed over in silence. See *Observation II.*

The whole of this observation will receive additional light, and the plan of the following harmony be not a little confirmed, if we can discover from whence the common method of harmonising the gospels took its rise. Many of the fathers thought our Lord exercised his ministry only for the space of one year; building their notion on this, among other reasons, that Isaiah, predicting the ministry of Christ, calls it *the acceptable year* of the Lord. This was the opinion of Origen, Philocal. p. 4. (Ενιαυτον γαρ παρ' ης μηνας ολιγους επι-  
δαξεν) *He (Christ) taught a year and a few months.* It was also the opinion of Clem. Alex. Strom. lib. 1. p. 340. A. (Και οτι ενιαυτον μονον δει αυτον κηρυξαι) *And that he was to preach only one year.* Eusebius, lib. 3. 24. giving the reason which induced John to write his gospel, has the following words, (Τες αλλως γεν  
τρεις Ευαγγελιστας συνιδειν παρεσι, μονα τα μετα την εν τω δεσμωτεριω Ιωαννη τε  
Βαπτιστη καθειρξιν, εφ' ενα ενιαυτον πεπωραγμενα τω Σωτηρι συγγεγραφοτας, &c.)  
*For the three Evangelists, as is evident, have written our Saviour's acts after John Baptist's imprisonment only during one year, and this they tell plainly enough in the beginning of their gospels.* In later times indeed, when they began to examine the sacred writings more narrowly, they extended Christ's ministry to two years. Thus Apollinarius Laodic. ap. Hieronym. in Daniel. c. 9. *Tricesimo enim juxta Evangelistam Lucam anno ætatis suæ cæpit in carne Dominus evangelium predicare, & juxta Johannem Evangelistam per tria paschata duos postea implevit annos.* So likewise Epiphanius, Hær. 51. n. 22. *Post predicationis exordium, duo a Christo celebrata sunt paschata, and tertio passus est.* The antients having contracted our Lord's ministry in this manner, it is no wonder that they considered all the similar particulars in his history as one and the same; not only because it is natural thus to judge of like things, but also because they could not otherwise crowd the whole transactions of his life within the narrow bounds of one year. In the mean time, the passages quoted above, proving how little pains the fathers were at in examining those matters, we may safely conclude that their opinion concerning the harmony of the gospels is not always to be depended upon implicitly. The reader will be pleased to take particular notice of this; because, if I am not mistaken, the chief and strongest reason why the similar facts in the gospel-history have generally been confounded by harmony-writers, was the opinion of their predecessors, who supposed them to be same.

## OBSERVATION V.

*Concerning the knowlege of antiquity necessary for understanding the sacred writings.*

In reading history, we naturally apply to the times described in it such customs, and to the persons such notions, as are most familiar to ourselves. If  
therefore

therefore we would understand the gospels, which are the histories of men who lived almost two thousand years ago, and in a country at a great distance from our own, it is necessary, when we read them, that we be aware of this prejudice. The beauty peculiar both to the historical and the argumentative parts of the sacred writings, depends in a great measure upon our knowledge of the customs which prevailed, and the notions that were commonly received in those distant ages and countries. And for want of this, the inspired books have been loaded with difficulties, which we should soon be sensible they are entirely free from, were our knowledge of antiquity sufficiently extensive. The Jewish form and division of the day beginning at sun-setting, may serve as an example of this. What is said in the gospels according to that division of time, being generally accommodated by readers to their own notions, has very much perplexed several passages, particularly the history of our Lord's resurrection; as shall be shewed in its proper place. This example however must be understood with one exception. For as John wrote his gospel in Asia, after the destruction of the Jewish polity, for the benefit of the whole Roman empire, he could not avoid making use of the form and division of the day that was best known, *viz.* the form in use among the Romans; who began their day at midnight, reckoning twelve hours till noon, and from noon twelve hours to midnight, or the beginning of the next day.

This exception is of great importance, not only because it removes some difficulties occurring in the gospel of John, but because it shews the propriety of several particulars mentioned by that Evangelist. For instance, ch. i. 39. when Jesus invited the Baptist's disciples to come and see where he lodged, the historian tells us they went and abode with him that day, *for it was about the tenth hour*. If this be understood of the Jewish hours, it was four in the afternoon when the disciples went with Jesus: in which case it was not very much to the purpose to observe that they abode with him that day, since, at the longest, they could be with him only two hours of it. Whereas, if the Evangelist is speaking of Roman hours, it was ten of the clock in the morning when the disciples accompanied Jesus to his lodging; consequently it was very proper to tell that they abode with him all that day, because this circumstance will imply, that, in the long conversation they had with him, from morning till evening, he removed their scruples, and fully convinced them that he was the Messiah.—We have a second instance, John iv. 6. where we are told that when Jesus sat down by Jacob's well in Samarià, it was the sixth hour; *i. e.* not the middle of the day, but six in the evening. In those countries women never drew water at mid-day, but always about sun-setting. Gen. xxiv. 11. *And he made his camels to kneel down without the city, by a well of water, at the time of the evening, even the time that women go out to draw water.* Wherefore,

fore, as the woman of Samaria came to draw water while Jesus was sitting by the well, it cannot be the Jewish, but the Roman sixth hour, which the historian is speaking of. By that time Jesus was fatigued with his journey; and therefore, before he proceeded, he sent his disciples to the nearest town for meat. It seems there was no place on the road where he could refresh himself. It may be objected indeed, that the circumstances of the history oblige us to suppose that this journey through Samaria was made so late in the year, that the transactions at the well could not happen after six in the evening. But it has been shewed in the illustration of *Observation II.* that when Jesus preached in the synagogue of Nazareth, after leaving Samaria, it was about the beginning of September. From hence it would appear that he travelled through Samaria in August. If so, all the particulars that are here related may have happened in the time allotted to them: for when Jesus sat down by the well, it was about the sixth hour, perhaps half an hour before it, and from that time till it became dark was fully sufficient for all the things mentioned in the history.—We have a third example, John iv. 46. When Jesus told the nobleman of Capernaum that his son was recovered, it was about the seventh hour; that is, not the seventh Jewish hour, or one in the afternoon, but the seventh Roman hour, or seven in the evening. For as Cana was a day's journey from Capernaum, it is more than probable that the nobleman came in the evening. Besides, on this supposition, we can see the reason why Jesus would not go down to Capernaum. Had he taken a journey thither at that hour, he must have travelled in the night, which might have given occasion to think that he could not cure the youth without being personally present.—To conclude; this exception from the example above mentioned, removes a seeming inconsistency in the accounts given by Mark and John of the hour of our Lord's crucifixion; as shall be shewn afterwards in its place.

The difficulties occasioned by our not understanding the exact situations of the places mentioned in the gospels, are a-kin to those which proceed from unskilfulness in the manners and opinions of the antients. The geography of the country that was the scene of our Lord's ministry having been formed upon the gospels taken singly, where other helps could not be obtained, has been mistaken in some instances, and occasioned great difficulties. Had those difficulties made us sensible of our error, it had been well: but instead of that they have embarrassed us the more by the solutions which they have given rise to. Whereas the proper solution is that which is also the most natural, namely, to rectify the sacred geography by the light thrown on it from the gospels compared together. The situation assigned to the desert of Bethsaida, the mount of transfiguration, the garden of Gethsamene, Bethphage, and some other places, are examples of this kind; as shall be shewed in the *Commentary*.

Wherefore,

Wherefore, if we meet with inconsistencies in the gospels, arising from the common notions concerning the situations of places occasionally mentioned in them, it ought to give us no trouble at all, because they will quickly vanish upon rectifying the geography: a thing that may without scruple be done in all cases where it is founded on no testimony or authority whatever, but the gospels ill understood. Nevertheless, if there ever was any real opposition between the sacred writers and other antient authors, without pleading the inspiration of the former, which secured them from error, the opportunity they had of knowing distinctly the state of their own country in the times which they write of, should outweigh the testimony of strangers not so well qualified. At the same time, I am persuaded, that we shall never be obliged to have recourse to this solution; every the minutest particular contained in the gospels, when rightly understood, agreeing perfectly with the most approved authors: which, by the way, is a clear and convincing proof that the sacred books, as they now remain, are genuine, uncorrupted, and compleat.

#### OBSERVATION VI.

1. *Of the order in which the gospels were published.* 2. *Of the plan upon which they were composed.* And, 3. *Of the persons by whom they were written.*

##### 1. *Of the order in which the gospels were published.*

It is generally supposed that Matthew and Mark published their gospels before Luke wrote his. Yet the preface which the latter hath prefixed to his work, serves to prove that his was published the first of the four. *Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word: It seemed good to me also, &c.* At first sight indeed one may be apt to think that Luke speaks here of the other gospels, and their authors. Yet the character which he gives of the writers he had in view, makes it evident that they were historians of a different kind from the Evangelists properly so called. For they wrote according to the information they had received from the eye-witnesses and ministers of the word: whereas the Evangelists being eye-witnesses themselves, wrote from their own personal knowledge improved by inspiration. At least Matthew and John were writers of this character. And as for Mark, though he was not an Apostle, he may have been an early disciple, and consequently an eye-witness of the greatest part of the things he has told. Accordingly Epiphanius affirms that he was one of the seventy, Hæref. 51. n. 6——But to set the matter in another light, if we interpret Luke's preface of the Evangelists, we must



must allow that he had none but Matthew and Mark in view; since, by the acknowledgement of all, John did not write his gospel till long after Luke's was published. But that he should call two historians (*πολλοις*) *many*, is really very hard to be conceived.—Farther, if the gospels of Matthew and Mark were abroad when Luke was writing, we may be sure that he would peruse them; and as he speaks of persons who had composed histories of Christ's life, he could not by any means overlook authors of their character. On this supposition, can it be imagined, that while his own gospel was penned under the direction of the Spirit, according to the information he had received from those who were eye-witnesses, he would only say of an eye-witness and Apostle, on whom the Spirit had descended, or even of an Apostle's companion, that *they had taken in hand to give the history of Christ's life*: and not rather have mentioned both them and their works with particular approbation? Without all doubt, had he been speaking of them, he would not have passed them over in such a slight and general manner.

From Luke's preface, therefore, it may fairly be inferred, that he published his gospel before either Matthew or Mark wrote theirs. The probability of this opinion is heightened by the following consideration. It makes the gospels appear with a noble and beautiful propriety. For, on supposition that Luke wrote before the rest, we can see the reason why they have passed over in silence the miraculous circumstances with which the conception and birth, both of the Messiah's forerunner, and of the Messiah himself, were honoured. Luke had accurately and at great length related all, without omitting any thing that deserved to be mentioned. On the other hand, if we think Matthew and Mark wrote before Luke, their gospels will appear defective in those important points; and no reason will offer itself to justify such material omissions.—Our Lord's genealogy by his mother, of whom alone properly speaking he sprang, being given by Luke, it remained only for Matthew to record the genealogy of Joseph, who was supposed to be his father, for the satisfaction of those who thought he was Joseph's son, or reckoned kindred by the male-line. But had Matthew wrote before Luke, it can scarcely be thought that he would have contented himself with giving his genealogy by his supposed father, since he tells us expressly, that he was born of the virgin before she cohabited with her husband.—As Joseph and Mary had their fixed residence at Nazareth, Luke takes care to shew by what means she was delivered of her son in Bethlehem, according to the antient prophecies, which determined the Messiah's nativity to that town. But Matthew, writing after Luke, speaks nothing at all of this.—The election of the twelve Apostles having been described by Luke, ch. vi. 13. is omitted by Matthew. But the instructions given them after their election are told at great length by the latter, because

the former had passed them over in silence, intending to relate the recapitulation which Jesus gave of them immediately before he sent his Apostles out, ch. ix. 1.—In like manner our Lord's ministry in Perea having been fully treated of by Luke, is for the most part omitted by the rest. Indeed the resurrection of Lazarus, which happened about that time, is not taken notice of by Luke, because the miracle was performed in Judea, and at a village within two miles of Jerusalem. Besides, Lazarus being probably alive when Luke wrote, the latter might judge it improper to mention his resurrection, lest so public an appeal to the offensive, but well-known truth, which the Jews desired by all means to bury in oblivion, should have provoked them to kill Lazarus.—Farther, on supposition that Luke wrote before the other Evangelists, their several histories of our Lord's resurrection from the dead, will appear with greater propriety. For Luke, as became the first historian, gives an account of the design on which the women went to the sepulchre. He tells us, that after Jesus was buried, they prepared aromatic ointments, with which they proposed to embalm him; that early the first day of the week, they went to the sepulchre with those spices; that when they came, they found the stone which closed the mouth of the sepulchre rolled away; that they entered, but did not find the body of the Lord Jesus; that while they were in great perplexity on this account, two angels appeared to them, who informed them of Christ's resurrection; that, on hearing the joyful news, they made all the haste they could into the city, to inform the Apostles; and that Peter ran to the sepulchre, to examine the truth of their report. Farther, as became the first historian, he describes particularly our Lord's appearances to the male disciples. For he informs us, that two of them going to Emmaus the same day that their Master arose, saw him, and conversed with him; that when they returned to Jerusalem, they were told by their brethren that Jesus had appeared to Peter; that they confirmed this account by rehearsing their own story; and last of all, that Jesus himself put the matter beyond doubt, by appearing to them at that very meeting, while they were disputing about his resurrection. The male disciples being the witnesses upon whose testimony the world was to believe that our Lord arose from the dead, it concerned mankind more to be informed of his appearances to them, than to be made acquainted with his appearances to the women. Luke knew this: and therefore, while he has related the appearances to the male disciples, he has omitted the appearances to the women altogether. It seems the brevity which he studied did not permit that both should be told. The particulars of this affair mentioned by the other Evangelists are evidently of less importance; though, at the same time, they are such as tend to render Luke's relation more complet. Thus, because he tells us that the women found the stone

rolled

rolled away from the door of the ſepulchre, but does not ſay how it came to be placed there, Matthew gives a particular account of that circumſtance, as well as of the manner in which it was rolled away. He ſays it was put to the mouth of the ſepulchre by Joſeph, and was rolled away by an angel. And becauſe there were two remarkable particulars which had an immediate relation to the ſtone; *viz.* the journey to the ſepulchre, which the women undertook at the end of the ſabbath, in order to ſee if the ſtone was ſtill in its place; and the planting of the guards at the ſepulchre; he ſpeaks particularly of both, and informs us how the guards came to deſert their poſt. But then as Luke had given an account of the viſit which the women made in the morning, and of the viſion of two angels, Matthew does not touch upon theſe things at all. Only becauſe Luke had neither told that the women, at their entrance into the ſepulchre, ſaw but one of the angels, nor that Jeſus himſelf appeared to them as they were returning the ſecond time to the ſepulchre, nor yet that the guards informed the chief prieſts of Chriſt's reſurrection, Matthew relates all theſe circumſtances particularly. And to name no more, Luke having given a full account of our Lord's ſhewing himſelf to the diſciples who walked to Emmaus, it is omitted by Matthew altogether. Mark, who wrote after Matthew, and conſequently after Luke, does not dwell on the particulars mentioned by either of theſe hiſtorians; but in a word or two hints at them, *viz.* the appearance of the one angel, as the women were going into the ſepulchre; then the appearances of Jeſus himſelf, firſt to Mary Magdalene, next to the two diſciples, and after that to the eleven. Neither Matthew nor Luke ſpeak of Chriſt's appearing to Mary Magdalene. Mark, as was obſerved, juſt mentions it. But John, who wrote laſt, judging it too important a branch of the hiſtory to be loſt, ſupplies the defect of the three former hiſtorians, and gives an account of it at large, wherein he has comprehended all that he thought proper to add concerning the reſurrection.—To conclude; if Matthew wrote before Luke, can it be imagined that he would have neglected to give an account of ſo important a fact as our Lord's aſcenſion into heaven.—Thus it appears, upon compariſon, that Luke's hiſtory comprehends the principal tranſactions of our Lord's life; and that the things omitted by him are, generally ſpeaking, of leſs importance than thoſe omitted by the other hiſtorians: a character which diſtinguiſhes his goſpel from the other three, and which cannot eaſily be accounted for, unleſs on the ſuppoſition that he wrote firſt. Whereas, granting this, we have a good reaſon for the omiſſions of the other hiſtorians: Luke had gone before them, and prevented them.

Let us next ſee what light antiquity furniſhes, for ſettling the order of the goſpels. Iren. l. 3. c. 1. Hær. tells us from Papias, *That Matthew publiſhed his goſpel while Peter and Paul were preaching at Rome, and laying the foundations of a church there.*

*there.* The Jesuit Andræus, Chemnitius, Mill, and Whiston, follow Irenæus in this opinion. His testimony therefore deserves to be considered, that the proper import of it may appear. Luke's history of the Acts seems to have come abroad while Paul was prisoner at Rome the first time: for, in the conclusion of that history, it is said that the Apostle was confined there two years, but not a word is spoken of his release; which doubtless would have been mentioned, had the book been written after Paul was set at liberty. From the preface to the Acts, it is plain that Luke's gospel had been then published some considerable time. Perhaps it came abroad before Paul's imprisonment, or at least about the beginning of it. Wherefore, if Matthew published his gospel while the two Apostles were founding the church at Rome, as Irenæus affirms, Luke's must have been abroad before it; even on the supposition that Peter was at Rome as early as Paul's first imprisonment.—Eusebius indeed is thought to have affirmed, both in his Ecclesiastical History, and in his Chronicle, that Matthew wrote in the third year of Caligula's reign, *i. e.* eight years only after Christ's ascension: and the moderns have therefore generally fixed upon that as the true date of Matthew's work. But, as the learned Dr. Lardner has shewed, Cred. v. 8. p. 176. there is no such thing to be found in the best manuscripts and editions of the Chronicle. And as for the Ecclesiastical History, Eusebius only says, "that when  
 " Matthew was about to go to other people, he delivered his gospel to the He-  
 " brews in their own language," lib. 3. c. 24. without telling us, either there  
 or any where else, when Matthew left Judea. Dr. Lardner adds, "Theo-  
 " phylact in the 11th century, and Euthymius in the 12th, say, that Matthew  
 " writ in the eighth year after our Saviour's ascension. Nicephorus Callisti, in  
 " the 14th century, says, that Matthew writ about fifteen years after Christ's  
 " ascension; and the Paschal Chronicle, in the 15th century, intimates the  
 " same thing. None of these writers expressly refer to more antient authors  
 " for their opinion. But it may be reckoned probable that they collected it  
 " from the history in the Acts, and from the fore-mentioned passage in Eusebe.  
 " They who thought that Matthew, and the other Apostles left Judea soon  
 " after the conversion of Cornelius, supposed his gospel might be writ in the  
 " eighth year of our Lord's ascension. And they who think that the Apostles  
 " did not leave Judea to go to the Gentiles till the council of Jerusalem,  
 " Acts xv. supposed Matthew's gospel to have been writ in the fifteenth year of  
 " our Lord's ascension, of the vulgar account 49. But neither had for their  
 " opinion the express authority of Eusebe, or any other very antient writer.  
 " It is well known to be very common to insert articles in chronicles, and such  
 " like works. This article concerning the time of Matthew's gospel is pro-  
 " bably a late addition." Thus far Dr. Lardner. But supposing Eusebius  
 had expressly affirmed that Matthew wrote his gospel in the third year of Ca-  
 ligula,

ligula, if mere authority be insisted on, I do not see why a later testimony should be preferred to a more antient one; that is, why Eusebius should be preferred to Papias, who flourished long before him.—Jerom, in his preface to Matthew, speaking of the four gospels and their authors, says, that Luke, the disciple of Paul, composed his volume or gospel in the parts of Achaia and Bæotia. His words are, *Tertius Lucas medicus, natione Syrus Antiochenſis, cujus laus in evangelio, qui & ipſe diſcipulus Pauli, in Achaia Bæotiaque partibus volumen condidit.* By calling Luke on this occasion Paul's disciple, Jerom probably meant to insinuate, that the travels through Greece, in the course of which Luke composed his gospel, were those which he made along with Paul. If so, Luke's gospel must have been written A. D. 52 or 53, long before Matthew's, if the latter did not come abroad till Peter and Paul preached together at Rome. Agreeably to this, several old manuscripts tell us, at the conclusion of Luke's gospel, that it was written fifteen years after Christ's ascension. See Dr. Mills on the last verse of Luke.—But the Apostle's testimony, 2 Cor. viii. 18. *We have sent with him the brother, whose praise is in the gospel, throughout all the churches,* would be decisive in this matter, could we be sure that he speaks of Luke and his performance. He was thus understood by Origen, Jerom, and the interpolator of Ignatius's epistles, among the antients; and by Grotius, Hammond, Cave, Whiteby, with many others, among the moderns. And perhaps the only reason which has hindered people from applying this to Luke, is the opinion they have taken up, I imagine without ground, that his gospel was not then published. Nevertheless, when the arguments offered above are considered, and it is remembered that Luke was long Paul's companion in his travels, I suppose it will appear that the text quoted cannot be more properly applied.—As for the priority of Luke to Mark, I know of nothing either for or against it in antiquity; a passage of the old book of Hypotoposes, which goes under the name of Clemens Alexandrinus, excepted. It is preserved by Eusebius, l. 6. 14. and is to this purpose, *Those gospels were written first which contain our Lord's genealogies.* Wherefore, according to this author, Luke wrote before Mark. From the conclusion of Mark's book, it would appear that he did not write till it was very late; for he tells us, that the gospel was then published every where: *They went forth and preached every where, the Lord working with them, and confirming the word with signs following.*—Upon the whole; since the proofs in this matter, drawn from testimony, are so vague; Eusebius having said nothing about it, and the tradition mentioned by Irenæus carrying an evident falsehood in its bosom, there being a church founded at Rome before Paul came thither; we are certainly at liberty to form any opinion about it that seems most probable. But though the testimonies of antiquity were much more full and determinate than they are, in favour of the opinion com-

monly.

monly received, arguments drawn from the gospels themselves, to settle the order and time of their being written, deserve a much higher degree of regard than can be claimed by tradition; which at best is but an uncertain thing, and in many cases took its rise from wrong senses put upon texts of scripture, which those traditions were designed to support. Hence they were too hastily and indiscriminately received by the writers of the fourth and subsequent centuries, as all know who are conversant in matters of antiquity. It seems the persecuted state of the church in its infancy rendered such mistakes unavoidable, till better times came wherein they were happily discovered and rectified. The tradition under consideration is without doubt one of this kind; the fathers affirming that Matthew and Mark wrote before Luke, for no other reason but because the latter speaks of some who had composed histories of Christ's life before him. The antients in general were very apt to mistake the meaning of texts for want of the light which arises from comparing scripture with scripture. For as the sacred books were written at different times, and by different authors, for the use of particular churches, it was long before they came to be universally known, insomuch that the canon of scripture was not settled for several centuries. We may therefore reasonably suppose, that the whole of the inspired writings were not generally in the possession of particular Christians in the very early ages.

But if Luke wrote before the other Evangelists, it may be asked who the writers were of whom he speaks in the beginning of his work: *Forasmuch as many have taken in hand, &c.* At first the Apostles, and other ministers of the word, contented themselves with preaching the gospel, which then consisted chiefly of simple narrations, setting forth the doctrine and miracles of Christ. (See Acts x. 34—43.) But when Christianity began to spread itself, those narrations passing through many hands, were in danger of being corrupted, at least they could not find that credit which written accounts well attested might claim. For their own sakes, therefore, as well as for the instruction of those who were still unconverted, the first Christians would very early compose narratives of our Lord's actions, as far as they could collect them, whether from the sermons or conversations of the eye-witnesses. Probably these are the histories referred to by Luke: for he tells us they were narrations of things most surely believed by Christians, that they were composed according to the informations received from the eye-witnesses, and that they were extant before his own gospel was published. But these narratives being imperfect, both as to matter and order, the Evangelists were moved by the Spirit to write their gospels, in which the doctrine of Christ is fully, though succinctly related; and his actions, especially a number of his miracles, delivered in order, and with their several circumstances. When these inspired and well-attested histo-

ries appeared, the other little narrations, being of no use, were quickly lost. Afterwards indeed many false gospels were published by different hereticks; some of which we have still remaining. But as none of these gospels contain narrations of things delivered to their authors by the Apostles, and most surely believed by Christians, we cannot reasonably think Luke had any of them in his view. Besides, none of them can pretend to be of equal antiquity with Luke's gospel. On the contrary, all of them seem to owe their existence to that Evangelist's having mentioned writings that were afterwards lost. Fabritius, in the second and third volumes of his *Codex Apocryphus*, and Jones, in his *History of the Canon*, have published several of those spurious gospels. Or if the reader has Dr. Mill's *Prolegomena* at hand, he will find there, No. 38, &c. an account of two of the most celebrated of them: I mean the gospel according to the Hebrews, and that according to the Egyptians. Thus far concerning the order in which the gospels were published.

*2. Of the plan upon which the gospels were composed.*

The Evangelists, as was shewed above, did not intend to relate all the transactions of Christ's life. The Spirit, by whose direction they wrote, guided them into this resolution, lest their books should have swelled to too great a bulk. Accordingly, when Luke set about writing, he proposed to give little besides the history of our Lord's ministry in Galilee and Perea, because that period comprehended the principal transactions of his public life, and was less known to the inhabitants of Jerusalem. It was therefore consistent with his plan to omit what happened at the passovers, and other feasts during the period which is the subject of his history. Farther, though Jesus preached several months in Judea, and made many disciples after his baptism (John iii. 22. iv. 1.), his ministry in Galilee, properly speaking, did not begin till John's imprisonment. Before that event his preaching was for the most part confined to Judea; as is evident from this, that the cure of the nobleman's son, after the Baptist's imprisonment, was the second miracle he performed in Galilee. Wherefore the transactions in Judea, in the beginning of our Lord's ministry, being out of the period which is the subject of Luke's history, are omitted by him entirely; and he begins his account at John's imprisonment, bringing it down to the conclusion of Christ's ministry in Perea. He judged it necessary however to relate with accuracy our Lord's conception, birth, circumcision, baptism, and temptations; these being matters of great importance, and very needful to be known. He gives a particular account also of his death, resurrection, and ascension, because they are the great foundations upon which the truth of the Christian religion rests. Withal, he introduces

a short sketch of the Baptist's history, for this reason, that as he was the Messiah's forerunner, his ministry was subservient to Christ's, and had a necessary connexion with it.—Matthew and Mark seem to have adopted Luke's plan, thinking it needless to relate the transactions in Judea before the Baptist's imprisonment, or in Jerusalem at the passovers and other feasts. For though these were matters of great importance, whether their quality or their number be considered, Jesus having gone to Jerusalem at least thrice every year (See the note on Passover III.), they were abundantly well known to the inhabitants of that metropolis, and indeed to the whole nation, the Jews in general coming up to worship at those seasons. Most of them were performed in the temple before great multitudes of people, who always resorted thither. And such persons as had not the happiness to be eye-witnesses of them, being however in the town where they were done, must have been speedily informed of them, either by the eye-witnesses; or by the subjects of the miracles, who did not fail to publish them every where; or by the general reports, which nobody presumed to contradict. Wherefore, as Matthew and Mark published their gospels while the fame of Christ's actions in Jerusalem was every where fresh, and the witnesses of them were living in all parts of the country, they had the same reason with Luke for writing the history of the principal period only of our Lord's ministry. Moreover, composing their gospels while the disciples had the conversion of the Jews much at heart, as a matter of great importance to the success of Christianity even among the Gentiles, it was entirely agreeable to their purpose to adopt Luke's plan, that, by supplying what he had omitted, they might make their countrymen as well acquainted as possible with that part of our Lord's history which comprehended the substance of his public life, and which was least known. That the conversion of their own nation was long the principal object of the Apostles study, is evident from the general strain of their labours in preaching, which for a good while were confined wholly to the Jews. The Evangelists Matthew and Mark indeed speak little of our Lord's ministry in Perea, which Luke has related at some length. But the reason perhaps was this; his sermons and parables in Perea being many of them the same with those preached in Galilee, which they have supplied, they judged it needless to repeat them. What they had to do, was only to inform us that those parables and sermons were delivered also in Galilee, because Luke had omitted to mention them in his account of Christ's ministry there. The three historians were directed to treat of Christ's life on so narrow a plan, and in so succinct a manner, not only that a sufficient number of Jews might be converted (See on Matth. x. 5. § 40.), but for other reasons, and this among the rest, that to find the disciples silent where they might have told things greatly to the honour of their Master,



Master, adds not a little weight to their testimony, and beautifully displays the modesty with which they wrote. Wherefore the world has suffered no loss by the brevity of the first historians; especially as the Holy Spirit from the very beginning intended to raise up one to write a history of Jesus, in which some of the principal transactions of his life, omitted by the former historians, should be supplied, to the great praise of their modesty, to the recommendation of their work, and to the edification of the church. Besides, that the first three Evangelists should have formed their gospels upon one and the same plan, was highly proper, in order that, by the joint concurrence of their several testimonies, the accounts which they gave of him might be fully confirmed, and gain the greater credit in the world.—This account of the plan upon which the three Evangelists formed their histories, is the more probable, as it evidently appears they composed them in Judea for the use of the Jews, and to forward their conversion. The reason is; in their accounts of things, they all along suppose their readers perfectly acquainted with the Jewish affairs. Accordingly, when they happen to speak of matters peculiar to their country, however remote those things might be from the apprehension of foreigners, they generally give no explication of them; not to mention, that, in all their computations of time, they make use of the Jewish form and division of it, as was shewed in the fifth observation. It is quite otherwise with John; for he supposes his readers ignorant of the Jewish affairs, and for that reason never mentions any thing peculiar to the Jews, without giving such an explication of it as he knew was necessary to make himself understood. Thus, ch. vi. 4. speaking of the passover, he tells us that it was a feast of the Jews. In like manner he describes the feast of tabernacles, ch. vii. 2. *The Jews feast of tabernacles was at hand*; and, ver. 37. he informs his readers that the last day was the great day of the feast. Ch. xix. 13. he gives both the Roman and the Jewish names of the place where Jesus was tried by the governor. But as remarkable as any is the explication found ch. xix. 31. *The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day), &c.* Likewise, ver. 42. *There laid they Jesus therefore, because of the Jews preparation-day.* This manner of writing every reader must be sensible John would not have made use of, had he composed his gospel for the use of the Jews, or published it in Judea. On the other hand, the three Evangelists would hardly have written in the manner they have done, had they originally designed their works for the Gentiles, or published them out of Judea.

From what has been said, it clearly appears that John wrote his gospel for the use of the world in general, and published it in some of the Gentile countries, long after the writings of the other Evangelists were sent abroad.

Hence, in forming his history, he followed a different plan from theirs. For as he lived to see a new generation arise in Judea, which was not personally acquainted either with our Lord himself, or with those who had heard and seen him, he judged it proper to record Christ's ministry in Judea, but especially his sermons and miracles at the great festivals, lest the memory of these things should have died with the witnesses, who by that time were mostly taken off the stage. Moreover, he had the pleasure to see the Christian religion propagated into countries, far distant from Judea where Jesus had lived; in which distant countries his history could not be known but by the gospels already published, or by the reports of those who were personally acquainted with him. Wherefore the other Evangelists having altogether omitted it, he judged it absolutely needful to give the world a specimen of Christ's ministry in Judea, that we might thereby know more of his doctrine and miracles, be able to form a better notion of his consummate prudence, and behold with admiration the courage and zeal wherewith he acted in the capital, under the eyes of the great men, the priests, the scribes, and the elders, before whom he was not afraid to assume the character of one sent by God, and to act accordingly. —Such were the plans upon which the four gospels were composed, and such the views with which they were published. Taken together, they contain as compleat an account of our Lord's life as was necessary to be left on record; and each in its order was adapted to the circumstances of mankind at that time, the subsequent gospels supplying what was wanting in the precedent ones till the history was completed.

Jerom was of opinion that Mark abridged Matthew's gospel. But the characters of an abridgement do by no means agree to that work; particularly, the order observed in it is different from the order found in Matthew. Besides, Mark is sometimes more full in his accounts of things than Matthew. For example: he relates the cure of the demoniac of Gadara, ch. v. 1.—the healing of the woman that had the flux of blood; the resurrection of Jairus daughter, v. 21.—the Baptist's death, vi. 14.—the cure of the epileptic boy after the transfiguration, ix. 14.—the cursing of the fig-tree, xi. 12.—and the question concerning the great commandment in the law, xii. 28. more distinctly, and with more circumstances than Matthew, or even than Luke. Add to this, that he has recorded things which Matthew hath omitted altogether; such as, the miracle wrought on the blind man of Decapolis, vii. 31. the widow that cast two mites into the treasury, xii. 41. the young man that followed Jesus when he was apprehended, xiv. 51. and, to name no more, our Lord's appearance to Mary Magdalene after his resurrection, xvi. 9.—Eusebius, l. 3. c. 39. mentions a tradition of Papias, in which John the presbyter is said to have affirmed, *That Mark, Peter's interpreter, wrote faithfully*

fully whatever be heard, but not in the order wherein the things were said and done by Christ; for he neither heard nor followed Christ, but was a companion of Peter, and composed his gospel rather with a view to the people's profit, than with a design to give a regular history. If this tradition is true, the order observed in Luke, being the same with that in Mark, cannot be the right order. But the truth of the tradition may justly be doubted, because it is contradicted not only by Luke, who in his preface tells us that he designed to give a regular history; but by Mark also, who frequently asserts the order of his own narration. Besides, Epiphanius affirms, that Mark was one of the seventy disciples.

### 3. Of the persons by whom the gospels were written.

The Evangelists Matthew and John being Apostles, possessed the gifts of illumination and utterance. By the former, they were absolutely secured from falling into error, in any point of doctrine, or matter of fact relating to the Christian scheme. By the latter, they were enabled to express themselves clearly and pertinently upon every subject of Christianity, which they had occasion to treat of either in their sermons or writings. These gifts our Lord had expressly promised to all his Apostles, John xiv. 25. *These things have I spoken unto you, being yet present with you.* 26. *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* So likewise after his resurrection, Luke xxiv. 49. *And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.* Farther, the Apostles of the Lord spake by inspiration also in all the courts of justice and assemblies where they happened to be tried. This privilege their Master promised them very early. For when he sent them out on their first mission, he told them that they were to be brought before kings and rulers for his name's sake; and forbade them to meditate before hand what or how they should speak, assuring them that the Spirit would inspire them to make proper defences in behalf of themselves, and of the cause they were engaged to support. Matth. x. 18. *And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.* 19. *But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.* 20. *For it is not ye that speak, but the Spirit of your Father which speaketh in you.* This promise Jesus renewed to his Apostles a little before his passion, Mark xiii. 11. *But when they shall lead you and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.* Nay, on another occasion, he seems to have extended the promise of inspiration to all the disciples who at that time

were to be employed in preaching the gospel, and who thereby might be exposed to persecution. See Luke xii. 1. 11. 12. The whole of these promises were punctually fulfilled. For, about ten days after our Lord's ascension, the disciples received the Holy Ghost, while they tarried in Jerusalem, according to their Master's order, in expectation of being endued with power from on high. Thus we are told, Acts ii. 3. that while the disciples were gathered together, the Spirit descended in the visible symbol of fire, which rested upon each of them, to denote the indwelling of the Spirit with them: *And they were all filled with the Holy Ghost*: they were inspired with the knowledge of the Christian religion, and had all things that were either said or done by their Master brought to their remembrance according to his promise. From that moment forth the Spirit gave clear indications of the reality of his presence with the disciples; for he enabled them all at once to speak the various languages under heaven as fluently as if they had been their native tongues, and thereby qualified them to preach the gospel in all countries immediately upon their arrival, without the necessity of submitting to the tedious and irksome labour of learning the languages of those countries. Moreover, he gave them the power of working all manner of miracles: nay, he enabled them to impart unto those whom they converted, the power of working miracles also; and the faculty of speaking with tongues, and of prophesying, and of preaching by inspiration. The Apostles of the Lord having such convincing proofs of their inspiration always abiding with them, they did not fail on proper occasions to assert it, that mankind might every where receive their doctrine and writings with that submission which is due to the dictates of the Spirit of God. Hence we find them calling the gospel which they preached and wrote, *The word of God, The commandment of God, The wisdom of God, The testimony of God*; also *The word of Christ, The gospel of Christ, The mind of Christ, The mystery of God the Father, and of Christ*.—Wherefore Matthew and John being Apostles, and having received the gifts of the Spirit with the rest of their brethren, there can be no doubt of their inspiration. Their gospels were written under the direction of the Holy Ghost, who resided in them; and upon that account they are venerated by all Christians as the word of God, and have deservedly a place allowed them in the sacred canon.

The characters of Mark and Luke come next to be considered. They were not Apostles, it is true; yet they were qualified to write such a history of our Lord's life as merits a place in the canon of scripture. For as they were in all probability early disciples, they may have been eye-witnesses of most of the things which they have related; nay, they may have been in the Apostles company on the day of Pentecost, and received the gifts of the Spirit together with them; consequently they may have wrote by inspiration also. The

tradition mentioned above from Epiphanius seems to favour these suppositions. —However, if they are not admitted, this must be granted, that the Evangelists we are speaking of accompanied the Apostles in their travels. The matter is certain with respect to Luke : for, in his history of the Acts, he speaks of himself as Paul's companion ; and, in the preface to his gospel, he expressly mentions the information of the ministers of the word, as distinct from that of the eye-witnesses, to lead us, I imagine, to think of Paul, with whom he had long travelled, and who had not the knowledge of Christ's history by personal acquaintance, but by revelation. See Gal. i. 11. 12. 1 Cor. xi. 23. As for Mark, he is generally reported by antiquity, and currently believed to have Peter's assistant. If so, although he was neither an Apostle nor an eye-witness, he must have been well acquainted with our Lord's history, because he could not but learn it from the conversation and sermons of Peter, who was both. Wherefore, to use the words of Luke, Since these Evangelists took in hand to write the history of our Lord's life according to the informations which they had received from the eye-witnesses and ministers of the word, and executed their design while they accompanied the persons from whom they received those informations, we may reasonably suppose they would submit their works to their examination. Accordingly Clemens Alex. quoted by Eusebius, vi. 14. tells us, that Mark's gospel was revised by Peter. And Mr. Jones, in support of this opinion, has collected eight particulars from the other gospels, all tending to the honour of Peter, which are entirely omitted by Mark, because Peter's humility, as he supposes, would not allow him to tell these things to that historian. But if it be true that Mark and Luke wrote according to the information of the Apostles, and had their gospels revised by them, it is evidently the same as if their gospels had been dictated by the Apostles.—At the same time I cannot but observe, that though none of all these suppositions should be granted, there is one unquestionable matter of fact which fully establishes the authority of the two gospels under consideration ; namely, that they were written by the persons whose names they bear, and while most of the Apostles were alive. For in that case they must have been perused by the Apostles, and approved, as is certain from their being universally received in the earliest ages, and handed down to posterity as of undoubted authority. The apostolical approbation was the only thing, without the inspiration of the writers, which could give these books the reputation they have obtained. And had it been wanting in any degree, they must have shared the fate of the many accounts which Luke speaks of in his preface ; that is, must have been neglected, either as imperfect or spurious, and so have quickly perished. But if the gospels of Mark and Luke were approved by the Apostles immediately upon their publication, and for that reason were received by all Christians,

and

and handed down to posterity as of undoubted authority, it is the same as if they had been dictated by the Apostles. Hence they are justly reckoned of equal authority with the other books of scripture, and admitted into the canon together with them.—Such proofs as these, drawn from the sacred writings themselves, are sufficient to make all Christians reverence the gospels as the word of God. And therefore they are fitly produced for the confirmation of our faith. But in arguing with infidels, who look on the sacred writings as the works of impostors, the reasoning must proceed upon different topics: which leads me to the seventh observation.

## OBSERVATION VII.

*Concerning the credibility of the gospel-history.*

The history of Jesus Christ, contained in the writings of the Evangelists, is credible for the following reasons.

I. These writings were published very near the times in which Jesus Christ, whose history they contain, is said to have lived. There are three arguments which prove this: 1. The writers of the age immediately following that in which our Lord lived, and of the subsequent ages down to our own times, have mentioned the four gospels expressly by their names, have cited many passages out of them, and made numberless allusions both to facts and expressions contained in them, as unto things known and believed by all Christians; which they could not possibly have done had the gospels not been extant at the time we affirm. Farther, by the same succession of writers still remaining, it appears, that at and from the time when we suppose the gospels were published, peculiar regard was paid to them by all Christians: they believed them to contain the only authentic records of Christ's life, and read them with the other scriptures in all their public assemblies. Hence translations of them were very early made into many different languages, some of which are still remaining. Moreover, exhortations to the people were drawn from them; every doctrine claiming belief was proved out of them; whatever was contrary to them was rejected as erroneous; they were appealed to as the standard, in all the disputes which Christians had among themselves; and by arguments drawn from them, they confuted hereticks and false teachers. That we learn these particulars concerning the gospels from the writings of Christians, does not weaken the argument in the least; because if those writings are as ancient as is commonly believed, be their authors who they will, they necessarily prove the gospels to have been written at the time we suppose. If it is replied, that the writings appealed to for the antiquity of the gospels are themselves forged; the answer is, That being cited by the writers of the age which immediately followed

lowed them, and they again by fubfequent writers, they cannot be thought forgeries, unlefs it is affirmed that all the books that ever were published by Chriftians are fuch ; which is evidently ridiculous and impoffible. Befides, an affirmation of this kind will appear the more abfurd, when it is confidered that the enemies of Chriftianity themfelves bear testimony to the antiquity of the gospels ; particularly Porphyry, Julian, Hierocles, and Celfus, who draw feveral of their objections againft the Chriftian religion from paffages of our Lord's hiftory contained in the gospels. (See § 34. and 94. of the *Paraphrafe*). The truth is, thefe books being early written and of general concernment, were eagerly fought after by all, the copies of them multiplied faft, fpread far, and came into the hands both of friends and foes ; which is the reafon that we have more antient manufcript copies of the gospels ftill remaining, than of any other part of the fared writings, or even of any other antient book whatfoever. 2. The gospels were published very near the times in which Jefus is faid to have lived, becaufe the authors of the gospels call themfelves his contemporaries, and affirm that they were eye and ear witneffes of the tranfactions which they relate, that they had a chief hand in feveral of them, and that all of them had happened but a few years before they wrote. Had thefe things been falfe, as foon as the books which contained them came abroad every reader muft at once have difcovered the fraud, and by that means the books themfelves muft have been univerfally condemned as mifchievous forgeries, and altogether neglected. Whereas it is well known that they gained univerfal belief, that they were tranflated into many different languages, and that copies of them were preferved with the greateft care by thofe into whofe hands they came. 3. In every inftance where the Evangelifts had occafion to mention the manners and customs of the country which was the fcene of their hiftory, they have accurately defcribed them ; and, as often as their fubject led them to fpeak of Jewifh affairs, they have done it in fuch a manner as to fhew that they were perfectly acquainted with them. But confidering how extremely fluctuating the pofture of affairs among the Jews was in that period, by reafon of their intercourfe with the Romans, fuch an exaét knowlege of all the changes which happened, could not poffibly have entered into the fuppoſitious work of any recent impoſtor. To have acquired fuch knowlege, the hiftorian muft both have been on the ſpot, and have lived near the times that are the ſubject of his hiftory ; which is what we contend for in behalf of the Evangelifts.

Thefe arguments prove that the gospels were published very near the time wherein they fay our Lord lived. If fo, they muft be acknowledged to contain a true hiftory of his life. For had any thing been told of him that was not confiſtent with the knowlege of his countrymen then living, it was in every  
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one's power to have discovered and exposed the fraud. The great transactions of Christ's life, as they stand recorded in the gospels, were of the most public nature, and what the whole inhabitants of Judea were concerned in, especially the rulers and priests. His miracles were performed openly, oft-times before crowds, and in the great towns, as well as in remote corners; nay, in the temple itself, under the eye of the grandees, and that during the space of four years. Persons of all ranks, and of all sects, acknowledged the truth of them. His enemies however bitter did not deny them, but ascribed them to the assistance of demons. Even the chief priests and Pharisees themselves are said to have confessed to one another, that he did many miracles; and that if they let him alone, all men would believe on him. In some instances the subjects of his miracles were carried before the magistrates, whose examination rendered those miracles more public and unquestionable. On one occasion ten thousand people, and on another eight thousand, are said to have been miraculously fed by him (See § 60. and 66.); many of whom must have been still alive when the gospels appeared. He was tried by the supreme council of the Jews, examined by the tetrarch of Galilee and his captains, condemned by the Roman governor, and put to death in the metropolis at the chief religious solemnity of the Jews, before all the people who had come up from the different quarters of the country to worship. If these and the like particulars found in the gospels had been fictitious, it is natural to think that the Jews, not only in their own country but every where else, would have disclaimed the facts immediately upon the first appearance of the books which asserted them, when they could easily have confuted them, the persons of whom such falsehoods were told being many of them then alive; and by so doing might have suppressed the Christian religion at once, which most of them looked upon with abhorrence, as an impious schism diametrically opposite to the institutions of Moses. Yet it is certain that none of them went this way to work: neither Jew nor Gentile in the earliest ages attempting to fix the stain of falsehood on the Evangelists, or to disprove any of the facts contained in their histories. The truth is, the gospels were permitted to go abroad every where, without being called in question by any person; which could be owing to no cause whatsoever, but to the general belief which then prevailed, and to the particular persuasion of every individual capable of judging in such matters, that all the passages of the gospel-history exhibited things certain and indubitable.

II. In the second place, The gospels are credible for this reason, that the principal facts contained in them are vouched, not only by all the Christian writers now remaining from the earliest ages down to the present times, but by the Jewish writers also, and even by the Heathens themselves.—For that Jesus Christ



Chrift lived in Judea under the reign of the Emperor Tiberius, both Tacitus and Suetonius, and the younger Pliny, testify. That he gathered difciples, was put to death in an ignominious manner by Pontius Pilate, procurator of Judea, and that after his death he was worfhipped as a God, the fame authors affirm. Nor does Porphyry himfelf, nor Julian the apoftate, nor any of the other antient enemies of Chriftianity, deny thefe things. On the contrary, they plainly acknowlege that miracles were done by Jefus and his apoftles. And by afcribing them to the power of magic, or to the affiftance of demons, which was the folution given by Chrift's enemies in his own life-time, they have left us no room to doubt of the fincerity of their acknowledgements. The writers likewife of the talmudical books among the Jews acknowlege the principal tranfactions of Chrift's life; for they durft not contradidt, nor even pretend to doubt of facts fo univerfally known. But they ridiculoufly imputed them to his having the true writing of the name JEHOVAH in his poffeffion, which they faid he ftole out of the temple. In fhort, as Grotius has well expreffed it, there is no hiftory in the world more certain and indubitable than this, which is fupported by the concurring testimony, not to fay of fo many men, but of fo many different nations; divided indeed among themfelves in other particulars, but all agreeing in acknowleging the truth of the matters contained in the gospels.

III. In the third place, The gospels are credible, becaufe the principal facts contained in them are confirmed by monuments of great fame fubfifting in every Chriftian country at this very day. For inftance: Baptifm in the name of the Father, Son, and Holy Ghofth, the rite by which from the beginning men have been initiated into the profeflion of Chriftianity, keeps up the remembrance of Chrift's having taught thofe fublime truths concerning the Father Almighty, the Eternal Son, and the Holy Spirit the Comforter, with which the world is now enlightened, as the gospels inform us.—The Lord's fupper, celebrated frequently by all believers, prevents the memory of Chrift's death from being loft in any age or country of the world.—The ftated obfervation of the firft day of the week, in honour of Chrift's refurrection from the dead, hinders that grand event from falling into oblivion. And as thefe monuments perpetuate the memory, fo they demonftrate the truth of the facts contained in the gospel-hiftory. For if Jefus Chrift neither lived, nor taught, nor wrought miracles, nor died, nor rofe again from the dead, it is altogether incredible, that fo many men in fo widely diftant countries, fhould have confpired together to perpetuate fuch a heap of falfehoods, by beginning the obfervation of thofe inftitutions of baptifm, and the Lord's fupper, and the fabbath: incredible likewife, that, by continuing the obfervation of them, they fhould have impofed thofe falfehoods upon their pofterity.—Nor is this all:

The truth of the gospel-history is demonstrated by a monument of greater fame still ; I mean the sudden conversion of a great part of the world from heathenism to christianity, effected in all countries, notwithstanding the sword of the magistrate, the craft of the priests, the passions of the people, and the pride of the philosophers, were closely combined to support their several national forms of worship, and to crush the Christian faith. Had this total overthrow of all the religions then subsisting been brought to pass by the force of arms, it had been less to be wondered at. Whereas having been accomplished by no external violence whatsoever, but principally by the preaching of twelve illiterate fishermen, wholly destitute of the advantages of birth, learning, and fortune, it is altogether inconceivable how it could come to pass, if the facts recorded in the gospels are false. And what makes this monument of the truth of our Lord's history very remarkable, is that the world was thus converted in an age justly celebrated for the height to which learning and the polite arts were carried by the Greeks and Romans, the renowned masters of the sciences. Nay, which is still more remarkable, almost the very first triumphs of the Christian religion were in the heart of Greece itself. For churches were soon planted at Corinth, at Athens, at Berea, at Thessalonica, and at Philippi ; as is evident from Paul's epistles directed to the churches in these cities. See on Matth. xxiv. 14. § 122. Even Rome itself, the seat of wealth and empire, was not able to resist the force of truth, many of its inhabitants embracing the Christian faith. Nor was it the lower sort of people only in those cities which first became Christians. Among the early converts we find men of the highest rank and character ; such as Sergius Paulus proconsul of Cyprus, Erastus treasurer of Corinth, Dionysius a member of the senate of Areopagus in Athens ; nay, and the domestics of the Emperor himself : all of them persons whose education qualified them to judge of an affair of this kind, and whose offices and stations rendered them conspicuous. In process of time, it was not a single person of figure in this city or that nation who obeyed the gospel ; but multitudes of the wise, the learned, the noble, and the mighty, in every country : who being all fully convinced of the truth of the gospel, and impressed with the deepest sense of Christ's dignity, worshipped him as God ; notwithstanding he had been punished with the ignominious death of a malefactor, and they themselves had been educated in the belief of other religions, to desert which they had not the smallest temptation from views of interest ; but rather the contrary, in as much as by becoming Christians they denied themselves many sensual gratifications which their own religions indulged them in, lost the affections of their dearest friends who persisted in their antient errors, and exposed themselves to all manner of sufferings in their persons, reputations, and fortunes. Add to this, that, although

though the conversion of the world was sudden, it was not on that account unstable, or of short continuance. For the Christian religion has remained to this day in full vigour during the course of almost eighteen hundred years, notwithstanding its enemies every where strenuously attacked it both with arguments and arms. — Upon the whole; monuments so remarkable still subsisting in the world loudly proclaim the truth of the gospel-history, because their original cannot be accounted for on any supposition but this; that the reports contained in the gospel concerning the doctrine, miracles, death, resurrection, and ascension of Jesus, after the strictest scrutiny which those who lived nearest to the time and place of action could make, were found to rest on proofs not to be gainsaid. And to entertain the least suspicion of the contrary, is to suppose that when the gospel was first preached, all mankind in every country had renounced the common principles of sense and reason, or, in other words, were absolutely mad.

IV. In the fourth place, The character of the Evangelists, both as writers and men, renders their history credible in the highest degree. They were eye-witnesses and ministers of the *word*, that is, of the things which they preached and wrote of, relating scarce any thing but what they either saw or heard, or performed themselves. Now, these being all matters obvious to sense, in judging of them, neither acuteness of genius, nor depth of learning, were necessary; but only a sound understanding, a faithful memory, and organs of sense rightly disposed. Wherefore, though the Evangelists were vulgar and illiterate men, the subject of their gospels being for the most part matters falling under the cognisance of sense, and in many of which they were themselves actors, they could not possibly be mistaken in them. — And as they could not themselves be deceived in the things of which they wrote, so neither can it be imagined that they had any design to deceive the world. For it is well known that impostors always propose to themselves some reward or other of their fraud; riches it may be, or honours, or power. If so, those who think the Evangelists impostors ought to shew what advantages they promised to themselves by imposing upon the world such a story as their gospels. It is well known that these men set themselves in opposition to all the religions then in being, and required the express renunciation of them under the severest penalties; and by so doing made all the world their enemies. Hence it came, that instead of amassing riches, or wallowing in luxury, the first Christians were every where oppressed with poverty, hunger, nakedness, wretchedness. Instead of high offices of trust and power, the bitterest persecutions awaited them in all places, and death itself in its most terrible forms. Nor did these things befall them beyond their own expectations, by reason of cross accidents thwarting well laid schemes. They knew what was to happen: their

Maſter had foretold it to them, and they themſelves expected no other things. Now, can it be imagined, that, with the known loſs of all that is dear in life, and with the conſtant peril of death, a number of men in their right wits ſhould have propagated what they were ſenſible was a groſs falſehood, and have perſiſted in the fraud even to death, ſealing their teſtimony with their blood? No: this is a pitch of folly which human nature is not capable of. And therefore we muſt acknowledge that the Evangeliſts were fully perſuaded of the truth of what they publiſhed in their ſermons and writings. It is not to the purpoſe to reply, that enthuſiaſts have ſuffered perſecution, and even death, in ſupport of falſe opinions. For although a perſon's dying for his opinions does not prove their truth, it certainly proves the martyr's perſuaſion of the truth of his opinions. Let this be granted in the caſe of the Evangeliſts, and the controverſy is at an end. For if they themſelves really believed what they wrote, and could not poſſibly have any intention to deceive us; their gospels muſt doubtleſs be true; the things contained in them being generally matters obvious to ſenſe, which enthuſiaſm could by no means diſcolour, and in judging of which perſons of the meaneſt capacities could not be deceived.

V. In the laſt place, The perfect agreement ſubſiſting between the gospels rightly underſtood, and the modeſty wherewith they are written, are circumſtances which heighten their credibility not a little. The apparent inconſiſtencies obſervable in ſome of their narrations when compared together, prove undeniably that their authors were in no combination to make up their hiſtories, and deceive the world. In many inſtances theſe inconſiſtencies are of ſuch a kind as would lead one to believe, that the ſubſequent hiſtorians did not compare the accounts of particular tranſactions which they were about to publiſh with thoſe that were already abroad in the world. Each Evangeliſt repreſented the matters which are the ſubject of his hiſtory, as his own memory under the direction of the ſpirit ſuggeſted them to him, without conſidering how far they might be agreeable to the accounts which his brethren hiſtorians had already given. At the ſame time, the eaſy and full reconciliation of theſe inconſiſtencies, which ariſes from a proper knowledge of the gospels, and of the manners and cuſtoms of antiquity, admirably diſcovers the ſober ſpirit of truth by which thoſe writers were guided in every part of their narrations.—Moreover, the modeſty wherewith the Evangeliſts have written their hiſtories is very remarkable; for none of them ſingly has related all the tranſactions of our Lord's life. Neither do they all together relate the whole of them. So far are they from giving a complete hiſtory, that it is but a few of the particulars which are preſerved even among them all. And ſuch things as they have thought fit to mention, though great and wonderful

above

above measure, they have not painted with the gawdy colourings of rhetoric, nor heightened with the magnificence of pompous language, but have told them with a simplicity unexampled in so great a subject. And as they have not studied human eloquence in the composition of their histories, so they have not followed human prudence in the choice of their subjects. For although they must have been sensible that the transactions they were about to relate were not likely to be believed by the generality, being many of them opposite to the established course of nature, it is evident that they were at no pains to consider what particulars were least liable to exception, nor so much as to obviate the difficulties which arose from them. This thought a late writer has well expressed. “ It does not appear, says he, that it ever came  
“ into the mind of the Evangelists to consider how this or that other ac-  
“ tion would appear to mankind, or what objections might be raised against  
“ them. But, without attending at all to this, they lay the facts before you,  
“ at no pains to think whether they would appear credible or not. If the  
“ reader will not believe their testimony, there is no help for it. They tell  
“ the truth, and attend to nothing else.”—To conclude: It is remarkable, that through the whole of their histories the Evangelists have not passed one encomium upon Jesus, or upon any of his friends, nor thrown out one reflexion against his enemies, although much of both kinds might have been, and no doubt would have been done by them, had they been governed either by a spirit of imposture or enthusiasm. Christ’s life is not praised in the gospels, his death is not lamented, his friends are not commended, his enemies are not reproached, nor even blamed; but every thing is told naked, and unadorned, just as it happened; and all who read are left to judge, and make reflexions for themselves: a manner of writing which the historians never would have fallen into, had not their minds been under the guidance of the most sober reason, and deeply impressed with the dignity, importance, and truth of their subject.

By the force of these and such like arguments, has the gospel-history gained a belief next to universal in ages past; and by these it stands at present firmly established against the manifold violent attacks of its enemies, who with unwearied application are assailing it on all quarters. In a word, founded upon these arguments, it can never be overturned in any age to come, but while men are capable of discerning truth, will be believed and received to the end of the world.

COROLLARY. If the gospel-history is true, the Christian religion must needs be divine.

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# CHRONOLOGICAL DISSERTATIONS.

*See also Observation II, xxviii*

## DISSERTATION I.

*Of the taxing. Luke ii. 1.*

**A**BOUT the time of our Lord's nativity, the Emperor Augustus published an edict for taxing the whole land of Israel. The Evangelist's words are, *πασαν την οικουμενην*, answering to the words *כל הארץ*, which in the Old Testament often signify the *land of Israel* only: for instance, 1 Kings x. 24. Jer. iv. 20. xii. 11. xxii. 29. See Luke iv. 25. Besides, *οικουμενη* is used in this limited signification by Luke elsewhere, more than once. Ch. xxi. 26. *Mens hearts failing them for fear, and for looking after those things which are coming on the earth*: *τη οικουμενη*, the land of Israel. See LXX If. xiii. 5. where *πασαν την οικουμενην* signifies all the country of Babylon, the city and province, as is evident from ver. 1. See also ver. 11. of the same chapter, and Acts xi. 28.—The Evangelist observes that the Emperor's edict extended to the *whole land*, to shew that Galilee, Joseph's country, was comprehended in it. For on the death of Herod the great, which happened soon after the birth of Christ, Palestine was divided and put under the government of different sovereigns; in particular, Galilee was dismembered from the kingdom of Judea and given to Herod Antipas.

That this was an enrolment of the inhabitants of Palestine only is probable, because no historian whatsoever says Augustus made a general enrolment of the empire. (See the learned and ingenious Dr. Lardner's *Credibility*, B. ii. c. 1. from whence the greatest part of the following dissertations is taken.) Whereas if any such census had ever been made, the historians would scarce have failed to gratify their readers with an account of the numbers taken up, that being a particular which every one must have been curious to know. The Ancyran marbles mention three census's made by Augustus. But they were by no means census's of the empire, but of the Roman citizens and freedmen living in the empire; *census populi*. Accordingly Suetonius, in Aug. c. 27. says, *Censum tamen populi ter egit*.

If Luke is supposed to speak of a general enrolment of the Roman empire, the silence of antiquity would be a very great objection against it, tho' if a particular enrolment of the land of Israel only was meant, this silence would

would be no objection at all, because there must have been surveys of provinces, which the Roman and Greek historians now remaining had no occasion to mention. An account of it might be expected indeed in Josephus. Yet as it is not to be supposed that any single historian can relate all the affairs of the country whose history he writes, the authority of Luke is not prejudiced by the silence of Josephus. There is frequent mention made of the census at our Lord's nativity, in the most early apologies of the fathers. And as some of these apologies were directed to the Roman emperors themselves, such public appeals to a public fact imply that it was a thing well known. Hence they are a sufficient confirmation of Luke's history in this particular.

Some are of opinion that the enrolment at the Birth of Christ was only of mens names, not the enrolment of the census in order to a taxation, because Herod being then alive, Judea was not become a Roman province. And it must be acknowledged that ἀπογραφεσθαι is used indifferently to signify any enrolment whatever. Yet it seems to mean the enrolment of the census in Luke, because though Judea was not reduced into the form of a province, Herod was really a tributary prince, having been established in his kingdom by the Roman arms. Besides, his subjection very remarkably appeared about this time, in the differences which happened between him and Obodas, prince of Arabia, about a sum of money that Herod had lent to him. For the matter in dispute between the princes, was decided by Saturninus and Volumnius, the Emperors officers in Syria. And after Obodas had broken the stipulations fixed upon, Herod did not dare to move his forces into Arabia, without the consent of the above-mentioned officers. Augustus indeed, imagining that he had done so, was highly incensed, and wrote him a letter acquainting him, that whereas he had hitherto treated him as a friend, he should for the future treat him as a subject, Joseph. Ant. xvi. 10. But if Herod, while a friend of Augustus, was then under command, what could treatment as a subject mean, but his obliging him to submit to the census, according to which taxes were from that time forth to be levied in his dominions? We have an instance of this among the Cilicians, Tacit. An. lib. xvi. c. 41.

It is probable therefore that a census was made in Judea by order of Augustus, during his displeasure with Herod. But the latter regaining the Emperor's favour, prevailed with him to let things go on in their old channel. This perhaps, together with the disgracefulness of the thing, may have been the reason why the census was passed over in silence by Nicholas of Damascus, one of Herod's servants and flatterers, in the history which he wrote of his affairs. The reason also why it was omitted by Josephus, who copied from Nicholas; or at best represented simply by *the taking of an oath*, rather than by the offensive name of a *census*; provided we suppose it was at this enrolment that the oath

oath was imposed, which Josephus tells us the whole Jewish nation, excepting six thousand Pharisees, took to be faithful to Cæsar and to the interests of the king, *Antiq.* xvii. 3. That this oath was imposed at the enrolment is thought probable, because the events which followed it are very like the things which happened after the enrolment. The Pharisees who refused to swear, as imagining the law forbade them, (*Deut.* xvii. 15.) were fined. But the wife of Pheroras Herod's brother paid the fine for them, and they in requital of her kindness foretold that God having decreed to put an end to the government of Herod and his race, the kingdom should be transferred to her and to Pheroras and to their children. Salome, the king's sister, informing him of these things, it is said that he put the most guilty of the Pharisees to death, and Bagoas the eunuch, and every one in his own family who adhered to the things which were spoken by the Pharisees. The words of Josephus are, "But Bagoas had been elevated by them, in that he should be called father and benefactor, the king who was to be appointed according to their prediction (for all things would be in his power) being to give him a capacity of marriage, and of having children of his own," *Antiq.* xvii. 3. translated by Dr. Lardner, *Cred.* vol. ii. p. 630. Here we have a king described, in whose power all things would be, which is evidently the Messiah's character. The disturbances which happened in Jerusalem after this, and the slaughter made in Herod's family and court, were all on account of the birth of this new king. It is thought that this is the perplexity of Herod and Jerusalem described by Matthew. And as for the slaughter of the infants in Bethlehem, though Josephus has passed it over, Herod's other cruelties related by that historian, render it abundantly probable. The persons who predicted the birth of this king, were the Pharisees, according to Josephus. In the Gospel they are called the chief priests and scribes, who from the antient prophecies told Herod that this rival king was to be born in Bethlehem, and so are said by Josephus to have predicted his birth. Indeed the whole of the affair is very slightly handled. But it must be remembered, that Josephus being a Jew would consult the reputation of his country, and conceal the taxing, or at least give it a favourable turn. Being also an enemy to Christianity, he would not willingly relate many particulars which had a strong tendency to support it.

That the census in the end of Herod's reign should have produced no disturbances may seem strange, when it is remembered that the subsequent enrolment by Cyrenius, occasioned the sedition of Judas of Galilee. But the answer is, that the temper of a nation is not always the same. Much depends upon the wisdom and address of those who are at the head of affairs. Herod was himself a man of extraordinary abilities, and had officers under him dextrous in managing the humours of a multitude, and therefore it cannot be thought



thought strange that the enrolment in his reign should have been tamely submitted to, while that which Quirinus made after Archilaus's banishment threw the nation into such confusion.

The enrolment at our Lord's birth is described by Luke in the following words, *Αυτὴ ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονευούτων τῆς Συρίας Κυρηναίων*. *This taxation was first made when Cyrenius was governor of Syria*. It is objected that Joseph. Ant. xvii. *fine*, says, After Archilaus was banished into Gaul, his country was annexed to the country of Syria, and Cyrenius, a person of consular dignity, was sent by Cæsar to make assessments in Syria, and to put Archilaus's estate to sale. But Archilaus reigned ten years after the death of Herod, in the end of whose reign Jesus was born, Quintilius Varus, not Cyrenius, being president of Syria, Antiq. xvii. 6. *sub init.*

Many different translations of the abovementioned passage have been proposed in order to remove this objection. They may all be seen at large with their proofs, Credib. p. 2. cap. 1. The translation espoused by the learned author of that work appears to be a solution of the difficulty: *This was the first enrolment of Cyrenius governor of Syria*; and the rather that it is favoured by the vulgar version, which runs thus: *Hæc descriptio prima, facta est a præside Syriæ Cyrino*. *This first enrolment, was made by Cyrinus president of Syria*. The author just now named supposes, that Cyrenius came in the latter end of Herod's reign to tax Judea by order of Augustus, and that it is called Cyrenius's first enrolment, to distinguish it from that which he made after Archilaus was banished. And on the supposition of two enrolments made by Cyrenius, the distinction was proper, the latter enrolment being the most remarkable, as it gave rise to the sedition of Judas the Galilean, from which, as Josephus tells us, all their future troubles arose, Ant. xviii. 1. For though the followers of Judas were at that time scattered, his principles were not suppressed. They broke out afterwards with such fury as to occasion the utter destruction of the nation. He supposes farther, that Luke gives Cyrenius the title of an office which he did not bear till afterwards; *The governour of Syria*: as we say, *Cato the Censor*, to distinguish him from others of the same name, even in a period of his life before he obtained that office. Thus Herodian, lib. i. *initio*, says, *τῷ βασιλευμένῳ Μαρκῷ θυγατέρες μὲν ἐγένετο πλεῖστας, ἀρρενὲς δὲ δύο*: *To the Emperor Marcus were born several daughters, and two sons*: notwithstanding some of these children were born to him before he became Emperor. Besides this example shews that the signification of the Greek participles denoting dignities or offices, is not always confined to the time when men are in those offices; from which the doctor concludes, that *ἡγεμονευούτων τῆς Συρίας Κυρηναίων*, is the same as if Luke had said, *ἡγεμον τῆς Συρίας*. The learned reader must acknowledge this, unless he thinks that the article in the example produced, but wanting in Luke, makes the passages

phrases of a different kind, and for that reason is inclined to prefer the interpretation which Perizonius, Haerwert, Keplar, Jos. Scaliger, Keuchenius, Reland, Bos, Toinard, &c. have given of the passage, *This taxation was made before Cyrenius was governour of Syria*. The critics last named suppose that *πρωτη* is used by Luke for *προτερη*, which sense it has sometimes; for example, John i. 15. *πρωτου* *μεν* for *προτερου* *μεν*, *He was before me*. John xv. 18. *Ye know that it hated me, πρωτον υμων, before it hated you*. Luke xvii. 25. *πρωτον δε δει αυτον πολλα παθειν*.

## DISSERTATION II.

### *Of Herod's death.*

It is necessary to settle exactly the time of Herod's death, in order to understand the chronology of the Gospels. Some are of opinion that he died a little before the passover, A. U. 750. Julian year 42. and before the vulgar æra 4. Others fix his death to the 25th of November following. Others place it a little before the passover, A. U. 751. The initial letters A. U. signify the year of the city of Rome. A. U. 750 therefore is the 750th year from the building of that city. But there are two opinions concerning this epoch. The first is Varro's, who, as Plutarch tells us, thought the city was founded in the end of the third year of the sixth Olympiad. The second is that of Flaccus, who in the *Fasti Capitolini* has placed it about the end of the fourth year of the same Olympiad. Chronologers have generally espoused Varro's opinion. They think the city was founded in the end of the third year of the sixth Olympiad, and this third year they reckon the first of the city. It answers to Julian Per. 3961, being 753 before the vulgar æra.

That Herod died before some passover is plain from Josephus, who tells us that Archilaus after his father's death celebrated a passover in Jerusalem, before he went to Rome, (Bell. ii. 20. Antiq. xvii. 11.) which we may be sure he would not have done, if that feast had not been near. See Dr. Lardner's Appendix. The second opinion therefore is without foundation, being contrary to a testimony of undoubted credit, whilst it is supported by no authority but a book of Jewish feasts and fasts, in which the 25th of November is marked as a feast, because on it Herod died. The title of this book is *Megillath Taanith Volumen Jejunii*: but it is reckoned of no authority by the Jews themselves.

That Herod died a little before the passover, A. U. 750, is argued in this manner. Certain Jewish rabbis fired with an extraordinary zeal, excited their disciples to pull down the golden eagle which Herod had placed on the chief gate of the temple, having heard *that he was dying*, as it is in the War, lib. i. 21. or *dead*, as it is in the Antiquities, lib. xvii. 8. Wherefore Herod's illness

ness was by that time come to a considerable height. The rabbis were apprehended and carried to Jericho, and the king called a council of the principal people, to which he was carried on a couch, *Antiq. ibid.* It seems he was so weak that he could not walk to it, though it was held probably within his own palace. The issue of this affair was, that the prisoners were burnt to death; and on the night of the execution there was an eclipse of the moon, (*ibid.*) which, according to astronomical observations, happened the 13th of March, about thirty minutes after three in the morning, A. U. 750. After this Herod grew worse every day, and his disease was of such a kind that it is thought he could not outlive the year. His death therefore is fixed to the passover, A. U. 750. The passover that year happened on the eleventh of April. From the 13th of March to the 11th of April was a sufficient space for all the events which Josephus has placed between the eclipse and the coming of Archilaus to Jerusalem, at the passover immediately following his father's death: viz. the progress of Herod's distemper, the settlement he made in his affairs, the execution of Antipater, Herod's death and funeral.

In support of the third opinion it is pleaded, that Josephus says Herod reigned thirty-four years after the death of Antigonus, or the taking of Jerusalem, which is the same thing, and thirty-seven after he was declared king by the Romans. *Bello, lib. i. fine.* But in the *Antiq. xvii. 10. init.* he says he died in the 34th year from the taking of Jerusalem, and the 37th from the decree of the senate. Chronologers suppose that the decree was made A. U. 714. and that Jerusalem was taken A. U. 717. Indeed if these dates were truly fixed, Herod's death would inevitably be brought down to the Passover, A. U. 751. provided Josephus is speaking of compleat years. For though it should be granted that the above-mentioned events happened in the first month of the years assigned to them, which is the most favourable concession that can be made, by adding 37 the length of Herod's reign, computed from the decree of the senate, to 714, the year on which that decree is supposed to have been made, or rather to 713, the decree being passed according to supposition the first month of the year 714, we are brought down to the end of 750, consequently Herod's death is fixed to the passover next year, A. U. 751. unless he died not when the 37th year of his reign was compleated, but while it was current, as the passage cited from the Antiquities seems to intimate. The like will happen in the other computation of the length of Herod's reign, viz. that from the death of Antigonus, as shall be shewed immediately.

Chronologers have fixed the decree of the senate to A. U. 714, and the taking of Jerusalem to A. U. 717. But Josephus has characterised the first of these events in the following manner, *Antiq. xiv. 26.* "Thus did he obtain the kingdom in the 184th Olympiad, C. Domitius Calvinus the second time,

" and C. Asinius Pollio being consuls." The year in which Jerusalem was taken is characterised, Antiq. xiv. *fine*. " This destruction fell upon the city of Jerusalem, when M. Agrippa and Canid. Gallus were consuls at Rome, in the " 185th Olympiad, in the third month, on the feast of the fast." *τη εορτη της νηστειας*. In the Fasti, which exhibit Flaccus's chronology, the year marked for the consulship of C. Domit. Calvinus and his colleague is A. U. 713. and that for the consulship of M. Agrippa and Caninius Gallus is A. U. 716. According to these commencements, the years allotted to Herod's reign will bring his death exactly to the passover, A. U. 750. provided the historian is speaking of compleat years. For the months of the year 713, in which he began to reign, will make up what was wanting of the year 750, when he died. It is not improbable that Josephus computed the length of Herod's reign according to the years assigned in the Fasti, to the consuls under whom his reign commenced. If so, understanding that he died A. U. 750, he necessarily assigned a year more to his reign than they could do, who placed the consuls according to Varro's chronology, a year later than Flaccus. The difficulty however may be removed another way; for if the years with which Herod's reign began and ended are reckoned by Josephus, so as those years do respectively make the first and the last of the 37 or 34, which he tells us Herod reigned, the years, which according to Varro's chronology are commonly assigned to the consuls above-mentioned, may be retained, because even thus Josephus's computation will fix Herod's death to the passover, A. U. 750. To 714, the year on which the decree of the senate was made, add 36, the sum is 750; but the year 714 being itself reckoned, according to supposition, makes the 37 years which Herod reigned from the decree of the senate. The above-cited passage in the Antiquities sheweth that Josephus is not speaking of compleat years, since the year in which that prince died is called the thirty-seventh of his reign, notwithstanding he died in the very beginning of it. But if the year in which he died is reckoned, the year in which his reign commenced may be one of the number also, though the senate's decree, in consequence of which he assumed the title of king, was not given till towards the middle or end of it. Wherefore the years assigned by Josephus to Herod's reign may be so understood as to fix his death to the passover, A. U. 750.

The opinion therefore which fixes Herod's death to the Passover A. U. 751. seems to be ill founded, having little to support it but Josephus's computations improperly understood. The true time of Herod's death was, in all probability, a little before the passover, A. U. 750. which date has this farther advantage, that it agrees fully with the account given by Dio of Archilaus's removal. See Dr. Lardner's Appendix concerning the time of Herod's death, who concludes his accurate disquisition upon that subject with the following words :

words: "These are the three principal opinions concerning the time of Herod's death, and these the main arguments for, and objections against them. I presume it appears to the reader, from particulars alleged from Josephus and Dio, that Herod did not die before the year 750. nor survive the year 751. and that he died a short time before the Jewish passover of one of these years. It follows that if Herod died in 750. he died three years and nine months before the vulgar æra, which commences January 1. A. U. 754. If at the time above mentioned, in the year 751. then he died about two years and nine months before the said æra: which is the truth, I am not able to determine."

### DISSERTATION III.

*Of the 15th year of Tiberius, and of our Lord's age at his baptism.*

The Evangelist Luke tells us that the Baptist made his first public appearance in the fifteenth year of the reign of Tiberius. But he has not intimated in what period of his ministry Jesus came to him to be baptised. He only says, *That when all the people were baptised, it came to pass, that Jesus also being baptised, and praying, &c.* Wherefore, seeing the Baptist's fame had spread itself into every corner, and brought people to him from all quarters, it is probable that he had preached at least several months before our Lord arrived at Bethabara. If so, as it is natural to think that John came abroad in the spring, Jesus could not be baptised by him sooner than in summer or autumn.

The reign of Tiberius had two commencements, one when Augustus made him his colleague in the empire, and another when he began to reign alone after Augustus's death. Tacit. An. i. 3. "*Drusique pridem extincto, Nero solus e privignis erat: illuc cuncta vergere: Filius, collega imperii, consors tribunitiæ potestatis adjumitur, omniq; per exercitus ostentatur.*" Velleius Paterculus, and Suetonius, who agree with Tacitus as to the fact, differ between themselves as to the time when Tiberius was declared equal in power with Augustus, over the provinces and armies. According to Velleius, lib. ii. 21. it was before Tiberius returned from Germany to make his triumph; but according to Suetonius, it was not till after that triumph, which without dispute happened A. U. 765. A. D. 12. There is therefore the difference of one year at least in the commencement of Tiberius's joint and proconsular empire, as it is fixed by these two historians: Velleius making it three years, but Suetonius only two years, before the death of Augustus.

If, as Velleius tells us, Tiberius's proconsular empire began about three years before Augustus died, that is to say, August 28. A. U. 764. A. D. 11, the whole of that year would by common computation be reckoned the first

of Tiberius, and consequently his fifteenth year, though really beginning August 28, A. U. 778. A. D. 24. would be reckoned from the January preceding. Supposing then that the Baptist began to preach in the spring of this fifteenth year, according to common computation, and that Jesus came to him in the summer or autumn following, the latter would be at his baptism thirty years of age, a few days more or less; provided we fix his birth to September, A. U. 748, that is, a little more than a year before Herod died: or but twenty-nine years of age, if we suppose that he was not born till September A. U. 749, that is, a few months only before Herod died.

But if, as Suetonius tells us, Tiberius's proconsular empire began only two years before the death of Augustus, A. U. 765. A. D. 12. then the fifteenth of Tiberius will be A. U. 779. A. D. 26. And supposing the Baptist went out in the spring, and that Jesus came to him in the summer, Jesus would be at his baptism about thirty years of age and nine months; or, if he came to him in the autumn, he would be thirty-one compleat, that is, on supposition he was born September, A. U. 748. But if he was born September A. U. 749, he would be three months less than thirty, provided he came to him in the summer; or, if he came to him in autumn, he would be thirty compleat.

If Jesus did not come to be baptised till the summer or autumn of the second year of John's ministry, that is to say, the sixteenth year of Tiberius, he must have been a year older at his baptism, according to the several suppositions already mentioned.

The fifteenth year of Tiberius's sole empire began A. U. 781. A. D. 28. If Jesus was baptised in the summer or autumn of that year, he would be about thirty-three years of age, supposing he was born so early as September, A. U. 748. But if he was born September 749, he would be no more than thirty-three, even though he was not baptised till the second year of John's ministry; that is to say, the sixteenth year of Tiberius's sole empire.

But since the commencement of Tiberius's proconsular empire is disputed, and it is not certain what space of time passed between the beginning of John's ministry and Christ's baptism, we have a good right to take such dates of these events as are most favourable. At the same time it is obvious, that the least favourable dates also, I mean such as make Jesus to have been thirty-three years of age at his baptism, are very consistent with Luke's account, ch. iii. 23. For though our Lord was really thirty-three, Luke might, after the example of the other sacred writers, express Christ's age in round numbers, and say he was *about thirty*, especially if he had a mind to insinuate that he began his ministry at the time of life when the priests, who were all types of him, entered on their ministrations in the temple. Besides, as he makes use of the indefinite particle *ωστε*, which admits some latitude in its interpretation, his

account is perfectly agreeable to truth, although Jesus had really been thirty-three years of age complete when he was baptised. It can be no objection to this calculation, that the years of his ministry, added to his age at his baptism, will make him thirty-eight or thirty-nine when he died. He might be so old then; for, in the last year of his public life, the Jews said to him, *Thou art not yet fifty years old, and hast thou seen Abraham?* (John viii. 57.) which might be said to a person about forty, much more properly than to one who as but one or two and thirty.

From what hath been said, I presume that the reader will easily gather the reasons which have made learned men differ so much in their opinions about the year of Christ's birth. Harduin and Mann fix it to A. U. 747. Antonius Capellus, Kepler, Henschenius, Antonius Pagi, think it happened A. U. 748. Joannes Dekerius, Dionysius Petavius, Usher, Lancelot, declare in favour of A. U. 749. Cardinal Baron, Joseph Scaliger, Sethus Calvisius, affirm that he was born A. U. 751. Pagi informs us that this latter opinion obtained anciently in the patriarchate of Alexandria; as appears from Julius Africanus, who makes use of it; and that it remains there in vogue to this day.

#### DISSERTATION IV.

*Of the commencement of John Baptist's ministry, and of Pilate's procuratorship in Judea.*

Luke says, that Pontius Pilate was governor of Judea when the Baptist began his ministry. But against this an objection is raised from the following passage in Josephus, Antiq. xviii. *fine*. "Vitellius, the president of Syria, sending his friend Marcellus to administer the affairs of Judea, commanded Pilate to go to Rome, to answer to the Emperor for those things of which he was accused by the Jews. And Pilate having spent ten years in Judea, hastened away to Rome in obedience to the command of Vitellius, not daring to refuse; but before he got to Rome, Tiberius was dead." Dr. Lardner's translation. Tiberius died March 16. A. D. 37. Counting backwards ten years, it brings us to March, A. D. 27. But though Josephus tells us, that Pilate having spent ten years in Judea, hastened away; his meaning cannot be, that Pilate was so long in Judea, to a day. We may suppose that he remained in the country ten years and some months. Besides, the historian is evidently speaking of the time Pilate had been procurator of Judea, which office expired when Marcellus arrived, probably in the end of the year 36: for, on any other position, Pilate could not put his affairs in order, so as to be at Rome before  
March

March in the following year. Reckoning therefore ten years backwards, from from October or November A.D. 36, it brings us to October or November A.D. 26. But Pilate may have been governor some months more than ten years. Supposing therefore that he came into Judea early in the year A. D. 26, it was the spring or summer of that year when John began to preach, that is to say, computing the fifteenth year of Tiberius's proconsular empire with Suetonius from its commencement, two years before Augustus died. This difficulty however may be removed another way; for a variety of passages in Josephus have been marked to prove that Pilate was deposed from his government about a year and a half before Tiberius died. The reader who inclines to see this matter accurately handled, may look into the *Credibility*, B. ii. c. 3. To conclude; if the fifteenth of Tiberius is reckoned from the commencement of his sole empire, the objection taken from the duration of Pilate's procuratorship can have no place.

## DISSERTATION V.

*Of the time spent in building the Temple, mentioned John ii. 20.*

At the first passover the Jews said to Christ, *Forty and six years was this temple in building, and wilt thou rear it up in three days?* Josephus, Bell. i. 16. *initio*, tells us, that, "in the fifteenth year of his reign, he (Herod) repaired the temple itself, and inclosed a space of ground about it of double the compass with that which surrounded it before." But in the *Antiquities*, xv. 14. *initio*, he corrects this note of time: "In the eighteenth year of his reign, Herod projected the rebuilding of the temple." Some attempt to reconcile the passages, by supposing, that in the one, Herod's reign is dated from the decree of the senate, and in the other from the death of Antigonus; for the eighteenth year from the decree of the senate, is coincident with the fifteenth from the death of Antigonus. But though this solution of the difficulty should be admitted, it cannot be refused that we have Josephus in one passage telling us Herod did that which in the other he says he only projected to do. For which reason we may suppose, if we please, that the Jews dated the rebuilding of the temple from Herod's proposal to repair it, rather than from his actually falling about the work. The proposal was made probably at the passover, in the eighteenth year of his reign from the death of Antigonus, A. U. 734. Add 46 years, the time mentioned by the Jews, and it brings us to the passover, A. U. 780. A. D. 27. the year after John began his ministry, reckoning the fifteenth year of Tiberius from its commencement two  
years



years before the death of Auguftus, as Suetonius has fixed it. Or though the offer was made by Herod at any other of the great feasts that year, it will occasion a difference only of a few months.—Herod finished what he proposed in about eight or nine years time; for he reared the Ναός, or temple itself in the space of one year and an half, that is, made it fit for the sacred ministrations in that time; and the Ιεραία, or cloysters, in eight years. Ant. xv. 11. But it seems a number of workmen had for many years after been constantly employed in beautifying and improving the buildings of the temple: for the whole was not finished before the arrival of the procurator Florus, A. D. 65. as Josephus expressly testifies, Ant. xx. 8, where he also informs us that the people employed in this work amounted to 18,000, and that they were paid out of the sacred treasury. The saying therefore of the Jews to our Lord, John ii. 20. is perfectly consistent with the account which Josephus has given; for though the reparation of the temple might in so long a tract of years meet with interruptions, it is probable they were short, and not worth mentioning.

## E X P L A N A T I O N

O F T H E

H A R M O N Y.

**T**HAT the reader may understand the method according to which the several texts are disposed in the following Harmony, let him turn to p. 3. where, at the bottom, he will find in the fifth column on the margin, the names Matthew, Luke, Mark; and opposite to these names, passages of their several gospels. These passages are included between two short black lines; the intention of which is to signify, that the passages are parallel to each other, and that they are compared together. The first and second lines of the Evangelist Mark, being printed so as to range with the second and third lines of Luke, and with the second and third lines of Matthew, it signifies that these lines of the several Evangelists, contain parallel expressions of the same sentiment; as any one will see by reading them. The third line of Mark being printed so as to range with the first line of Luke, and with the first line of Matthew, it signifies that they also are parallel expressions. The fourth line of Mark being printed so as to range with the fourth line of Luke, and with the fourth line of Matthew, it signifies that they likewise are parallel expressions. With the fourth line of Matthew this particular comparison ends; as is signified by the short black line drawn below it. And therefore a new comparison of parallel expressions begins at the top of the following page.

If the reader will cast his eye on the comparison immediately preceding that in p. 3: which I have been explaining, he will find only one line of Mark's gospel, and that printed so as to range with the third line of Luke immediately above it. This signifies that these two are parallel expressions. And the first and second lines of Luke having nothing corresponding to them in Mark, are therefore singular, and peculiar to Luke.

If the reader will turn his eye upwards to the passage, which, in the same page of the Harmony, immediately precedes the last mentioned comparison, he will find in the fifth marginal column, between the lines of comparison, the name of Luke only. This signifies that the passage between these lines is singular, and peculiar to Luke; or that there is nothing corresponding to it in the other gospels.

The end of a section is marked by the last line of comparison in the section running quite across the page. Thus, p. 4. the section from which the above examples are taken, ends a little from the top of the page with Luke iii. 20. as is signified by the line of comparison drawn across the page.

The chapters and verses of the several Evangelists to which every passage in this Harmony belongs, are distinctly marked in four columns on the margin; the chapters for the most part only once in each column, namely, opposite to the passage of that particu-  
lar

## EXPLANATION of the HARMONY.

lar Evangelist first occurring in the page; but the verses in their order opposite to the passages as they come in. The first column contains the chapters and verses of Matthew, the second those of Mark, the third those of Luke, and the fourth those of John. But because John does not relate many of the particulars found in the rest, the column peculiar to him is frequently dropt; and the passage of his gospel last mentioned in the Harmony, is marked at the top of the columns, with a reference to the page where it comes in. See an example at the top of the columns in p. 8.—But that the reader may more distinctly understand how the chapters and verses are marked in the marginal columns, let him turn to the before mentioned third page of the Harmony, at the bottom; where, opposite to the name Matthew, in the fifth column, and to the words, *I indeed baptise you with water unto repentance*, is found in the first column the number 11, and at the top of the same column, towards the left hand, the figure 3, to signify that the words *I indeed baptise you*, &c. are the beginning of the 11th verse of the 3d chapter of Matthew. So likewise opposite to the words of the text which are marked in the fifth column with the name Mark, and which run thus, *I indeed have baptised you with water*, is found in the second marginal column the figure 8; and a little above it in the same column, but towards the left hand, the figure 1. to signify that these words, *I indeed have baptised you with water*, are the beginning of the 8th verse of the first chapter of Mark. Hence the words in the Harmony immediately preceding those last mentioned, viz. *There cometh one mightier than I*, &c. make part of the 7th verse of Mark, as is intimated by a black stroke found in the verse's place in the column of Mark. The design therefore of those black strokes in the columns is to direct the reader's eye upward to the number of the verse, and with the help of the verses to enable him by casting his eye along the column, readily to find the scattered members of any particular Evangelist, whose account he chuses to consider separately. — A point below a verse in the columns signifies that it is the last verse of that particular chapter; yet the ending of the chapters is not always thus marked.

In the preface there is mention made of three transpositions. These are distinctly pointed out in the Harmony by double lines in the marginal columns of the Evangelists to whom these transpositions belong. Thus, p. 5. the first transposition is made from Luke, and comes in after chap. iv. 4. of that Evangelist. Accordingly it is marked with a double line in the marginal column belonging to Luke. The beginning and ending of the transposition is marked by a black stroke crossing the marginal column at the place where the transposition begins and ends. Also the place from whence the transposition is taken, (See p. 6. after Luke iv. 8.) is marked in the column of Luke by a cross in this form +, with a reference opposite to it in Italic characters, directing to the page where it is inserted.

To conclude; that the Harmony might not swell to too great a bulk, the singular passages are not printed where they happen to be long. (See p. 7. opposite to John iv. 46.) In like manner, if a singular passage makes a complete section, the first line of it only is printed, with a reference signifying where it ends. Thus, p. 1. the first section being a passage peculiar to Luke, the first line of it only, with its reference, is printed, and the end of the section is marked by the line of comparison which runs across the page. And so of all the rest.

The following is a **SCHEME** of that part of the **HARMONY** which comprehends the two transpositions. It consists of three columns only; John being dropt, because he does not mention the particulars transposed. In the first column, the facts mentioned by Matthew are represented in the order wherein he has related them; in the second, the facts mentioned by Mark are represented in the order which they hold in his history; in the third, the facts mentioned by Luke are represented in his order. The corresponding facts in the several gospels are distinguished, by their being placed opposite to each other. To the facts transposed there are no numbers prefixed, which signifies that they are transposed. But the numbers which mark the order wherein they are related, are added at the end.

*Matthew's order.*

1. John Baptist's ministry.
2. Jesus is baptised.
3. Jesus is tempted.
4. Jesus goes to Nazareth.
5. Jesus settles at Capernaum.
6. Four disciples are called.
7. Sermon on the Mount.
8. The first leper is cured.
9. A centurion's son is cured.
10. Peter's wife's mother is cured.
11. The storm at sea, and the cure of the demoniacs.
12. The paralytic is cured.
13. Matthew is called, and the disciples are vindicated.
14. The woman that had the flux of blood.—Jairus's daughter.
15. Two blind men are cured, and a devil is dispossessed.
16. Apostles receive instructions.
17. The Baptist sends messengers to Christ.
18. Ears of corn are plucked, and the withered hand is cured.
19. Calumny of the Pharisees.
20. Parables of the sower, &c.
21. Jesus goeth to Nazareth.

*Mark's order.*

1. John Baptist's ministry.
2. Jesus is baptised.
3. Jesus is tempted.
4. Jesus goes to Nazareth.
5. Four disciples are called.
6. An unclean spirit is cast out.
7. Peter's wife's mother is cured.
8. The second leper is cured.
9. The paralytic is cured.
10. Matthew is called, and the disciples are vindicated.
11. Ears of corn plucked, and the withered hand cured.
12. Twelve Apostles are chosen.
13. Calumny of the Pharisees.
14. Parables of the sower, &c.
15. The storm at sea, and the cure of the demoniacs.
16. The woman that had the flux of blood.—Jairus's daughter.
17. Jesus goes to Nazareth.
18. The Apostles are sent out.

*Luke's order.*

1. John Baptist's ministry.
2. Jesus is baptised.
3. Jesus is tempted.
4. Jesus goes to Nazareth.
5. Jesus settles at Capernaum.
6. An unclean spirit is cast out.
7. Peter's wife's mother is cured.
8. Fishes are caught by miracle.
9. The second leper is cured.
10. The paralytic is cured.
11. Matthew is called.
12. Ears of corn plucked, and the withered hand cured.
13. Twelve Apostles are chosen.
14. Sermon on the plain.
15. A centurion's slave is cured.
16. Widow of Nain's son cured.
17. The Baptist sends messengers to Christ.
18. Jesus dines with Simon the Pharisee.
19. Parables of the sower, &c.
20. The storm at sea, and the cure of the demoniacs.
21. The woman that had the flux of blood.—Jairus's daughter.
22. The Apostles are sent out.

# T H E

# H A R M O N Y

## O F T H E

## F O U R G O S P E L S.

		I	I	Luke	§ 1. <i>The reasons which induced Luke to write his gospel.</i> Forasmuch as many have taken in hand, &c. to verse 5.
			I	John	§ 2. <i>The divinity of Christ is asserted.</i> In the beginning was the Word, and the Word, &c. to ver. 6.
		I	5	Luke	§ 3. <i>The angel Gabriel appears to Zacharias.</i> There was in the days of Herod the king, &c. to ver. 26.
			26	Luke	§ 4. <i>The angel Gabriel appears to the virgin Mary.</i> And in the sixth month the angel, &c. to ver. 57.
			57	Luke	§ 5. <i>John is born and circumcised.</i> Now Elizabeth's full time came, &c. to the end.
I	I			Mat.	§ 6. <i>The genealogy of Jesus by his father Joseph.</i> The book of the generation of Jesus Christ, &c. to the end.
	18			Mat.	§ 7. <i>An angel appears to Joseph.</i> Now the birth (or rather conception) of Jesus, &c. to the end.
		2	I	Luke	§ 8. <i>Jesus is born in Bethlehem, in the days of the taxing.</i> And it came to pass in those days, &c. to ver. 8.
			8	Luke	§ 9. <i>Angels appear to the shepherds of Bethlehem.</i> And there were in the same country shepherds, &c. to ver. 21.
			21	Luke	§ 10. <i>Jesus is circumcised and named.</i> And when eight days were accomplished, &c. to ver. 40.
2	I			Mat.	§ 11. <i>Magi from the East arrive at Jerusalem.</i> Now when Jesus was born in Bethlehem, &c. to ver. 16.
	16			Mat.	§ 12. <i>Herod slays the young children of Bethlehem.</i> Then Herod, when he saw that he was mocked, &c. to the end.
			40	Luke	§ 13. <i>The history of Christ's private life.</i> And the child grew, and waxed strong in spirit, &c. to the end.
I	I			Mark	§ 14. <i>The mission, character, preaching, &amp;c. of John.</i> The beginning of the gospel of Jesus Christ the Son of God, was, as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
		3	I	Luke	Now, in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and

			Luke	and his brother Philip tetrarch of Iturea and Trachonitis, and Lyfaias the tetrarch of Abilene, Annas and Caiaphas being the high-priests, the word of God came unto John the son of Zacharias in the wilderness.
	3	2		
		3		And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins;
		4		As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight.
		6	John	There was a man sent from God, whose name was John.
		7		The same came for a witness, to bear witness of the light, that all men through him might believe.
3	1		Mat.	In those days
	2			Came John the Baptist, preaching in the wilderness of Judea, And saying, Repent; for the kingdom of heaven is at hand.
	3			For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
		3	Mark	. . . The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
		4		John did baptise in the wilderness, and preach the baptism of repentance, for the remission of sins.
		5	Luke	Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God.
		6		
		8	John	He was not that light, but <i>was sent</i> to bear witness of that light, <i>that</i> (or rather which) was the true light, which lighteth every man that cometh into the world. He was in the world, and the world
		9		was made by him, and the world knew him not. He came unto
		10		his own, and his own received him not. But as many as received
		11		him, to them gave he power to become the sons of God, <i>even</i> to
		12		them that believe on his name: Which were born, not of blood,
		13		nor of the will of the flesh, nor of the will of man, but of God.
		14		And the Word was made flesh, <i>i. e. became man</i> , and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.
4			Mat.	And the same John had his raiment of camels hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
	5			Then went out to him Jerusalem, and all Judea, and all the
	6			region round about Jordan, And were baptised of him in Jordan, confessing their sins.
		5	Mark	. . . And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptised of him in the river of Jordan, confessing their sins.
		6		And John was clothed with camels hair, and with a girdle of a skin about his loins: and he did eat locusts and wild honey.
		3	Luke	Then said he to the multitude which came forth to be baptised of him,

		3 7	Luke	O generation of vipers, who hath warned you to flee from the wrath to come?
3 7			Mat.	But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
8			Mat.	Bring forth therefore fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father.
9		8	Luke	Bring forth therefore fruits worthy of repentance. And begin not to say within yourselves, We have Abraham to our father.
			Mat.	For I say unto you, that God is able of these stones to raise up children unto Abraham.
			Luke	For I say unto you, that God is able of these stones to raise up children unto Abraham.
10			Mat.	And now also the ax is laid unto the root of the trees : Therefore every tree which bringeth not forth good fruit, Is hewn down, and cast into the fire.
		9	Luke	And now also the ax is laid unto the root of the trees : Every tree therefore which bringeth not forth good fruit, Is hewn down, and cast into the fire.
		10	Luke	And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptised, and said unto him, Master, what shall we do? And he said unto them, Exact no more than what is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.
		11		
		12		
		13		
		14		
		15	Luke	And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered, saying unto them all.
		16	Mark	. . And preached, saying.
1 7			Mark	There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptised you with water : But he shall baptise you with the Holy Ghost.
		8	Luke	. . I indeed baptise you with water : But one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, He shall baptise you with the Holy Ghost, and with fire.
			Mat.	. . I indeed baptise you with water unto repentance : But he that cometh after me is mightier than I, whose shoes I am not worthy to bear away. He shall baptise you with the Holy Ghost, and with fire,
11				

3	12	Mat.	Whose fan is in his hand, and he will thoroughly purge his floor, And gather his wheat into the garner : But he will burn up the chaff with unquenchable fire,
	3 17	Luke	Whose fan is in his hand, and he will thoroughly purge his floor, And will gather the wheat into his garner : But the chaff he will burn with fire unquenchable.
	18	Luke	And many other things in his exhortation preached he unto the people.
	19		But Herod the tetrarch being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Added
	20		yet this above all, that he shut up John in prison.
			§ 15. <i>Jesus is baptised. The Holy Spirit descends on him.</i>
13		Mat.	Then cometh Jesus from Galilee to Jordan unto John, to be baptised of him. But John forbade him, saying, I have need to be baptised of thee, and comest thou to me ? And Jesus answering, said unto him, Suffer it to be so now : for thus it becometh us to fulfil all righteousness.
14			Then he suffered him.
15		Mark	And it came to pass in those days, that Jesus came from Nazareth of Galilee, And was baptised of John in Jordan.
	10	Mark	And straightway coming up out of the water, He saw the heavens opened, and the Spirit Like a dove descending upon him.
16		Mat.	And Jesus when he was baptised, went up straightway out of the water : And lo, the heavens were opened unto him, and he saw the Spirit of God Descending like a dove, and lighting upon him.
	21	Luke	Now when all the people were baptised, it came to pass that Jesus also being baptised,
	22		And praying, the heaven was opened : And the Holy Ghost Descended in a bodily shape, like a dove upon him.
		Luke	And a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased.
	11	Mark	And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.
17		Mat.	And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.
	15	John	John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me ; for he was before me. And of his fulness we have all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared him.
	16		
	17		
	18		
			§ 16. <i>The genealogy of Jesus by his mother Mary.</i>
	23	Luke	And Jesus himself began to be about thirty, &c. to the end.



			§ 17. <i>Jesus is tempted in the wilderness.</i>
		4 1	Luke And Jesus being full of the Holy Ghost, returned from Jordan.
		2	Luke And was led up of the Spirit into the wilderness; Being forty days tempted of the devil.
4 1			Mat. Then was Jesus led up of the spirit into the wilderness, To be tempted of the devil.
	1 12		Mark And immediately the spirit driveth him into the wilderness.
	13		And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts.
		—	Luke And in those days he did eat nothing.
		—	Luke And when they were ended, He afterward hungered.
2			Mat. And when he had fasted forty days and forty nights, He was afterwards an hungered.
3			Mat. And when the tempter came to him, he said, If thou be the Son of God, Command that these stones be made bread.
	3		Luke And the devil said unto him, If thou be the son of God, Command this stone that it be made bread.
4			Mat. But he answered and said, It is written, Man shall not live by bread alone, But by every word that proceedeth out of the mouth of God.
	4		Luke And Jesus answered him, saying, It is written, that man shall not live by bread alone, But by every word of God.
	+		N. B. <i>Luke introduceth the third temptation here, but without affirm-</i>
	9		<i>ing the order: wherefore ver. 9—12, come in between ver. 4. and 5.</i>
			Luke And he brought him to Jerusalem, and set him on a pinnacle of the temple. And said unto him, If thou be the Son of God, cast thyself down from hence.
5			Mat. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down.
6			Mat. For it is written, He shall give his angels charge concerning thee. And in their hands they shall bear thee up, Lest at any time thou dash thy foot against a stone.
	10		Luke For it is written, He shall give his angels charge over thee, to keep thee.
	11		And in their hands they shall bear thee up, Lest at any time thou dash thy foot against a stone.
7			Mat. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
	12		Luke And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

		4	5	Luke	And the devil taking him up into an high mountain, Shewed unto him all the kingdoms of the world in a moment of time.
4	8			Mat.	Again, the devil taketh him up into an exceeding high mountain, And sheweth him all the kingdoms of the world, and the glory of them.
	9			Mat.	And saith unto him, All these will I give thee, If thou wilt fall down and worship me.
		6		Luke	And the devil said unto him, All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will I give it :
		7			If thou therefore wilt worship me, all shall be thine.
10				Mat.	Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
		8		Luke	And Jesus answered and said unto him, Get thee behind me, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
		+			<i>See after ver. 4 p. 5. at +</i>
		13		Luke	And when the devil had ended all the temptation, he departed from him for a season.
11				Mat.	Then the devil leaveth him.
				Mat.	And behold angels came and ministered unto him.
	13			Mark	And the angels ministered unto him.
					<hr/>
		19		John	§ 18. <i>The priests from Jerusalem come to John at Bethabara.</i> And this is the record of John, when the Jews, &c. to the end.
					<hr/>
		2	1	John	§ 19. <i>Jesus and his disciples are present at the marriage in Cana.</i> And the third day there was a marriage in Cana, &c. to ver. 13.
					<hr/>
					<i>F I R S T P A S S O V E R.</i>
					<hr/>
		13		John	§ 20. <i>Jesus purges the temple. Nicodemus comes.</i> And the Jews passover was at hand, &c. to ch. iii. 22.
					<hr/>
		3	22	John	§ 21. <i>Jesus goes into the country of Judea, and baptises.</i> After these things came Jesus, &c. to the end of the chapter.
					<hr/>
		4	1	John	§ 23. <i>Jesus converses with the woman of Samaria.</i> When therefore the Lord knew, &c. to ver. 43.
					<hr/>
		43		John	§ 23. <i>At Cana Jesus cures a youth that was lying sick in Capernaum.</i>
		44			Now after two days he departed thence, and went into Galilee : For Jesus himself testified, that a prophet hath no honour in his own country.
					<hr/>
		14		Luke	And Jesus returned in the power of the spirit into Galilee.
12				Mat.	Now when Jesus had heard that John was cast into prison, he de- parted into Galilee.
					<hr/>
		14		Mark	Now after that John was put in prison, Jesus came into Galilee.

	1	15	Mark	Preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand, Repent ye, and believe the gospel.
	4	14	Luke	And there went out a fame of him through all the region round about.
		15		And he taught in their synagogues, being glorified of all.
	4	45	John	. . . Then when he was come into Galilee, the Galileans received him, Having seen all the things which he did at Jerusalem, for they also went unto the feast.
		46	John	So Jesus came again into Cana, &c. to the end of the chapter.
		16	Luke	§ 24. <i>Jesus is expelled out of Nazareth.</i> And he came to Nazareth, &c. to ver. 31.
				§ 25. <i>Jesus settles at Capernaum.</i>
4	13		Mat.	And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephtalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephtalim, by the way of the sea beyond Jordan, Galilee of the Gentiles: The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up.
	14			From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.
	15			
	16			
	17			
		31	Luke	And came down to Capernaum, a city of Galilee, And taught them on the sabbath-days.
		32	Luke	And they were astonished at his doctrine, for his word was with power.
	18		Mat.	And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, Casting a net into the sea, (for they were fishers.)
		16	Mark	Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, Casting a net into the sea, (for they were fishers.)
		17	Mark	And Jesus said unto them, Come ye after me, and I will make you to become fishers of men:
		18		And straightway they forsook their nets, and followed him.
	19		Mat.	And he saith unto them, Follow me, and I will make you fishers of men:
	20			And they straightway left their nets, and followed him.
	21		Mat.	And going on from thence, he saw two other brethren, James the son of Zebedee, and John his brother, In a ship with Zebedee their father, mending their nets.
		19	Mark	And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, Who also were in the ship mending their nets.
	20		Mark	And straightway he called them, and they left

	1 20	Mark	Their father Zebedee in the ship, with the hired servants, and went after him.
4	22	Mat.	And he called them : And they immediately left the ship And their father, and followed him.
	21	Mark	And they went into Capernaum.
23		Mat.	And Jesus went about all Galilee, &c. to the end of the chapter.
5	1	Mat.	§ 26. <i>Jesus preaches on a mountain near Capernaum.</i> And seeing the multitudes, &c. to the end of chap. 7.
8	1	Mat.	§ 27. <i>Jesus cleanses a leper in his way to Capernaum.</i> When he was come down from the mountain, &c. to ver. 5.
5		Mat.	§ 28. <i>In Capernaum Jesus cures a centurion's son.</i> See § 39. And when Jesus was entered into Capernaum, &c. to ver. 14.
			§ 29. <i>Jesus cures a demoniac, and heals Peter's mother-in law, in Capernaum.</i>
	22	Mark	And straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine : for he taught them as one that had authority, and not as the scribes.
	23	Mark	And there was in the synagogue a man with an unclean spirit.
4	33	Luke	And in the synagogue there was a man which had a spirit of an unclean devil.
	34	Luke	And cried out with a loud voice, Saying, Let us alone ; What have we to do with thee, thou Jesus of Nazareth ? Art thou come to destroy us ? I know thee who thou art, the holy One of God.
24		Mark	And he cried out, saying, Let us alone ; What have we to do with thee, thou Jesus of Nazareth ? Art thou come to destroy us ? I know thee who thou art, the holy One of God.
	25	Mark	And Jesus rebuked him, saying, Hold thy peace, and come out of him.
	35	Luke	And Jesus rebuked him, saying, Hold thy peace, and come out of him.
		Luke	And when the devil had thrown him in the mids, He came out of him, and hurt him not.
	26	Mark	And when the unclean spirit had torn him, and cried with a loud voice, He came out of him.
	27	Mark	And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this ? what new doctrine is this ?
	36	Luke	And they were all amazed, and spake among themselves, saying, What a word is this ?
		Luke	For with authority and power he commandeth the unclean spirits, And they come out.
		Mark	For with authority and power he commandeth the unclean spirits, And they do obey him.

John iv. 54. P. 7.

I 28

Mark And immediately his fame spread abroad throughout  
All the region round about Galilee.

4 37 Luke

And the fame of him went out into  
Every place of the country round about.

38 Luke

And he arose out of the synagogue, and entered into Simon's house:  
And Simon's wife's mother was taken with a great fever;  
And they besought him for her.

8 14

Mat.

And when Jesus came into Peter's house,  
He saw his wife's mother laid, and sick of a fever.

29 Mark

And forthwith when they were come out of the synagogue, they entered  
into the house of Simon and Andrew, with James and John.

30

But Simon's wife's mother lay sick of a fever,  
And anon they tell him of her.

31 Mark

And he came and took her by the hand, and lift her up;  
And immediately the fever left her, and she ministred unto them.

39 Luke

And he stood over her, and rebuked the fever,  
And it left her. And immediately she arose and ministred unto them.

15

Mat.

And he touched her hand,  
And the fever left her; and she arose and ministred unto them.

16

Mat.

When the even was come, they brought unto him  
Many that were possessed with devils.

40 Luke

Now when the sun was setting, all they that had any sick with divers diseases,  
Brought them unto him.

32 Mark

And at even, when the sun did set, they brought unto him  
All that were diseased, and them that were possessed with devils.

33 Mark

And all the city was gathered together at the door.

34 Mark

And he healed many that were sick of divers diseases,  
And cast out many devils;  
And suffered not the devils to speak, because they knew him.

— Luke

And he laid his hands on every one of them, and healed them.  
And devils also came out of many, crying out, and saying, Thou art  
Christ the Son of God:  
And he rebuking them, suffered them not to speak; for they  
knew that he was Christ.

41

Mat.

. . . And he cast out the spirits with his word,  
And healed all that were sick.

17

Mat.

That it might be fulfilled which was spoken by Esaias the prophet, saying,  
Himself took our infirmities, and bare our sicknesses.

35 Mark

And in the morning rising up a great while before day,  
He went out and departed into a solitary place, and there prayed.

42 Luke

And when it was day,  
He departed and went into a desert place.

— Luke

And the people sought him, and came unto him,  
And stayed him, that he should not depart from them:

John iv. 5. 4. p. 7.

- 1 36 Mark And Simon, and they that were with him, followed after him :  
37 And when they had found him, they said unto him, All men seek for thee.
- 38 Mark And he said unto them, Let us go into the next towns, that I may preach there also :  
For therefore came I forth.
- 4 43 Luke And he said unto them, I must preach the kingdom of God to other cities also :  
For therefore am I sent.
- 44 Luke And he preached in the synagogues of Galilee.
- 39 Mark And he preached in their synagogues throughout all Galilee,  
And cast out devils.
- 
- § 30. *Fishes are caught by miracle. Another leper is cured.*
- 5 1 Luke And it came to pass, that as the people pressed upon him, &c. to ver. 11.
- 12 Luke And it came to pass, when he was in a certain city,
- Luke Behold, a man full of leprosy ; who seeing Jesus, fell on his face, and besought him,  
Saying, Lord, if thou wilt, thou canst make me clean.
- 1 40 Mark And there came a leper to him, beseeching him, and kneeling down to him,  
And saying unto him, If thou wilt, thou canst make me clean.
- 41 Mark And Jesus moved with compassion, put forth his hand, and touched him,  
And said unto him, I will ; be thou clean.
- 13 Luke And he put forth his hand, and touched him,  
Saying, I will ; be thou clean.
- Luke And immediately the leprosy departed from him.
- 42 Mark And as soon as he had spoken, immediately the leprosy departed from him,  
And he was cleansed.
- 43 Mark And he straitly charged him, and forthwith sent him away : And said unto him, See thou say nothing to any man :  
But go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.
- 44
- 14 Luke And he charged him to tell no man :  
But go and shew thyself to the priest, and offer for thy cleansing, According as Moses commanded, for a testimony unto them.
- 15 Luke But so much the more went there a fame abroad of him.
- 45 Mark And he went out and began to publish it much, and to blaze abroad the matter,
- Luke And great multitudes came together to hear him, and to be healed by him of their infirmities.
- Mark Inasmuch that Jesus could no more openly enter into the city,  
But was without in desert places.

And

John iv. 5. p. 7.

5 16

Luke : : And he withdrew himself into the wilderness, and prayed.

1 45

Mark And they came to him from every quarter. *They came to him even in the wilderness.*

§ 31. *A storm at sea is made to cease by miracle.*

8 18

Mat. Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me, and let the dead bury their dead.

19

20

21

22

+

+

N. B. *Here Mark iv. 35. to v. 22. comes in between the 1st and 2d chapters of Mark, and Luke viii. 22. to ver. 41. comes in between ver. 16. & 17. of this 5th chapter.*

23

Mat. And when he was entered into a ship, his disciples followed him.

8 22

Luke Now it came to pass on a certain day, that he went into a ship with his disciples.

Luke And he said unto them, Let us go over unto the other side of the lake, And they launched forth.

4 35

Mark And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36

And when they sent away the multitude, they took him even as he was in the ship.

Mark And there were also with him other little ships.

23

Luke But as they sailed, he fell asleep :

And there came down a storm of wind on the lake,  
And they were filled with water; and they were in jeopardy.

37

Mark . . And there arose a great storm of wind,  
And the waves beat into the ship, so that it was now full ;  
And he was in the hinder part of the ship asleep on a pillow.

38

24

Mat. . . And behold there arose a great tempest in the sea,  
Insomuch that the ship was covered with the waves ;  
But he was asleep.

25

Mat. And his disciples came to him, and awoke him, saying,  
Lord, save us, we perish.

Mark And they awake him, and say unto him,  
Master, carest thou not that we perish ?

24

Luke And they came to him, and awoke him, saying,  
Master, master, we perish.

26

Mat. And he saith unto them, Why are ye fearful, O ye of little faith ?

Mat. Then he arose, and rebuked the winds, and the sea ;  
And there was a great calm.

39

Mark And he arose, and rebuked the wind, and said unto the sea, Peace, be still ;  
And the wind ceased, and there was a calm.

John iv. 5. p. 7.

8 24	Luke	Then he arose, and rebuked the wind, and the raging of the water; And they ceased, and there was a calm.
25	Luke	And he said unto them, Where is your faith?
4 40	Mark	And he said unto them, Why are ye so fearful? How is it that you have no faith?
41	Mark	And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?
—	Luke	And they being afraid wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.
8 27	Mat.	But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!
§ 32. <i>The demoniacs of Gadara are cured.</i>		
8 26	Luke	And they arrived at the country of the Gadarenes, Which is over against Galilee.
5 1	Mark	. . . And they came over to the other side of the sea, Into the country of the Gadarenes.
27	Luke	And when he went forth to land, there met him out of the city, A certain man which had devils long time, and ware no cloaths, Neither abode in any house, but in the tombs.
2	Mark	And when he was come out of the ship, immediately there met him out of the tombs, A man with an unclean spirit, Who had his dwelling among the tombs.
3	Mat.	And when he was come to the other side, into the country of the Gergesenes, there met him Two possessed with devils, Coming out of the tombs.
8 28	Mat.	Exceeding fierce, so that no man might pass by that way.
-4	Mark	And no man could bind him, no not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.
5	Mark	But when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not:
6	Luke	When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not.
7	28	
29	Mat.	And behold they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?



John iv. 5. p. 7.

8	29	Luke	(For he had commanded the unclean spirit to come out of the man.
5	8	Mark	(For he said unto him, Come out of the man, thou unclean spirit.)
		Luke	For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) See Mark v. 3, 4, and 5.
	30	Luke	And Jesus asked him, saying, What is thy name? and he said, Legion; because many devils were entered into him.
	9	Mark	And he asked him, What is thy name? and he answered, saying, My name is Legion: for we are many.
	10	Mark	And he besought him much; That he would not send them away out of the country.
	31	Luke	And they besought him; That he would not command them to go out into the deep.
	32	Luke	And there was there an herd of many swine feeding on the mountain, And they besought him; that he would suffer them to enter into them.
	11	Mark	Now there was there nigh unto the mountains a great herd of many swine, feeding.
	12		And all the devils besought him, saying, Send us into the swine, that we may enter into them.
8	30	Mat.	And there was a good way off from them an herd of many swine, feeding.
	31		So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.
	32	Mat.	And he said unto them, Go. And when they were come out, they entered into the herd of swine: And behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.
	13	Mark	And forthwith Jesus gave them leave; and the unclean spirits went out, and entered into the swine: And the herd ran violently down a steep place into the sea (they were about two thousand) and were choaked in the sea.
	33	Luke	And he suffered them. Then went the devils out of the man, and entered into the swine: And the herd ran violently down a steep place into the lake, and were choaked.
	34	Luke	When they that fed them saw what was done, they fled, And went and told it in the city and in the country.
	14	Mark	And they that fed the swine fled, And told it in the city and in the country.
	33	Mat.	And they that kept them fled, and went their ways into the city, And told every thing, and what was befallen to the possessed of the devils.
	34	Mat.	And behold, the whole city came out to meet Jesus. It seems he was going into the town.
		Mark	And they went out to see what it was that was done.
	35	Luke	Then they went out to see what was done:

John iv. 4. p. 7.

	8 35	Luke	And came to Jesus, and found the man out of whom the devils were departed, Sitting at the feet of Jesus, clothed, and in his right mind; And they were afraid.
5	15	Mark	And they come to Jesus, and see him that was possessed with the devils, and had the Legion, Sitting, and clothed, and in his right mind: And they were afraid.
	36	Luke	They also which saw <i>it</i> told them By what means he that was possessed of the devils was healed.
16		Mark	And they that saw <i>it</i> told them How it befel to him that was possessed with the devil, And also concerning the swine.
	17	Mark	And they began to pray him to depart out of their coasts.
8 34		Mat.	And when they saw him, they besought him that he would depart out of their coasts.
	37	Luke	Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear.
	—	Luke	And he went up into the ship, and returned back again.
	38	Luke	Now the man out of whom the devils were departed, Besought him that he might be with him.
18		Mark	And when he was come into the ship, he that had been possessed with the devil, Prayed him that he might be with him.
19		Mark	Howbeit, Jesus suffered him not; but saith to him, Go home to thy friends, And tell them how great things the Lord hath done for thee, And hath had compassion on thee.
	-39	Luke	But Jesus sent him away, saying, Return to thine own house, And shew how great things God hath done unto thee.
	—	Luke	And he went his way, and published throughout the whole city, How great things Jesus had done unto him.
	20	Mark	And he departed, and began to publish in Decapolis How great things Jesus had done for him.
	—	Mark	And all men did marvel.
9 1		Mat.	And he entred into a ship, and passed over.
	21	Mark	And when Jesus was passed over again by ship unto the other side, Much people gathered unto him, and he was nigh unto the sea.
	40	Luke	And it came to pass, that when Jesus was returned, The people gladly received him, for they were all waiting for him.
			<hr/> § 33. <i>Jesus cures a paralytic in Capernaum.</i> N. B. <i>This is told by Mark and Luke in its true order, as appears from Matthew.</i>
9 —		Mat.	And ( <i>Jesus</i> ) came into his own city.
	2 1	Mark	And again he entred into Capernaum after <i>some</i> days.

John iv. 5. p. 7.

2 2

Mark And it was noised that he was in the house. And straightway many were gathered together, infomuch that there was no room to receive *them*, no not so much as about the door.

Mark And he preached the word unto them.

5 17

Luke And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was present to heal them.

9 2

Mat. And behold, they brought to him a man sick of the palsy, Lying on a bed.

3

Mark And they come unto him, bringing one sick of the palsy, Which was born of four.

18

Luke And behold, men brought in a bed a man which was taken with a palsy.

—

Luke And they sought means to bring him in, and to lay *him* before him.

19

Luke And when they could not find by what way they might bring him in, because of the multitude,  
They went upon the house-top, and let him down through the tilling with *his* couch, into the midst before Jesus.

4

Mark And when they could not come nigh unto him for the press, They uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5

Mark When Jesus saw their faith, he said to the sick of the palsy, Son, thy sins be forgiven thee.

20

Luke And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

Mat. And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

3

Mat. And behold, certain of the scribes said within themselves, This man blasphemeth.

6

Mark But there were certain of the scribes sitting there, and reasoning in their hearts,

7

Why doth this man thus speak blasphemies?

21

Luke And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies?

—

Luke Who can forgive sins but God alone?

Mark Who can forgive sins but God only?

8

Mark And immediately when Jesus perceived in his spirit, that they so reasoned within themselves,

He said unto them, Why reason ye these things in your hearts?

22

Luke But when Jesus perceived their thoughts, He answering said unto them, What reason ye in your hearts?

4

Mat. And Jesus knowing their thoughts, Said, Wherefore think ye evil in your hearts?

5

Mat. For whether is easier to say, Thy sins be forgiven thee?

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9	5	Mat.	Or to say, Arise and walk?
2	9	Mark	Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee? Or to say, Arise and take up thy bed and walk.
5	23	Luke	Whether is easier to say, Thy sins be forgiven thee? Or to say, Rise up and walk?
	24	Luke	But that ye may know that the Son of man hath power upon earth to forgive sins, (He said unto the sick of the palsy) I say unto thee, Arise, and take up thy couch, and go into thine house.
10		Mark	But that ye may know that the Son of man hath power on earth to forgive sins,
11			(He saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house.
6		Mat.	But that ye may know that the Son of man hath power on earth to forgive sins, (Then saith he to the sick of the palsy), Arise, take up thy bed, and go into thine house.
7		Mat.	And he arose, And departed to his house.
25		Luke	And immediately he rose up before them, and took up that whereon he lay, And departed to his own house, glorifying God.
12		Mark	And immediately he arose, took up the bed, And went forth before them all.
		Mark	Inasmuch that they were all amazed, and glorified God, Saying, We never saw it on this fashion.
26		Luke	And they were all amazed, and they glorified God, and were filled with fear, Saying, We have seen strange things to-day.
8		Mat.	But when the multitude saw it, they marvelled, and glorified God, Which had given such power unto men.
			§ 34. <i>Matthew is called. The disciples are blamed for not fasting.</i>
2	13	Mark	And he went forth again by the sea-side, and all the multitude resorted unto him, and he taught them.
14		Mark	And as he passed by, he saw Levi the son of Alphaeus, sitting at the receipt of custom, And said unto him, Follow me. And he arose and followed him.
5	27	Luke	And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom;
-28			And he said unto him, Follow me. And he left all, rose up and followed him.
9	9	Mat.	And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom; And he saith unto him, Follow me. And he arose and followed him.
29		Luke	And Levi made him a great feast in his own house: And there was a great company of publicans, and of others, That sat down with them.

And

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	2	15	Mark	And it came to pass that as Jesus sat at meat in his house, Many publicans and sinners Sat also together with Jesus and his disciples: for there were many, and they followed him.
9	10		Mat.	And it came to pass as Jesus sat at meat in the house, Behold, many publicans and sinners Came and sat down with him and his disciples.
	11		Mat.	And when the Pharisees saw <i>it</i> , they said unto his disciples, Why eateth your Master with publicans and sinners?
	16		Mark	And when the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?
	5	30	Luke	But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?
		31	Luke	And Jesus answering, said unto them, They that are whole need not a physician; but they that are sick.
	17		Mark	When Jesus heard <i>it</i> , he saith unto them, They that are whole have no need of the physician, but they that are sick.
	12		Mat.	But when Jesus heard <i>that</i> , he said unto them, They that be whole need not a physician, but they that are sick.
	13		Mat.	But go ye and learn what that meaneth, I will have mercy, and not sa- crifice.
	—		Mat.	For I am not come to call the righteous, but sinners to repentance.
		32	Luke	I came not to call the righteous, but sinners to repentance.
	—		Mark	I came not to call the righteous, but sinners to repentance.
	18		Mark	And the disciples of John, and of the Pharisees, used to fast; and they come, and say unto him, Why do the disciples of John, and the Pharisees fast, But thy disciples fast not?
	14		Mat.	Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, But thy disciples fast not?
		33	Luke	And they said unto him, Why do the disciples of John fast often, and make prayers, and like- wise <i>the disciples</i> of the Pharisees, But thine eat and drink?
		34	Luke	And he said unto them, Can ye make the children of the Bride-chamber fast, while the bridegroom is with them?
	15		Mat.	And Jesus said unto them, Can the children of the Bride-chamber mourn, as long as the bridegroom is with them?
	19		Mark	And Jesus said unto them, Can the children of the Bride-chamber fast, while the bridegroom is with them?
	—		Mark	As long as they have the bridegroom with them they cannot fast.

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	2	20	Mark	But the days will come, when the bridegroom shall be taken away From them, and then shall they fast in those days.
9	15		Mat.	But the days will come, when the bridegroom shall be taken From them, and then shall they fast.
	5	35	Luke	But the days will come, when the bridegroom shall be taken away From them, and then shall they fast in those days.
		36	Luke	And he spake also a parable unto them :
		—	Luke	No man putteth a piece of a new garment upon an old ;
16			Mat.	No man putteth a piece of new cloth unto an old garment :
	21		Mark	No man also seweth a piece of new cloth on an old garment,
	—		Mark	Else the new piece that filled it up Taketh away from the old, and the rent is made worse.
—			Mat.	For that which is put in to fill it up Taketh from the garment, and the rent is made worse.
			Luke	If otherwise, then both the new Maketh a rent,
			Luke	And the piece that was <i>taken</i> out of the new, agreeth not with the old.
		37	Luke	And no man putteth new wine into old bottles ; Else the new wine will burst the bottles, and be spilled, And the bottles shall perish.
	22		Mark	And no man putteth new wine into old bottles ; Else the new wine doth burst the bottles, and the wine is spilled, And the bottles will be marred.
17			Mat.	Neither do men put new wine into old bottles ; Else the bottles break, and the wine runneth out, And the bottles perish.
			Mat.	But they put new wine into new bottles, and both are preserved.
			Mark	But new wine must be put into new bottles.
		38	Luke	But new wine must be put into new bottles, and both are preserved.
		39	Luke	No man also having drunk old wine, straightway desireth new : for he saith, The old is better.
			<p>N. B. For the true place of Mark ii. 23. to the end, and of ch. iii. 1—12. also for the place of Luke vi. 1—11. see Matth. xii. 1. p. 25. Here therefore the remaining part of the transposition from Mark, ch. v. comes in before the 13th verse of the 3d chapter of that Evangelist : also the remaining part of the transposition from Luke, ch. viii. comes in before the 12th verse of the 6th chapter of that Evangelist.</p>	
			<p>§ 35. The woman that had the flux of blood is cured. 'Jairus' daughter is raised.</p>	
9	18		Mat.	While he spake these things unto them, behold, there came a certain ruler, And worshipped him, saying,
	5	22	Mark	And behold there cometh one of the rulers of the synagogue, Jairus by name,
	23			And when he saw him, he fell at his feet, And besought him greatly, saying.

John iv. 54. p. 7.

- 8 47 Luke And behold, there came a man named Jairus, and he was a ruler of the synagogue :  
And he fell down at Jesus feet, and besought him,
- Luke That he would come into his house :  
42 For he had one only daughter about twelve years of age, and she lay a dying.
- 5 23 Mark . . My little daughter lieth at the point of death,  
*I pray thee* come and lay thy hands on her, that *she* may be healed, and she shall live.
- 9 18 Mat. . . My daughter is even now dead ;  
But come and lay thy hand upon her, and she shall live.
- 19 Mat. And Jesus arose, and followed him, and *so did* his disciples.
- 24 Mark And *Jesus* went with him, and much people followed him, and thronged him.
- Luke (But as he went, the people thronged him.
- 43 Luke And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,  
44 Came behind him, and touched the border of his garment.
- 25 Mark And a certain woman which had an issue of blood twelve years, And had  
26 suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,  
27 When she had heard of Jesus, came in the press behind, and touched his garment.
- 20 Mat. (And behold, a woman which was diseased with an issue of blood twelve years,  
Came behind *him*, and touched the hem of his garment.
- 21 Mat. For she said within herself, If I may but touch his garment, I shall be whole.
- 28 Mark For she said, If I may touch but his cloaths, I shall be whole.
- Luke And immediately her issue of blood stanch d.
- 29 Mark And straightway the fountain of her blood was dried up :
- Mark And she felt in her body that she was healed of that plague. And Jesus immediately knowing in himself that virtue had gone out of him,  
30
- Mark Turned him about in the press, and said, Who touched my cloaths ?  
31 And his disciples said unto him, Thou seest the multitude thronging thee, and thou sayest, Who touched me ?
- 45 Luke And Jesus said, Who touched me ?  
When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press *thee*, and sayest thou, Who touched me ?
- 46 Luke And Jesus said, Some body hath touched me : for I perceive that virtue is gone out of me.
- 32 Mark And he looked round about to see her that had done this thing.

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5 33

Mark But the woman fearing and trembling, knowing what was done in her,  
came and fell down before him,  
And told him all the truth.

8 47

Luke And when the woman saw that she was not hid, she came trembling, and  
falling down before him,  
She declared unto him before all the people, for what cause she had  
touched him, and how she was healed immediately.

9 22

Mat. But Jesus turned him about, and when he saw her,

Mat. He said, Daughter, be of good comfort; thy faith hath made thee whole.

34

Mark And he said unto her, Daughter, thy faith hath made thee whole.  
Go in peace, and be whole of thy plague.

48

Luke And he said unto her, Daughter, be of good comfort: thy faith hath made  
thee whole;  
Go in peace.)

Mat. And the woman was made whole from that hour.)

35

Mark While he yet spake, there came from the ruler of the synagogue's house,  
Certain which said, Thy daughter is dead, why troublest thou the  
Master any further?

49

Luke While he yet spake, there cometh one from the ruler of the synagogue's house,  
Saying to him, Thy daughter is dead; trouble not the master.

50

Luke But when Jesus heard it, he answered him, saying,  
Fear not: believe only, and she shall be made whole.

36

Mark As soon as Jesus heard the word that was spoken, he saith unto the ruler  
of the synagogue,  
Be not afraid; only believe.

37

Mark And he suffered no man to follow him,  
Save Peter and James, and John the brother of James.

51

Luke And when he came into the house, (*viz. from the street*) he suffered no  
man to go in,  
Save Peter, and James, and John,

—

Luke And the father and the mother of the maiden.

52

Luke . . . And all wept and bewailed her.

38

Mark And he cometh to the house of the ruler of the synagogue, (*ερχεται εις, he  
goeth into the apartment where the mourners were; as is evident from the con-  
clusion of ver. 40. Perhaps it was an outer-room.*)  
And seeth the tumult of them that wept and wailed greatly.

23

Mat. And when Jesus came into the ruler's house,  
And saw the minstrels, and the people making a noise,

24

Mat. He said unto them, Give place,  
For the maid is not dead, but sleepeth. And they laughed him to scorn.

39

Mark And when he was come in, he saith unto them, Why make ye this ado,  
and weep?

40

The damsel is not dead, but sleepeth. And they laughed him to scorn.

—

Luke But he said, Weep not;



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8 53

Luke

She is not dead, but sleepeth. And they laughed him to scorn,

— Luke

Knowing that she was dead.

54

Luke

And he put them all out,  
And took her by the hand,  
And called, saying, Maid, arise.

5 40

Mark

But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entreth in where the damsel was lying.

41

And he took the damsel by the hand,  
And said unto her, Talitha cumi, which is, being interpreted,  
Damsel (I say unto thee) arise.

9 25

Mat.

But when the people were put forth,  
He went in, and took her by the hand,

— Mat.

And the maid arose.

42

Mark

And straightway the damsel arose, and walked;  
For she was of the age of twelve years.

55

Luke

And her spirit came again, and she arose straightway.

— Luke

And he commanded to give her meat.  
And her parents were astonished: but he charged them that they should tell no man what was done.

56

-43

Mark

. . . And they were astonished with a great astonishment. And he charged them straitly that no man should know it:  
And commanded that something should be given her to eat.

26

Mat.

And the fame hereof went abroad into all that land.

N. B. Here the natural order of Mark and Luke returns.

§ 36. Jesus cures two blind men, and one possessed with a devil.

9 27

Mat.

And when Jesus departed thence, two blind men, &c. to ver. 35.

§ 37. The twelve Apostles are chosen. Their names.

35

Mat.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

36

37

38

6 12

Luke

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13

And when it was day, he called unto him his disciples.

3 13

Mark

And he goeth up into a mountain,  
And calleth unto him whom he would: and they came unto him.

— Luke

And of them he chose twelve, whom also he named Apostles.

14

Mark

And he ordained twelve, that they should be with him, and that he might send

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3 15

Mark

send them forth to preach : And to have power to heal sicknesses, and to cast out devils.

6 14

Luke

Simon (whom he also named Peter) -  
And Andrew his brother,  
James and John.

16

Mark

And Simon he surnamed Peter.

17

And James *the son of Zebedee*, and John the brother of James  
(and he surnamed them Boanerges, which is, The sons of thunder)

18

And Andrew

Mark

And Philip, and Bartholomew, and Matthew, and Thomas,  
And James *the son of Alphaeus*.

-15

Luke

Philip and Bartholomew, Matthew and Thomas,  
James *the son of Alphaeus*.

—

Luke

And Simon called Zelotes,  
And Judas *the brother of James*.

Mark

. . . And Thaddeus,  
And Simon the Cananite.

19

Mark

And Judas Iscariot, which also betrayed him.

16

Luke

And Judas Iscariot, which also was the traitor. See *Matthew's catal. x. 2.*

§ 38. *Jesus preaches the sermon on the plain.* See § 26.

17

Luke

And he came down with them, and stood in the plain, &c. to the end.

§ 39. *A centurion's slave is cured.* See § 28.

7

1 Luke

Now when he had ended all his sayings, &c. to ver. 11.

§ 40. *The Apostles receive their commission and instructions.*

3 20

Mark

And they went into an house. And the multitude cometh together again,  
so that they could not so much as eat bread. And when his friends heard  
of it, they went out to lay hold on him : for they said, He is beside himself.

21

Mat.

And when he had called unto him his twelve disciples, &c. to the end.

10 1

§ 41. *The widow of Nain's son is raised from the dead.*

11 1

Mat.

And it came to pass, when Jesus had made an end of commanding his  
twelve disciples, he departed thence to teach and to preach in their cities.

7 11

Luke

And it came to pass the day after, that he went into a city called Nain ;  
and many of his disciples went with him, and much people. Now when  
he came nigh to the gates of the city, &c. to ver. 18.

§ 42. *John Baptist sends messengers to Jesus.*

7 18

Luke

And the disciples of John shewed him of all these things.

11 2

Mat.

Now when John had heard in prison the works of Christ,

Mat.

He sent two of his disciples,  
And said unto him, Art thou he that should come, or do we look for  
another ?

3

19

Luke

And John calling unto him two of his disciples, sent them unto Jesus,  
Saying,

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	7	19	Luke	Saying, Art thou he that should come, or look we for another?
	20		Luke	When the men were come unto him, they said, John Baptist hath sent us to thee, saying, Art thou he that should come, or look we for another?
	21			And in that same hour he cured many of <i>their</i> infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight.
	22		Luke	Then Jesus answering, said unto them, Go your way, And tell John what things ye have seen and heard;
II	4		Mat.	Jesus answered and said unto them, Go And shew John again those things which you do hear and see.
	5		Mat.	The blind receive their sight, and the lame walk, The lepers are cleansed, and the deaf hear, the dead are raised up.
			Luke	How that the blind see, the lame walk, The lepers are cleansed, the deaf hear, the dead are raised.
			Luke	To the poor the gospel is preached. And blessed is he whosoever shall not be offended in me.
	6		Mat.	And the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me:
	7		Mat.	And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?
	24		Luke	And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?
	25		Luke	But what went ye out for to see? A man cloathed in soft raiment? Behold, they which are gorgeously appavelled, and live delicately, are in kings courts.
	8		Mat.	But what went ye out for to see? A man cloathed in soft raiment? Behold, they that wear soft cloathing are in king's houses.
	9		Mat.	But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet.
	26		Luke	But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.
	10		Mat.	For this is he of whom it is written, Behold, I send my messenger Before thy face, which shall prepare thy way before thee.
	27		Luke	This is he of whom it is written, Behold, I send my messenger Before thy face, which shall prepare thy way before thee.
	28		Luke	For I say unto you, Among those that are born of women, There is not a greater prophet than John the Baptist.
	11		Mat.	Verily I say unto you, Among those that are born of women, There hath not risen a greater than John the Baptist:
			Mat.	Notwithstanding, he that is least in the kingdom of heaven, is greater than he.

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- 7 28 Luke But he that is least in the kingdom of God, is greater than he.
- 29 Luke And all the people that heard *him*, (*namely John*,) and the publicans, justified God, being baptised with the baptism of John.
- 11 12 Mat. And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.
- 13 Mat. For all the prophets, and the law prophesied until John. And if ye will receive *it*, this is Elias which was for to come. He that hath ears to hear, let him hear.
- 14
- 15
- 30 Luke But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptised of him.
- 31 Luke And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?
- 16 Mat. But whereunto shall I liken this generation?
- 17 Mat. It is like unto children sitting in the markets, and calling unto their fellows, and saying,  
We have piped unto you, and ye have not danced:  
We have mourned to you, and ye have not lamented.
- 32 Luke They are like unto children sitting in the market-place, and calling one to another, and saying,  
We have piped unto you, and ye have not danced:  
We have mourned to you, and ye have not wept.
- 33 Luke For John the Baptist came neither eating bread, nor drinking wine,  
And ye say, He hath a devil.
- 18 Mat. For John came neither eating nor drinking,  
And they say, He hath a devil.
- 19 Mat. The Son of man came eating and drinking; and they say,  
Behold, a man gluttonous, and a wine-bibber,  
A friend of publicans and sinners:
- 34 Luke The Son of man is come eating and drinking; and ye say,  
Behold, a gluttonous man, and a wine-bibber,  
A friend of publicans and sinners:
- 35 Luke But wisdom is justified of all her children.
- Mat. But wisdom is justified of her children.
- 20 Mat. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not, &c. *to the end of the chapter.*
- § 43. *Jesus dines with Simon the Pharisee: and is anointed for the 1st time.*
- 7 36 Luke And one of the Pharisees desired him that he would eat with him. And he went into, &c. *to the end of the chapter.*
- § 44. *Jesus is accompanied by pious women who minister unto him.*
- 8 1 Luke And it came to pass afterward, that he went through every city and village, preaching, &c. *to ver. 5.*

SECOND PASSOVER.

S E C O N D P A S S O V E R.

					§ 45. <i>The infirm man at Bethesda is cured.</i>	
		5	1	John	After this there was a feast of the Jews, and Jesus went up to Jerusalem, &c. to the end of the chapter.	
					N. B. Here Mark ii. 23. to the end, and ch. iii. 1. — 12. comes in between ver. 21. and 22. of ch. iii. of that Evangelist: also Luke vi. 1. — 11. comes in between ver. 3. and 4. of ch. viii. of that Evangelist.	
					§ 46. <i>The disciples pluck the ears of corn on the sabbath-day.</i>	
12	1			Mat.	At that time Jesus went on the sabbath-day through the corn, and his disciples were an hungred, And began to pluck the ears of corn, and to eat.	
	2	23		Mark	And it came to pass, that he went through the corn-fields on the sabbath-day, And his disciples began, as they went, to pluck the ears of corn.	
			6	1	Luke	And it came to pass on the second sabbath after the first; that he went through the corn-fields: And his disciples plucked the ears of corn, and did eat, rubbing them in their hands.
				2	Luke	And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?
	24			Mark	And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?	
			2	Mat.	But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.	
			3	Mat.	But he said unto them, Have ye not read what David did When he was an hungred, and they that were with him?	
	25			Mark	And he said unto them, Have ye never read what David did When he had need, and was an hungred, he, and they that were with him?	
			3	Luke	And Jesus answering them, said, Have ye not read so much as this, what David did, When himself was an hungred, and they which were with him:	
			4	Luke	How he went into the house of God, and did take and eat the shew-bread, And gave also to them that were with him, Which is not lawful to eat but for the priests alone?	
	26			Mark	How he went into the house of God in the days of Abiathar the high-priest, and did eat the shew-bread, Which is not lawful to eat, but for the priests, And gave also to them which were with him?	
			4	Mat.	How he entred into the house of God, and did eat the shew-bread, Which was not lawful for him to eat, neither for them which were with him, but only for the priests.	

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12	5	Mat.	Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless? But I say unto you, that in this place is <i>one</i> greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.
	6		
	7		
	2 27	Mark	And he said unto them, The sabbath was made for man, and not man for the sabbath.
	28	Mark	Therefore the Son of man is Lord also of the sabbath.
8		Mat.	For the Son of man is Lord even of the sabbath-day.
	6 5	Luke	And he said unto them, that the Son of man is Lord also of the sabbath.
			<hr/> § 47. <i>Jesus cures a withered hand.</i> <hr/>
12	9	Mat.	And when he was departed thence, he went into their synagogue.
10			And behold, there was a man which had <i>his</i> hand withered.
	3 1	Mark	And he entred again into the synagogue,
			And there was a man there which had a withered hand.
	6 6	Luke	And it came to pass also on another sabbath, that he entred into the synagogue and taught:
			And there was a man whose right hand was withered.
	7	Luke	And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day,
			That they might find an accusation against him.
	2	Mark	And they watched him, whether he would heal him on the sabbath-day,
			That they might accuse him.
	3	Mark	And he saith unto the man which had the withered hand, Stand forth.
	8	Luke	But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the mids.
	—	Luke	And he arose, and stood forth.
	—	Mat.	And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.
	9	Luke	Then said Jesus unto them, I will ask you one thing,
			Is it lawful on the sabbath-days to do good, or to do evil?
			To save life, or to destroy it?
	4	Mark	And he saith unto them,
			Is it lawful to do good on the sabbath-days, or to do evil?
			To save life, or to kill?
	—	Mark	But they held their peace.
11		Mat.	And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath-days.
12			
	5	Mark	And when he had looked round about on them with anger, being grieved for the hardness of their hearts,
			He saith unto the man, Stretch forth thine hand,

And

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		6 10	Luke	And looking round about upon them all, He said unto the man, Stretch forth thine hand.
12 13			Mat.	. . . Then saith he to the man, Stretch forth thy hand.
—			Mat.	And he stretched <i>it</i> forth ; and <i>it</i> was restored whole like as the other.
3 5			Mark	And he stretched <i>it</i> out ; and his hand was restored whole as the other.
—			Luke	And he did so : and his hand was restored whole as the other.
		11	Luke	And they were filled with madness.
—			Luke	And communed one with another what they might do to Jesus.
		6	Mark	And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.
14			Mat.	Then the Pharisees went out, and held a council against him, how they might destroy him.
15			Mat.	But when Jesus knew <i>it</i> , he withdrew himself from thence : And great multitudes followed him.
		7 8	Mark	But Jesus withdrew himself with his disciples to the sea : And a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.
—			Mat.	And he healed them all, And charged them that they should not make him known.
16			Mark	And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him. For he had healed many, in- somuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.
		9 10 11 12		And he straightly charged them, that they should not make him known.
17			Mat.	That it might be fulfilled which was spoken by Esaias, &c. to ver. 22.
<hr/>				
N. B. Here the natural order of Mark and Luke returns.				
§ 48. Christ's miracles ascribed to Beelzebub.				
12 22			Mat.	Then was brought unto him one possessed with a devil, blind and dumb : and he healed him, insomuch that the blind and dumb both spake and saw.
23				And all the people were amazed, and said, Is not this the son of David ?
24			Mat.	But when the Pharisees heard <i>it</i> , they said, This <i>fellow</i> doth not cast out devils, but by Beelzebub the prince of the devils.
3 22			Mark	And the scribes which came down from Jerusalem said, He hath Beelzebub, And by the prince of the devils casteth he out devils.
25			Mat.	And Jesus knew their thoughts.
26			Mat.	And said unto them, Every kingdom divided against itself, is brought to desolation : And every city or house divided against itself, shall not stand.

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3 23

Mark

And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24

And if a kingdom be divided against itself, that kingdom cannot stand.

25

And if a house be divided against itself, that house cannot stand.

26

Mark

And if Satan rise up against himself, and be divided, He cannot stand, but hath an end.

12 26

Mat.

And if Satan cast out Satan, he is divided against himself; How shall then his kingdom stand?

27

Mat.

And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

28

29

Mat.

Or else, how can one enter into a strong man's house, and spoil his goods, Except he first bind the strong man? and then he will spoil his house.

27

Mark

No man can enter into a strong man's house, and spoil his goods, Except he will first bind the strong man, and then he will spoil his house.

30

Mat.

He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

31

Mat.

Wherefore I can say unto you, All manner of sin and blasphemy shall be forgiven unto men;

But the blasphemy *against* the *Holy Ghost* shall not be forgiven unto men.

28

Mark

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29

But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.

32

Mat.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the *world* to come.

30

Mark

Because they said, He hath an unclean spirit.

33

Mat.

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said to them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn

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12	42	Mat.	demn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.
	43		
	44		
	45		
	46	Mat.	While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.
3	31	Mark	There came then his brethren and his mother, And standing without, sent unto him, calling him.
	32	Mark	And the multitude sat about him.
		Mark	And they said unto him, Behold, thy mother and thy brethren without seek for thee.
47		Mat.	Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.
48		Mat.	But he answered and said unto him that told him, Who is my mother, and who are my brethren?
	33	Mark	And he answered them, saying, Who is my mother, or my brethren?
	34	Mark	And he looked round about on them which sat about him, And said, Behold, my mother and my brethren.
49		Mat.	And he stretched forth his hand towards his disciples, And said, Behold my mother, and my brethren.
50		Mat.	For whosoever shall do the will of my Father which is in heaven, The same is my brother, and sister, and mother.
	35	Mark	For whosoever shall do the will of God, The same is my brother, and my sister, and mother.
			<hr/>
			§ 49: The parable of the sower.
13	1	Mat.	The same day went Jesus out of the house, and sat by the sea-side.
	4	Mark	And he began again to teach by the sea-side.
	2	Mat.	And great multitudes were gathered together unto him, so that he went into a ship, and sat, And the whole multitude stood on the shore.
		Mark	And there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea, And the whole multitude was by the sea on the land.
	8	4 Luke	And when much people were gathered together, and were come to him out of every city,
		Luke	He spake by a parable.
	5		A sower went out to sow his seed.

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	4	2	Mark	And he taught them many things by parables, and said unto them in his doctrine, Hearken, behold, there went out a sower to sow.
13	3		Mat.	And he spake many things unto them in parables, saying, Behold, a sower went forth to sow.
	4		Mat.	And when he sowed, some seeds fell by the way-side, And the fowls came and devoured them up.
		4	Mark	And it came to pass as he sowed, some fell by the way-side, And the fowls of the air came and devoured it up.
	8	5	Luke	And as he sowed, some fell by the way-side, And it was trodden down, and the fowls of the air devoured it.
		6	Luke	And some fell upon a rock.
	5		Mark	And some fell on stony ground, where it had not much earth.
5			Mat.	Some fell upon stony places, where they had not much earth.
			Mat.	And forthwith they sprung up, because they had no deepness of earth.
			Mark	And immediately it sprang up, because it had no depth of earth.
			Luke	And as soon as it was sprung up, It withered away, Because it lacked moisture.
	6		Mark	But when the sun was up, it was scorched, And because it had no root, It withered away.
6			Mat.	And when the sun was up, they were scorched, And because they had not root, They withered away.
	7		Mat.	And some fell among thorns: And the thorns sprung up, and choked them:
		7	Mark	And some fell among thorns; And the thorns grew up, and choked it, and it yielded no fruit.
		7	Luke	And some fell among thorns, And the thorns sprang up with it, and choked it.
		8	Luke	And other fell on good ground, and sprang up, And bare fruit an hundred-fold.
	8		Mark	And other fell on good ground, and did yield fruit that sprang up, and increased, And brought forth some thirty, and some sixty, and some an hundred.
8			Mat.	But other fell into good ground. And brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.
	9		Mat.	Who hath ears to hear, let him hear.
		9	Mark	And he said unto them, He that hath ears to hear, let him hear.
			Luke	And when he had said these things, he cried, He that hath ears to hear, let him hear.

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	8	9	Luke	And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God.
	10			
4	10		Mark	And when he was alone, they that were about him with the twelve, asked of him the parable.
	11			And he said unto them, Unto you it is given to know the mystery of the kingdom of God.
13	10		Mat.	And the disciples came, and said unto him, Why speakest thou unto them in parables?
	11			He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven.
			Mat.	But to them it is not given.
			Mark	But unto them that are without, all <i>these</i> things are done in parables :
			Luke	But to others in parables ;
			Mat.	For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables : because they seeing, see not : and hearing, they hear not ; neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand : and seeing, ye shall see, and shall not perceive. For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with <i>their</i> eyes, and hear with <i>their</i> ears, and should understand with <i>their</i> heart, and should be converted, and I should heal them.
3				
14				
15				
			Luke	That seeing they might not see, And hearing they might not understand.
	12		Mark	That seeing they may see, and not perceive ; And hearing they may hear, and not understand :
			Mark	Lest at any time they should be converted, and <i>their</i> sins should be forgiven them.
16			Mat.	But blessed <i>are</i> your eyes, for they see ; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not <i>seen them</i> : and to hear those things which ye hear, and have not heard <i>them</i> .
17				
	13		Mark	And he said unto them, Know ye not this parable ? and how then will ye know all parables ?
18			Mat.	Hear ye therefore the parable of the sower.
	11		Luke	Now the parable is this. The seed is the word of God.
	14		Mark	The sower soweth the word.
	12		Luke	Those by the way-side, are they that hear : Then cometh the devil, and taketh away the word out of their heart, lest they should believe, and be saved.
15			Mark	And these are they by the way-side, where the word is sown ; but when they

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4 15

Mark they have heard, (*or rather, who, when they have heard, was being often put for the relative pronoun*) Satan cometh immediately, and taketh away the word that was sown in their hearts.

13 19  
1

Mat. When any one heareth the word of the kingdom, and understandeth it not, Then cometh the wicked one, and catcheth away that which was sown in his heart :  
This is he which received seed by the way-side.

20

Mat. But he that received the seed into stony places,  
The same is he that heareth the word, and anon with joy receiveth it.

16

Mark And these are they likewise which are sown on stony ground,  
Who, when they have heard the word, immediately receive it with gladness.

8 13

Luke They on the rock; *are they* Which when they hear, receive the word with joy.

—

Luke And these have no root, which for a while believe,  
And in time of temptation fall away.

17

Mark And have no root in themselves, and so endure but for a time :  
Afterward when affliction or persecution ariseth for the word's sake, immediately they are offended.

21

Mat. Yet hath he not root in himself, but dureth for a while :  
For when tribulation or persecution ariseth because of the word, by and by he is offended.

22

Mat. He also that received seed among the thorns, is he that heareth the word :  
And the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

18

19

Mark And these are they which are sown among thorns : such as hear the word,  
And the cares of this world, and the deceitfulness of riches, and the lusts of other things entring in, choke the word, and it becometh unfruitful.

14

Luke And that which fell among thorns, are they, which when they have heard, go forth,  
And are choked with cares, and riches, and pleasures of *this* life, and bring no fruit to perfection.

23

Mat. But he that received seed into the good ground,  
Is he that heareth the word, and understandeth it, which also beareth fruit,  
And bringeth forth some an hundred-fold, some sixty, some thirty.

20

Mark And these are they which are sown on good ground,  
Such as hear the word, and receive it, and bring forth fruit,  
Some thirty-fold, some sixty, and some an hundred.

15

Luke But that on the good ground,  
Are they, which in an honest and good heart having heard the word, keep it,  
And bring forth fruit with patience.

21

Mark And he said unto them, Is a candle brought to be put under a bushel,  
Or under a bed ? and not to be set on a candlestick ?

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	8	16	Luke	No man when he hath lighted a candle, covereth it with a vessel, Or putteth it under a bed : but setteth it on a candlestick,
	—		Luke	That they which enter in may see the light.
	17		Luke	For nothing is secret, that shall not be made manifest : Neither any thing hid, that shall not be known, and come abroad.
4	22		Mark	For there is nothing hid which shall not be manifested : Neither was any thing kept secret, but that it should come abroad.
	23		Mark	If any man have ears to hear, let him hear.
	24		Mark	And he said unto them, "Take heed what ye hear.
	18		Luke	Take heed therefore how ye hear.
	—		Mark	With what measure ye mete, it shall be measured to you : and unto you that hear, shall more be given.
	25		Mark	For he that hath, to him shall be given : and he that hath not, From him shall be taken even that which he hath.
	—		Luke	For whosoever hath, to him shall be given : and whosoever hath not, From him shall be taken even that which he seemeth to have.
				§ 50. <i>The parable of the tares of the field.</i>
13	24		Mat.	Another parable put he forth unto them, saying, The kingdom, &c. to ver. 31.
				§ 51. <i>The parable of the seed which sprang up silently.</i>
4	26		Mark	And he said, So is the kingdom of God, as if a man, &c. to ver. 30.
				§ 52. <i>The parable of the mustard.</i>
31			Mat.	Another parable put he forth unto them, saying,
	30		Mark	And he said, Whereunto shall we liken the kingdom of God ? or with what comparison shall we compare it ?
	31		Mark	It is like a grain of mustard-seed,
—			Mat.	The kingdom of heaven is like to a grain of mustard-seed,
—			Mat.	Which a man took and sowed in his field.
32				Which indeed is the least of all seeds.
—			Mark	Which when it is sown in the earth, Is less than all the seeds that be in the earth.
	32		Mark	But when it is sown, it groweth up, And becometh greater than all herbs, and shooteth out great branches:
—			Mat.	But when it is grown, It is the greatest among herbs, and becometh a tree.
—			Mat.	So that the birds of the air come and lodge in the branches thereof.
—			Mark	So that the fowls of the air may lodge under the shadow of it.
				§ 53. <i>The parable of the leaven. Christ's mother comes to him.</i>
33			Mat.	Another parable spake he unto them, The kingdom of heaven is like unto leaven,

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13	33	Mat.	leaven, which a woman took and hid in three measures of meal, till the whole was leavened.
	34	Mat.	All these things spake Jesus unto the multitude in parables, And without a parable spake he not unto them.
	4 33	Mark	And with many such parables spake he the word unto them, as they were able to hear it.
	34		But without a parable spake he not unto them.
	35	Mat.	That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.
	8 19	Luke	Then came to him his mother and his brethren, and could not come at him for the press. And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are those which hear the word of God, and do it.
			20
			21
	36	Mat.	§ 54. <i>The parable of the tares explained.</i> Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares in the field.
	37		He answered and said unto them, He that soweth, &c. to ver. 44.
	4 —	Mark	And when they were alone, he expounded all things to the disciples.
			N.B. For the true place of Mark iv. 35. to the end, and ch. v. 1.—21. and of Luke viii. 22.—40. see Matth. viii. 23. p. 11. at the following marks + +. Also for the true place of Mark v. 22. to the end, and of Luke viii. 41. to the end, see Math. ix. 18. p. 18.
	13 44	Mat.	§ 55. <i>The parable of the treasure and pearl, &amp;c.</i> Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, &c. to ver. 47.
	47	Mat.	§ 56. <i>The parables of the net and scribes.</i> Again, the kingdom of heaven is like unto a net, &c. to ver. 53.
	6 1	Mark	§ 57. <i>Jesus goes away to Nazareth.</i> And he went out from thence, And came into his own country, and his disciples follow him.
	53	Mat.	And it came to pass, that when Jesus had finished these parables, he departed thence.
	54		And when he was come into his own country,
	—	Mat.	He taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?
	2	Mark	And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

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	6	3	Mark	Is not this the carpenter, the son of Mary, The brother of James and Joses, and of Juda and Simon ?
13	55		Mat.	Is not this the carpenter's son ? is not his mother called Mary ? And his brethren, James, and Joses, and Simon, and Judas ?
	56		Mat.	And his sisters, are they not all with us ? Whence then hath this man all these things ? And they were offended in him.
	57		Mark	And are not his sisters here with us ? And they were offended at him.
	6	4	Mark	But Jesus said unto them, A prophet is not without honour, But in his own country, and among his own kin, and in his own house.
			Mat.	But Jesus said unto them, A prophet is not without honour, Save in his own country, and in his own house.
	58		Mat.	And he did not many mighty works there, because of their unbelief.
		5	Mark	And he could there do no mighty work,
		-6	Mark	Save that he had laid his hands upon a few sick folk, and healed <i>them</i> . And he marvelled because of their unbelief. And he went round about the vil- lages, teaching.
			§ 58. <i>The twelve Apostles are sent out.</i>	
	6	7	Mark	And he calleth unto him the twelve, And began to send them forth by two and two, And gave them power <i>over</i> unclean spirits.
		9	1 Luke	Then he called his twelve disciples together, And gave them power and authority over all devils, and to cure diseases.
		2		And he sent them to preach the kingdom of God, and to heal the sick.
		3	Luke	And he said unto them, Take nothing for your journey, Neither staves, nor scrip, neither bread, neither money.
		8	Mark	And commanded them that they should take nothing for <i>their</i> journey, Save a staff only; no scrip, no bread, no money in <i>their</i> purse:
		9	Mark	But <i>be</i> shod with sandals: and not put on two coats.
			Luke	Neither have two coats apiece.
		4	Luke	And whatsoever house ye enter into, There abide, and thence depart.
	10		Mark	And he said unto them, In what place soever ye enter into an house, There abide till ye depart from that place.
		5	Luke	And whosoever will not receive you, when ye go out of that city, Shake off the very dust from your feet for a testimony against them.
	11		Mark	And whosoever shall not receive you, nor hear you, when ye depart thence, Shake off the dust under your feet, for a testimony against them.
			Mark	Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

John v. 47. p. 25.

6 12  
13

Mark

And they went out and preached that men should repent.  
And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

9

6 Luke

And they departed, and went through the towns, preaching the gospel,  
And healing every where.

---

§ 59. *The Apostles return after the Baptist's death.*

---

14 1

Mat.

At that time Herod the tetrarch heard of the fame of Jesus.

14

Mark

And king Herod heard of *him* (for his name was spread abroad).

7

Luke

Now Herod the tetrarch heard of all that was done by him :

—

Luke

And he was perplexed, because that it was said of some, that John was risen from the dead : And of some, that Elias had appeared : and of others, that one of the old prophets was risen again. And Herod said, John have I beheaded : but who is this of whom I hear such things ? And he desired to see him.

8

9

2

Mat.

And said unto his servants, This is John the Baptist, he is risen  
From the dead, and therefore mighty works do shew forth themselves  
in him.

Mark

And he said, That John the Baptist was risen  
From the dead, and therefore mighty works do shew forth themselves  
in him.

15

16

Mark

Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard *thereof* (or rather them), he said, It is John whom I beheaded, he is risen from the dead.

3

Mat.

For Herod had laid hold on John, and bound him, and put *him*  
In prison for Herodias sake, his brother Philip's wife.

17

Mark

For Herod himself had sent forth and laid hold upon John, and bound him  
In prison for Herodias sake, his brother Philip's wife ;

Mark

For he had married her.

18

Mark

For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

4

Mat.

For John said unto him, It is not lawful for thee to have her.

19

20

Mark

Therefore Herodias had a quarrel against him, and would have killed him, but she could not. For Herod feared John, knowing that he was a just man and an holy, and observed him, and when he heard him, he did many things, and heard him gladly.

5

Mat.

And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6

Mat.

But when Herod's birth-day was kept,  
The daughter of Herodias danced before them, and pleased Herod.

21

Mark

And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee :

22

And when the daughter of the said Herodias came in, and danced,  
and pleased Herod, and them that sat with him,



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6 22	Mark	The king said unto the damsel, Ask of me whatsoever thou wilt, and I will give <i>it</i> thee.
23	Mark	And he sware unto her, Whatsoever thou shalt ask of me, I will give <i>it</i> thee, unto the half of my kingdom.
14 7	Mat.	Whereupon he promised with an oath, To give her whatsoever she would ask.
24	Mark	And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.
25		And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.
8	Mat.	And she, being before instructed of her mother, Said, Give me here John Baptist's head in a charger.
9	Mat.	And the king was sorry: nevertheless for the oath's sake, And them which sat with him at meat, he commanded <i>it</i> to be given <i>her</i> .
26	Mark	And the king was exceeding sorry, <i>yet</i> for his oath's sake, And for their sakes which sat with him, he would not reject her.
27	Mark	And immediately the king sent an executioner, and commanded his head to be brought: And he went and beheaded him in the prison.
10	Mat.	And he sent And beheaded John in the prison.
11	Mat.	And his head was brought in a charger, and given to the damsel, And she brought <i>it</i> to her mother.
28	Mark	And brought his head in a charger, and gave it to the damsel: And the damsel gave it to her mother.
29	Mark	And when his disciples heard <i>of it</i> , they came And took up his corps, and laid it in a tomb.
12	Mat.	And his disciples came, And took up the body, and buried it,
—	Mat.	And went and told Jesus.
30	Mark	And the apostles gathered themselves together unto Jesus, and told him all things, Both what they had done, and what they had taught.
9 10	Luke	And the apostles when they were returned, told him All that they had done.
6 31	Mark	§ 60. <i>The people fed by miracle the first time.</i> See § 66.
		And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going; and they had no leisure so much as to eat.
32		And they departed into a desert place by ship privately.
13	Mat.	When Jesus heard <i>of it</i> , ( <i>viz. the Baptist's death</i> ) He departed thence by ship into a desert place, apart.

		6	1	John	. . After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.
		9	10	Luke	. . And he took them, and went privately into a desert place,
		—		Luke	Belonging to the city called Bethsaida.
		11		Luke	And the people when they knew it, followed him.
	6	33		Mark	And the people saw them departing, and many knew him, and ran a foot thither out of all cities.
14	13			Mat.	And when the people had heard thereof, they followed him on foot out of the cities.
			2	John	And a great multitude followed,
			—	John	Because they saw his miracles which he did on them that were diseased.
				Mark	And out-went them, and came together unto him.
14				Mat.	And Jesus went forth, and saw a great multitude, And was moved with compassion towards them.
	34			Mark	And Jesus when he came out, saw much people, And was moved with compassion towards them,
				Luke	. . And he received them.
				Mark	Because they were as sheep, not having a shepherd.
				Mark	And he began to teach them many things.
				Luke	And spake unto them of the kingdom of God, And healed them that had need of healing.
				Mat.	. . And he healed their sick.
			3	John	And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh.
15			4		
				Mat.	And when it was evening, his disciples came to him, saying,
	35			Mark	And when the day was now far spent, his disciples came unto him, and said,
		12		Luke	And when the day began to wear away, then came the twelve, and said unto him,
				Luke	Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: For we are here in a desert place.
				Mark	. . This is a desert place, and now the time is far passed: Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.
	36			Mat.	. . This is a desert place, and the time is now passed. Send the multitude away, that they may go into the villages, and buy themselves victuals.
16				Mat.	But Jesus said unto them, They need not depart, give ye them to eat.

	6	37	Mark	He answered and said unto them, Give ye them to eat.
	9	13	Luke	But he said unto them, Give ye them to eat.
	6	5	John	When Jesus then lift up <i>his</i> eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little.
	6			
	7			
			Mark	And they say unto him, Shall we go and buy two hundred peny-worth of bread, and give them to eat?
	38		Mark	He saith unto them, How many loaves have ye? go and see.
			Mark	And when they knew, they say, Five, and two fishes.
14	17		Mat.	And they say unto him, We have here but five loaves, and two fishes.
			Luke	And they said, We have no more but five loaves, and two fishes.
		8	John	One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes:
		9		
			John	But what are they among so many?
		14	Luke	Except we should go and buy meat for all this people. For they were about five thousand men. <i>See Mark, ver. 37. at the end.</i>
18			Mat.	He said, Bring them hither to me.
19			Mat.	And he commanded the multitude to sit down on the grass.
	39		Mark	And he commanded them to make all sit down by companies upon the green grass.
			Luke	And he said to his disciples, Make them sit down by fifties in a company.
		10	John	And Jesus said, Make the men sit down. Now there was much grass in the place.
			John	So the men sat down, in number about five thousand.
	15		Luke	And they did so, and made them all sit down.
	40		Mark	And they sat down in ranks, by hundreds, and by fifties. <i>See Luke, at the end of ver. 14.</i>
		11	John	And Jesus took the loaves, And when he had given thanks, He distributed to the disciples, and the disciples to them that were set down.
		16	Luke	Then he took the five loaves, and the two fishes, And looking up to heaven, he blessed them, and brake, And gave to the disciples to set before the multitude.
	41		Mark	And when he had taken the five loaves, and the two fishes, He looked up to heaven, and blessed, and brake the loaves, And gave them to his disciples to set before them.

14	19		Mat.	And took the five loaves, and the two fishes. And looking up to heaven, he blessed, and brake, And gave the loaves to <i>his</i> disciples, and the disciples to the multitude.
	6	41	Mark	And the two fishes divided he among them all.
		6	11 John	And likewise of the fishes, as much as they would.
	42		Mark	And they did all eat, and were filled.
20			Mat.	And they did all eat, and were filled.
	9	17	Luke	And they did eat, and were all filled.
		12	John	When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.
		13	John	Therefore they gathered <i>them</i> together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.
			Luke	And there was taken up of the fragments that remained to them twelve baskets.
	43		Mark	And they took up twelve baskets full of fragments, and of the fishes.
			Mat.	And they took up of the fragments that remained twelve baskets full.
	44		Mark	And they that did eat of the loaves were about five thousand men.
21			Mat.	And they that had eaten were about five thousand men,
			Mat.	Beside women and children.
				§ 61. <i>Peter walks upon the sea.</i>
		6	14 John	Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king,
		15		
			John	. . . He departed again into a mountain himself alone.
		16		And when even was <i>now</i> come, his disciples went down into the sea, And entered into a ship, and went over the sea towards Caper- naum.
		17		
14	22		Mat.	And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multi- tudes away.
	23			And when he had sent the multitudes away, he went up into a mountain apart to pray.
	6	45	Mark	And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.
				And when he had sent them away, he departed into a moun- tain to pray.
	24		Mat.	And when the evening was come, he was there alone. But the ship was now in the midst of the sea, Tossed with waves : for the wind was contrary.

	6 47	Mark	And when even was come, the ship was in the midst of the sea, and he alone on the land.
	48		And he saw them toiling in rowing : (for the wind was contrary unto them)
	17	John	And it was now dark, and Jesus was not come to them.
	18		And the sea arose, by reason of a great wind that blew.
	19	John	So when they had rowed about five and twenty, or thirty furlongs, They see Jesus walking on the sea, and drawing nigh unto the ship.
14 25		Mat.	And in the fourth watch of the night, Jesus went unto them walking on the sea.
	—	Mark	And about the fourth watch of the night, He cometh unto them walking upon the sea,
	—	Mark	And would have passed by them.
	49	Mark	But when they saw him walking upon the sea, they supposed it had been a spirit,
	50		And cried out. (For they all saw him, and were troubled.)
26		Mat.	And when the disciples saw him walking on the sea, They were troubled, saying, It is a spirit : and they cried out for fear.
	—	John	. . And they were afraid.
	20	John	But he saith unto them, It is I, be not afraid.
	—	Mark	And immediately he talked with them, and saith unto them, Be of good cheer, it is I, be not afraid.
27		Mat.	But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not afraid.
28		Mat.	And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.
29			But when he saw the wind boistrous, he was afraid : and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?
30			
31			
	32	Mat.	And when they were come into the ship, The wind ceased.
		21 John	Then they willingly received him into the ship.
	51	Mark	And he went up unto them into the ship, And the wind ceased.
	—52	Mark	And they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves, for their heart was hardened.
33		Mat.	Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

14	34	Mat.	And when they were gone over, they came into the land of Genesareth.
	6 53	Mark	And when they had passed over, they came into the land of Genesareth, and drew to the shore.
		6 21 John	And immediately the ship was at the land whither they went.
	54	Mark	And when they were come out of the ship, straightway they knew him,
	55		And ran through that whole region round about, And began to carry about in beds those that were sick, where they heard he was.
	35	Mat.	And when the men of that place had knowledge of him, They sent out into all that country round about, And brought unto him all that were diseased,
	36	Mat.	And besought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole.
			§ 62. <i>The conversation in the synagogue of Capernaum.</i>
		6 22 John	The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, &c. to the end.
	56	Mark	And whithersoever he entered into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him, were made whole.
			<i>THIRD PASSOVER.</i>
			§ 63. <i>The Pharisees blame the disciples for eating with unwashed hands.</i>
		7 1 John	After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.
15	1	Mat.	Then came to Jesus Scribes and Pharisees, which were of Jerusalem.
	7 1	Mark	Then came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem.
	2	Mark	And when they saw some of his disciples eat bread with defiled (that is to say, with unwashed) hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brasen vessels, and of tables.
	3		
	4		
	5	Mark	Then the Pharisees and the Scribes asked him, Why walk not thy disciples According to the tradition of the elders, but eat bread with unwashed hands?
	-2	Mat.	Saying, Why do thy disciples transgress The tradition of the elders? for they wash not their hands when they eat bread.

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7	6	Mark	He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with <i>their</i> lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups : and many other such like things ye do. See <i>Matth. ver. 7.—9.</i>
	7		
	8		
	9	Mark	And he said unto them, Full well, ye reject the commandment of God, that ye may keep your own tradition.
15	3	Mat.	But he answered and said unto them, Why do ye also transgress the commandment of God by your own tradition ?
	4	Mat.	For God commanded, saying, Honour thy father and mother : And, He that curseth father or mother, let him die the death.
	10	Mark	For Moses said, Honour thy father and thy father : And, Who so curseth father or mother, let him die the death.
	11	Mark	But ye say, If a man shall say to his father or mother, <i>It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me :</i>
	12		<i>He shall be free.</i> And ye suffer him no more to do ought for his father or his mother.
5		Mat.	But ye say, Whosoever shall say to <i>his</i> father or <i>his</i> mother, <i>It is a gift by whatsoever thou mightest be profited by me,</i>
6			And honour not his father or his mother, <i>he shall be free.</i>
—		Mat.	Thus have ye made the commandment of God of none effect by your tradition.
	13	Mark	Making the word of God of none effect through your tradition, which ye have delivered : and many such like things do ye.
7, 8		Mat.	Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips : but their heart is far from me : But in vain they do worship me, teaching for doctrines the commandments of men. See <i>Mark, ver. 6.—8.</i>
9			
10		Mat.	And he called the multitude, and said unto them, Hear and understand.
14		Mark	And when he had called all the people unto him, he said unto them, Harken unto me every one of you, and understand.
15		Mark	There is nothing from without a man that entering into him can defile him : But the things which come out of him, those are they that defile the man.
11		Mat.	Not that which goeth into the mouth defileth a man : But that which cometh out of the mouth, this defileth a man.
16		Mark	If any man have ears to ear, let him hear.
12.		Mat.	Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying ? But he answered and said,
13			Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone : they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.
14			
15		Mat.	Then answered Peter and said unto him, Declare unto us this parable.

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	7 17	Mark	And when he was entred into the house from the people, his disciples asked him concerning the parable.
	18	Mark	And he saith unto them, Are ye so without understanding also?
15	16	Mat.	And Jesus said, Are ye also yet without understanding?
	17	Mat.	Do not ye yet understand, that whatsoever entreth in at the mouth, Goeth into the belly, and is cast out into the draught?
	—	Mark	Do ye not perceive, that whatsoever thing from without entreth into the man, it cannot defile him,
	19		Because it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meats?
	20	Mark	And he said, That which cometh out of the man, that defileth the man.
18		Mat.	But those things which proceed out of the mouth, come forth from the heart, and they defile the man.
	19	Mat.	For out of the heart proceed evil thoughts, murders, adulteries, fornications, Thefts, false witness, blasphemies.
	21	Mark	For from within out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
	22		Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:
	23	Mark	All these evil things come from within, and defile the man.
20		Mat.	These are the things which defile a man:
	—	Mat.	But to eat with unwashen hands defileth not a man.
			§ 64. <i>Jesus cures the woman of Canaan's daughter.</i>
15	21	Mat.	Then Jesus went thence, and departed into the coasts of Tyre and Sidon.
	7 24	Mark	And from thence he arose, and went into the borders of Tyre and Sidon,
	25	Mark	And entred into an house, and would have no man know it; but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him,
	22	Mat.	And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word.
	23		And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel.
	24		
	25	Mat.	Then came she and worshipped him, Saying, Lord, help me.
	-26	Mark	And came and fell at his feet: (The woman was a Greek, a Syrophenician by nation) And she besought him, that he would cast forth the devil out of her daughter.
	27	Mark	But Jesus said unto her, Let the children first be filled:

For it is not meet to take the childrens bread, and to cast it unto the dogs.

But



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15	26	Mat.	But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs.
	27	Mat.	And she said, Truth, Lord : yet the dogs Eat of the crumbs which fall from their master's table.
7	28	Mark	And she answered and said unto him, Yes, Lord : yet the dogs under the table Eat of the childrens crumbs.
	29	Mark	And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter.
28		Mat.	Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt.
—		Mat.	And her daughter was made whole from that very hour.
	30	Mark	And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.
			§ 65. <i>Jesus cures one that had an impediment in his speech.</i>
7	31	Mark	And again, departing from the coasts of Tyre and Sidon, &c. to the end.
			§ 66. <i>The second miraculous dinner is given.</i>
15	29	Mat.	And Jesus departed from thence, and came nigh unto (παρα) the sea of Ga- lilee, and went up into a mountain, and sat down there. And great mul- titudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them : Infomuch that the multitude wondred when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see : and they glorified the God of Israel.
	30		
	31		
	32	Mat.	Then Jesus called his disciples unto him,
8	1	Mark	In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him,
	-2	Mark	And saith unto them, I have compassion on the multitude, Because they have now been with me three days, and have nothing to eat.
—		Mat.	And said, I have compassion on the multitude, Because they continue with me now three days, and have nothing to eat.
—		Mat.	And I will not send them away fasting, lest they faint in the way.
	3	Mark	And if I send them away fasting to their own houses, they will faint by the way.
—		Mark	For divers of them came from far.
	4	Mark	And his disciples answered him, From whence can a man Satisfy these men with bread here in the wilderness.
33		Mat.	And his disciples say unto him, Whence should we Have so much bread in the wilderness as to fill so great a multitude.
34		Mat.	And Jesus saith unto him, How many loaves have ye ? And they said, Seven, and a few little fishes.

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8	5	Mark	And he asked them, How many loaves have ye? And they said, Seven. <i>See ver. 7.</i>
	6	Mark	And he commanded the people to sit down on the ground.
15	35	Mat.	And he commanded the multitude to sit down on the ground.
36		Mat.	And he took the seven loaves, and the fishes, and gave thanks, and brake <i>them,</i> And gave to his disciples, and the disciples to the multitude.
	—	Mark	And he took the seven loaves, and gave thanks, and brake, And gave to his disciples to set before <i>them</i> : and they did set <i>them</i> before the people.
	7	Mark	And they had a few small fishes: and he blessed, and commanded to set them also before <i>them</i> .
	8	Mark	So they did eat, and were filled: and they took up Of the broken meat that was left seven baskets.
37		Mat.	And they did all eat, and were filled: and they took up Of the broken meat that was left, seven baskets full.
	9	Mark	And they that had eaten were about four thousand.
38		Mat.	And they that did eat were four thousand men,
—		Mat.	Beside women and children.
39		Mat.	And he sent away the multitude, and took ship, And came into the coasts of Magdala.
—	-10	Mark	And he sent them away. And straightway he entred into a ship with his disciples, And came into the parts of Dalmanutha.
<hr/>			
			§ 67. <i>The Pharisees demand a sign from heaven.</i>
	8 11	Mark	And the Pharisees came forth, and began to question (or rather to dispute) with him, Seeking of him a sign from heaven, Tempting him.
16	1	Mat.	The Pharisees also with the Sadducees came, And tempting, Desired him that he would shew them a sign from heaven.
	2	Mat.	He answered and said unto them, When it is evening, ye say, <i>It will be fair</i> weather: for the sky is red. And in the morning, <i>It will be foul weather to-</i> day: for the sky is red, and lowring: O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?
	3		
	12	Mark	And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign?
	4	Mat.	A wicked and an adulterous generation seeketh after a sign.
	—	Mark	Verily I say unto you, There shall no sign be given to this generation.
—		Mat.	And there shall be no sign given unto it,

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16	4	Mat.	But the sign of the prophet Jonas.
—	—	Mat.	And he left them, and departed.
8	13	Mark	And he left them, and entring into the ship again, departed to the other side.
5	—	Mat.	And when his disciples were come to the other side, they had forgotten to take bread.
—	14	Mark	Now <i>the disciples</i> had forgotten to take bread,
—	—	Mark	Neither had they in the ship with them more than one loaf.
15	—	Mark	And he charged them, saying, Take heed, Beware of the leaven of the Pharisees, and of the leaven of Herod.
6	—	Mat.	Then Jesus said unto them, Take heed, And beware of the leaven of the Pharisees, and of the Sadducees.
7	—	Mat.	And they reasoned among themselves, saying, <i>It is</i> because we have taken no bread.
16	—	Mark	And they reasoned among themselves, saying, <i>It is</i> because we have no bread.
17	—	Mark	And when Jesus knew <i>it</i> , he saith unto them, Why reason ye, because ye have no bread?
8	—	Mat.	<i>Which</i> when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?
9	—	Mat.	Do ye not yet understand, neither remember The five loaves of the five thousand, and how many baskets ye took up?
18	—	Mark	Perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?
19	—	—	When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?
—	—	Mark	They say unto him, Twelve.
10	—	Mat.	Neither the seven loaves of the four thousand, and how many baskets ye took up?
20	—	Mark	And when the seven among four thousand, how many baskets full of fragments took ye up.
—	—	Mark	And they said, Seven.
21	—	Mark	And he said unto them, How is it that ye do not understand?
11	—	Mat.	How is it that ye do not understand?
12	—	Mat.	That I spake <i>it</i> not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees? Then understood they how that he bade <i>them</i> not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees?
8	22	Mark	§ 68. <i>Jesus cures a blind man near Bethsaida.</i> And he cometh to Bethsaida, and they bring a blind man, &c. to ver. 27.

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§ 69. *Jesus bestows on Peter the power of the keys.*

8 27

Mark And Jesus went out, and his disciples, into the towns of Cefarea Philippi :  
And by the way he asked his disciples,  
Saying unto them, Whom do men say that I am ?

16 13

Mat. When Jesus came into the coasts of Cefarea Philippi,  
He asked his disciples,  
Saying, Whom do men say, that I, the Son of man, am ?

9 18

Luke And it came to pass  
As he was alone praying, his disciples were with him : and he asked  
them,  
Saying, Whom say the people that I am ?

14

Mat. And they said, Some *say that thou art* John the Baptist, some Elias,  
And others Jeremias, or one of the prophets.

28

Mark And they answered, John the Baptist : but some *say*, Elias ;  
And others, One of the prophets.

19

Luke They answering, said, John the Baptist ; but some *say*, Elias :  
And others *say*, that one of the old prophets is risen again.

20

Luke He said unto them, But whom say ye that I am ?  
Peter answering said, The Christ of God.

29

Mark And he saith unto them, But whom say ye that I am ?  
And Peter answereth and saith unto him, Thou art the Christ.

15

16

Mat. He saith unto them, But whom say ye that I am ?  
And Simon Peter answered and said, Thou art Christ the Son of the  
living God.

17

18

19

Mat. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona :  
for flesh and blood hath not revealed *it* unto thee, but my Father which is  
in heaven. And I say also unto thee, that thou art Peter, and upon this  
rock I will build my church : and the gates of hell shall not prevail against  
*it*. And I will give unto thee the keys of the kingdom of heaven : and  
whatsoever thou shalt bind on earth, shall be bound in heaven ; and what-  
soever thou shalt loose on earth, shall be loosed in heaven.

20

Mat. Then charged he his disciples, that they should tell no man that he was  
Jesus the Christ.

30

Mark And he charged them, that they should tell no man of him.

21

Luke And he straitly charged them, and commanded *them* to tell no man that  
thing.

22

Luke Saying, The Son of man must suffer many things,  
And be rejected of the elders and chief priests, and scribes,  
And be slain, and be raised the third day.

31

Mark And he began to teach them, that the Son of man must suffer many things,  
And be rejected of the elders, and of the chief priests and scribes, -  
And be killed, and after three days rise again.

21

Mat. From that time forth began Jesus to shew unto his disciples, how that  
he must go unto Jerusalem, and suffer many things  
Of the elders, and chief priests, and scribes,  
And be killed, and raised again the third day.

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	8 32	Mark	And he spake that saying openly. And Peter took him, and began to rebuke him.
16 22		Mat.	Then Peter took him, and began to rebuke him,
—		Mat.	Saying, Be it far from thee, Lord : this shall not be unto thee.
23		Mat	But he turned, and said unto Peter, Get thee behind me, Satan, thou art an offence unto me.
	33	Mark	But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan :
—		Mark	For thou favourest not the things that be of God, but the things that be of men.
—		Mat.	For thou favourest not the things that be of God, but those that be of men,
			§ 70. <i>Jesus declares that he will judge the world.</i>
	8 34	Mark	And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, And take up his cross, and follow me.
16 24		Mat.	Then said Jesus unto his disciples, If any man will come after me, let him deny himself, And take up his cross, and follow me.
	9 23	Luke	And he said to <i>them</i> all, If any man will come after me, let him deny himself, And take up his cross daily, and follow me.
	24	Luke	For whosoever will save his life, shall lose it : But whosoever will lose his life for my sake, The same shall save it.
	35	Mark	For whosoever will save his life, shall lose it : But whosoever shall lose his life for my sake and the gospel's, The same shall save it.
25		Mat.	For whosoever will save his life, shall lose it : And whosoever will lose his life for my sake, Shall find it.
26		Mat.	For what is a man profited, if he shall gain The whole world, and lose his own soul ?
	36	Mark	For what shall it profit a man, if he shall gain The whole world, and lose his own soul ?
	25	Luke	For what is a man advantaged, if he gain The whole world, and lose himself, or be cast away ?
—		Mat.	Or what shall a man give in exchange for his soul ?
	37	Mark	Or what shall a man give in exchange for his soul ?
	26	Luke	For whosoever shall be ashamed of me and of my words, Of him shall the Son of man be ashamed, when he shall come In his own glory and in his Father's, and of the holy angels:
	38	Mark	Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation,

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	8	38	Mark	Of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.
16	27		Mat.	For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.
	28		Mat.	Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom.
	9	1	Mark	And he said unto them, Verily I say you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.
	9	27	Luke	But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God.
				<hr/> § 71. <i>Jesus is transfigured in the country of Cesarea Philippi.</i> <hr/>
	9	28	Luke	And it came to pass about an eight days after these sayings, he took Peter, and John, and James, And went up into a mountain to pray.
	2		Mark	And after six days, Jesus taketh with him Peter, and James, and John, And leadeth them up into an high mountain apart by themselves.
17	1		Mat.	And after six days, Jesus taketh Peter, James, and John his brother, And bringeth them up into an high mountain, apart,
	2		Mat.	And was transfigured before them, and his face did shine as the sun, And his raiment was white as the light.
	3		Mark	And he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.
	29		Luke	And as he prayed, the fashion of his countenance was altered, And his raiment was white and glistering.
	3		Mat.	And behold there appeared unto them Moses and Elias talking with him.
	4		Mark	And there appeared unto them Elias, with Moses: and they were talking with Jesus.
	30		Luke	And behold, there talked with him two men, which were Moses and Elias.
	31			Who appeared in glory,
	-32		Luke	And spake of his decease which he should accomplish at Jerusalem. But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.
	33		Luke	And it came to pass as they departed from him, Peter said unto Jesus, Master, it is good for us to be here.
	5		Mark	And Peter answered, and said to Jesus, Master, it is good for us to be here.
	4		Mat.	Then answered Peter, and said unto Jesus, Lord, it is good for us to be here:
	—		Mat.	If thou wilt, let us make here three tabernacles; one for thee, And one for Moses, and one for Elias.

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17	5	9	5	Mark	And let us make three tabernacles ; one for thee, And one for Moses, and one for Elias.
		9	33	Luke	And let us make three tabernacles, one for thee, And one for Moses, and one for Elias :
		—		Luke	Not knowing what he said.
		6		Mark	For he wist not what to say, for they were fore afraid.
		7		Mark	And there was a cloud that overshadowed them.
				Mat.	While he yet spake, behold a bright cloud overshadowed them.
		34		Luke	While he thus spake, there came a cloud, and overshadowed them :
		—		Luke	And they feared as they entred into the cloud.
		35		Luke	And there came a voice out of the cloud, saying, This is my beloved Son, hear him.
		—		Mark	And a voice came out of the cloud, saying, This is my beloved Son, hear him.
		—		Mat.	And behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him.
		6		Mat.	And when the disciples heard it, they fell on their face, and were fore
		7			afraid. And Jesus came and touched them, and said, Arise, and be not
		8			afraid.
		8		Mat.	And when they had lift up their eyes, they saw no man save Jesus only.
		8		Mark	And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves.
		36		Luke	And when the voice was past, Jesus was found alone.
		9		Mat.	And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, Until the Son of man be risen again from the dead.
		9		Mark	And as they came down from the mountain, he charged them That they should tell no man what things they had seen, Till the Son of man were risen from the dead.
		—		Luke	And they kept it close, and told no man in those days any of those things which they had seen.
		10		Mark	And they kept that saying with themselves.
		—		Mark	Questioning (or rather debating) one with another, what the rising from the dead should mean.
		11		Mark	And they asked him, saying, Why say the scribes, that Elias must first come ?
		10		Mat.	And his disciples asked him, saying, Why then say the scribes that Elias must first come.
		11		Mat.	And Jesus answered and said unto them, Elias truly shall first come and re- store all things
		12			But I say unto you, that Elias is come already, and they knew him- not, but have done unto him whatsoever they listed :
					Likewise shall also the Son of man suffer of them.

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9	12	Mark	And he answered and told them, Elias verily cometh first, and reftoreth all things, And how it is written ( <i>i. e. told them how it is written</i> ) of the Son of man, that he muft suffer many things, and be fet at nought. But I fay unto you, that Elias is indeed come, and they have done unto him whatsoever they lifted, as it is written of him. ( <i>αλλα λεγω υμιν, I not only allow that Elias muft firft come, but I affure you that he is come already.</i> )
17	13	Mat.	Then the difciples understood that he fpake unto them of John the Baptift. § 72. <i>Jefus cures a youth afflicted with an epilepsy.</i>
9	37	Luke	And it came to pafs, that on the next day, when they were come down from the hill, much people met him.
	38		And behold, a man of the company cried out, faying,
9	14	Mark	And when he came to <i>his</i> difciples, he faw a great multitude about them, and the fcribes queftioning with them. And—ftraightway, all the people, when they beheld him, were greatly amazed, and running to him, faluted him. And he asked the fcribes, What queftion ye with them?
	15		And one of the multitude answered and faid,
	16		
	17		
14		Mat.	And when they were come to the multitude, There came to him a <i>certain</i> man, kneeling down to him, and faying,
15		Mat.	Lord, have mercy on my fon, for he is lunatick, and fore vexed : For oft times he falleth into the fire, and oft into the water.
	18	Mark	Mafter, I have brought unto thee my fon, which hath a dumb fpirit : And wherefoever he taketh him, he teareth him.
		Luke	Mafter, I befeech thee look upon my fon, for he is mine only child.
	39		And lo, a fpirit taketh him, And he fuddenly crieth out, and it teareth him
		Luke	That he foameth again, and bruifing him, hardly departeth from him.
		Mark	And he foameth, and gnafbeth with his teeth, and pineth away.
16		Mat.	And I brought him to thy difciples, and they could not cure him.
		Mark	And I fpake to thy difciples, that they fhould caft him out, and they could not.
	40	Luke	And I befought thy difciples to caft him out, and they could not.
17		Mat.	Then Jefus answered and faid, O faithlefs and perverfe generation, how long fhall I be with you ? How long fhall I fuffer you ? bring him hither to me.
	19	Mark	He answered him, and faith, O faithlefs generation, how long fhall I be with you ? How long fhall I fuffer you ? bring him unto me.
	41	Luke	And Jefus answering, faid, O faithlefs and perverfe generation, how long fhall I be with you, And fuffer you ? Bring thy fon hither.
	42	Luke	And as he was yet a coming, The devil threw him down, and tare him.



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9	20	Mark	And they brought him unto him : And when he saw him, straightway the spirit tare him,
-21		Mark	And he fell on the ground, and wallowed, foaming. And he asked his father, How long is it ago since this came unto him ? And he said, of a child.
22			And oft-times it hath cast him into the fire, and into the waters to destroy him : but if thou canst do any thing, have compassion on us, and help us.
23			Jesus said unto him, If thou canst believe, all things are possible to him that believeth.
24			And straightway the father of the child cried out, and said with tears, Lord, I believe ; help thou mine unbelief.
25		Mark	When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, Come out of him, and enter no more into him.
26			And the spirit cried, and rent him fore, and came out of him ; and he was as one dead, inasmuch that many said, He is dead.
27			But Jesus took him by the hand, and lifted him up, and he arose.
17	18	Mat.	And Jesus rebuked the devil, And he departed out of him : and the child was cured from that very hour.
	9 42	Luke	And Jesus rebuked the unclean spirit, And healed the child, and delivered him again to his father.
28		Mark	And when he was come to the house, his disciples asked him privately, Why could not we cast him out ?
19		Mat.	Then came the disciples to Jesus apart, and said, Why could not we cast him out ?
20		Mat.	And Jesus said unto them, Because of your unbelief : for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove ; and nothing shall be impossible unto you.
21		Mat.	Howbeit this kind goeth not out, but by prayer and fasting.
29		Mark	And he said unto them, This kind can come forth by nothing but by prayer and fasting.
43		Luke	And they were all amazed at the mighty power of God :
—		Luke	But while they wondered every one at all things which Jesus did,
44			He said unto his disciples, Let these sayings sink down into your ears.
22		Mat.	And while they abode in Galilee, Jesus said unto them,
30		Mark	And they departed thence, and passed through Galilee ; and he would not that any man should know it.
31			For he taught his disciples, and said unto them,
—		Mark	The Son of man is delivered into the hands of men, And they shall kill him, and after that he is killed, he shall rise the third day.
—		Mat.	The Son of man shall be betrayed into the hands of men : And they shall kill him, and the third day he shall be raised again.
23		Luke	For the Son of man shall be delivered into the hands of men.

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	9 45	Luke	But they understood not this saying: and it was hid from them, that they perceived it not: And they feared to ask him of that saying.
	9 32	Mark	But they understood not that saying; And were afraid to ask him.
17 23		Mat.	And they were exceeding sorry.
<hr/>			
	9 33	Mark	§ 73. <i>The didrachmas are paid. The parable of the servant-debtors.</i> And he came to Capernaum.
24		Mat.	And when they were come to Capernaum, they that received tribute-money, came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.
25			
26			
27			
	9 46	Luke	Then there arose a reasoning among them, which of them should be the greatest. (Or rather, Now there had arisen a dispute, &c. namely, as they went into Capernaum. See Mark, ver. 34.)
		Mark	And being in the house, he asked them, What was it that ye disputed among yourselves, by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.
34			
35			
18 1		Mat.	At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?
2		Mat.	And Jesus called a little child unto him, and set him in the midst of them.
36		Mark	And he took a child, and set him in the midst of them.
	47	Luke	And Jesus perceiving the thought of their heart, took a child, and set him by him.
3		Mat.	And said, Verily I say unto, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whofoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
4			
		Mark	And when he had taken him in his arms, he said unto them, Whofoever shall receive one of such children in my name, receiveth me.
37		48 Luke	And said unto them, Whofoever shall receive this child in my name, receiveth me.
		Mat.	. . And whofo shall receive one such little child in my name, receiveth me.
5		Mark	And whofoever shall receive me, receiveth not me, but him that sent me:
		Luke	And whofoever shall receive me, receiveth him that sent me.

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	9 48	Luke	For he that is least among you all, the same shall be great.
	9 38	Mark	And John answered him, saying, Master, we saw one Casting out devils in thy name, and he followeth not us; And we forbid him, because he followeth not us.
	49	Luke	And John answered and said, Master, we saw one Casting out devils in thy name; And we forbid him, because he followeth not with us.
	50	Luke	And Jesus said unto him, Forbid him not.
	39	Mark	But Jesus said, Forbid him not:
	—	Mark	For there is no man which shall do a miracle in my name, that can lightly speak evil of me.
	40	Mark	For he that is not against us, is on our part.
	—	Luke	For he that is not against us, is for us.
	41	Mark	For whosoever shall give you a cup of water to drink, in my name, be- cause ye belong to Christ, verily I say unto you, he shall not lose his re- ward.
	42	Mark	And whosoever shall offend one of <i>these</i> little ones that believe in me, It is better for him that a millstone were hanged about His neck, and he were cast into the sea.
18	6	Mat.	But whoso shall offend one of these little ones which believe in me, It were better for him that a millstone were hanged about His neck, and <i>that</i> he were drowned in the depth of the sea.
	7	Mat.	Wo unto the world because of offences: for it must needs be that offen- ces come: but wo to that man by whom the offence cometh.
	8	Mat.	Wherefore if thy hand or thy foot offend thee, cut them off, and cast <i>them</i> from thee: it is better for thee to enter into life halt or maimed, ra- ther than having two hands or two feet, to be cast into everlasting fire.
	43	Mark	And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched.
	44		
	45		
	46		
	9	Mat.	And if thine eye offend thee, pluck it out, and cast <i>it</i> from thee: It is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.
	47	Mark	And if thine eye offend thee, pluck it out: It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire.
	48	Mark	Where their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltiness, wherewith will you season it? Have salt in yourselves, and have peace one with another.
	50		

18	10		Mat.	Take heed that ye despise not one of these little, &c. to the end.
19	1		Mat.	§ 74. <i>Jesus goes up to the fourth passover.</i> And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, And came into the coasts of Judea beyond Jordan.
	10	1	Mark	And he arose from thence, And cometh into the coasts of Judea, by the farther side of Jordan.
	2		Mat.	And great multitudes followed him, and he healed them there.
			Mark	And the people resort unto him again; ( <i>viz. the inhabitants of Perea</i> ) and, as he was wont, he taught them again.
				<i>FOURTH PASSOVER.</i>
		7	2 John	§ 75. <i>Officers sent to apprehend Jesus at the feast of tabernacles.</i> Now the Jews feast of tabernacles was at hand, &c. to ch. viii. 2.
		8	2 John	§ 76. <i>The woman taken in adultery is placed before Jesus.</i> And early in the morning he came again into, &c. to the end.
		9	1 John	§ 77. <i>Jesus cures a man who was born blind.</i> And as Jesus passed by, he saw a man, &c. to ver. 35.
	9	51	Luke	§ 78. <i>Jesus is refused lodging in a village of the Samaritans.</i> And it came to pass, when the time was come, &c. to the end.
	10	1	Luke	§ 79. <i>The seventy disciples are sent out.</i> After these things the Lord appointed, &c. to ver. 17.
	10	17	Luke	§ 80. <i>The seventy disciples return.</i> And the seventy returned again with joy, &c. to ver. 25.
	10	25	Luke	§ 81. <i>The means of eternal life declared. Parable of the Samaritan.</i> And behold, a certain lawyer stood up, &c. to ver. 38.
	10	38	Luke	§ 82. <i>Jesus lodges with Martha and Mary.</i> Now it came to pass, as they went, that he entered, &c. to the end.
	9	35	John	§ 83. <i>At the feast of dedication Jesus converses with the man born blind.</i> Jesus heard that they had cast him out, &c. to the end of ch. x.
	11	1	Luke	§ 84. <i>Jesus teaches his disciples to pray.</i> And it came to pass, that as he was praying, &c. to ver. 14.
	11	14	Luke	§ 85. <i>Christ's miracles ascribed to Beelzebub.</i> And he was casting out a devil, &c. to ver. 37.
	11	37	Luke	§ 86. <i>Jesus dines with Pharisees.</i> And as he spake, a certain Pharisee brought him, &c. to the end.
	12	1	Luke	§ 87. <i>The charge to the multitude. The parable of the rich glutton.</i> In the mean time, when there were gathered, &c. to ver. 54.

	12	54	Luke	§ 88. <i>Galileans slain by Pilate. The parable of the barren fig-tree.</i> And he said also to the people, &c. to ver. 10. of ch. xiii.
	13	10	Luke	§ 89. <i>The woman that was bowed down is cured.</i> And he was teaching in one of the synagogues, &c. to ver. 22.
	13	22	Luke	§ 90. <i>Number of the saved. Jesus desired to leave Herod's dominion.</i> And he went through the cities and villages, &c. to the end.
	14	1	Luke	§ 91. <i>Jesus dines with Pharisees. Parable of the marriage-supper.</i> And it came to pass, as he went into the house, &c. to ver. 25.
	14	25	Luke	§ 92. <i>Self-denial again inculcated. See § 70.</i> And there went great multitudes with him, &c. to the end.
	15	1	Luke	§ 93. <i>The parables of the lost sheep, lost money, and lost son.</i> Then drew near unto him all the Publicans, &c. to the end.
	16	1	Luke	§ 94. <i>The parable of the steward who wasted his Lord's goods.</i> And he said also to his disciples, There was, &c. to ver. 14.
	16	14	Luke	§ 95. <i>The parable of the rich man and the leggar.</i> And the Pharisees also, who were covetous, &c. to the end.
	17	1	Luke	§ 96. <i>Concerning offences, and the forgiving of them.</i> Then said he said unto the disciples, It is impossible, &c. to ver. 11.
		II 1	John	§ 97. <i>Jesus is called into Judea to cure Lazarus.</i> Now a certain man was sick, &c. to ver. 17.
	17	II	Luke	§ 98. <i>Ten lepers are cured in Samaria.</i> And it came to pass, as he went to Jerusalem, &c. to ver. 20.
		II 17	John	§ 99. <i>Lazarus is raised from the dead at Bethany.</i> Then when Jesus came, he found, &c. to ver. 55.
	17	20	Luke	§ 100. <i>The destruction of the Jews foretold.</i> And when he was demanded of the Pharisees, &c. to ch. xviii. 9.
	18	9	Luke	§ 101. <i>The parable of the Pharisee and the Publican.</i> And he spake this parable unto certain, &c. to ver. 15.
				§ 102. <i>The Pharisees ask Christ's opinion concerning divorce.</i>
	10	2	Mark	And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.
19	3		Mat.	The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?
	4		Mat.	And he answered and said unto them, Have ye not read, that he which made <i>them</i> at the beginning, made them male and female?
	5			And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.
	6			Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.
				They

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19	7	Mat.	They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away.
	10 3	Mark	And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away.
	8	Mat.	He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives : But from the beginning it was not so.
	5	Mark	And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept.
	6		But from the beginning of the creation, God made them male and female. For this cause shall a man leave his father and mother,
	7		and cleave to his wife ; And they twain shall be one flesh : so then
	8		they are no more twain, but one flesh. What therefore God hath
	9		joined together, let no man put asunder. <i>See Matth. ver. 4.</i>
	10	Mark	And in the house his disciples asked him again of the same matter.
	11	Mark	And he saith unto them, Whosoever shall put away his wife, And marry another, committeth adultery against her.
	9	Mat.	And I say unto you, Whosoever shall put away his wife, except <i>it be</i> for fornication, And shall marry another, committeth adultery :
—		Mat.	And who so marrieth her which is put away, doth commit adultery.
	12	Mark	And if a woman shall put away her husband, and be married to another, she committeth adultery.
10		Mat.	His disciples say unto him, If the case of the man be so with <i>his</i> wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save <i>they</i> to whom it is given. For there are some eunuchs, which were so born from <i>their</i> mothers womb : and there are some eunuchs, which were made eunuchs of men : and there be eunuchs, which have made themselves eunuchs, for the kingdom of heaven's sake. He that is able to receive <i>it</i> , let him receive <i>it</i> .
			§ 103. <i>Jesus blesses little children.</i>
19	13	Mat.	Then were there brought unto him little children, That he should put <i>his</i> hands on them, and pray :
	10 13	Mark	And they brought young children to him, That he should touch them.
	18 15	Luke	And they brought unto him also infants, That he would touch them.
—		Luke	But when <i>his</i> disciples saw <i>it</i> , they rebuked them.
—		Mark	And <i>his</i> disciples rebuked those that brought <i>them</i> .
—		Mat.	And the disciples rebuked them.
14		Mat.	But Jesus said, Suffer little children, and forbid them not to come unto me.

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	10 14	Mark	But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not.
	18 16	Luke	But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not.
19 14		Mat.	For of such is the kingdom of Heaven.
		Mark	For of such is the kingdom of God.
		Luke	For of such is the kingdom of God.
	17	Luke	Verily I say unto you, Whosoever shall not receive the kingdom of God As a little child, shall in no wise enter therein.
	15	Mark	Verily I say unto you, Whosoever shall not receive the kingdom of God As a little child, he shall not enter therein.
	16	Mark	And he took them up in his arms,
		Mark	Put his hands upon them, and blessed them.
15		Mat.	And he laid his hands on them,
		Mat.	And departed thence.
			§ 104. <i>The means of eternal life. The parable of the labourers.</i>
		Mark	And when he was gone forth into the way,
	10 17	Mark	There came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?
19 16		Mat.	And behold, one came, and said unto him, Good Master, what good thing shall I do that I may have eternal life?
	18 18	Luke	And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?
	19	Luke	And Jesus said unto him, Why callest thou me good? None is good save one, that is God.
	18	Mark	And Jesus said unto him, Why callest thou me good? There is none good but one, that is God.
17		Mat.	And he said unto him, Why callest thou me good? There is none good but one, that is God.
	20	Luke	Thou knowest the commandments.
	19	Mark	Thou knowest the commandments.
		Mat.	But if thou wilt enter into life, keep the commandments.
18		Mat.	He saith unto him, Which?
		Mat.	Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,
		Mark	Do not commit adultery, Do not kill, Do not steal, Do not bear false witness,
		Luke	Do not commit adultery, Do not kill, Do not steal, Do not bear false witness.

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19	19	Mat.	Honour thy father and thy mother : And, Thou shalt love thy neighbour as thyself.
	10	19	Mark . . Defraud not, Honour thy father and thy mother.
	18	20	Luke Honour thy father and thy mother.
	21	Luke	And he said, All these Have I kept from my youth up.
	20	Mark	And he answered and said unto him, Master, all these Have I observed from my youth.
20		Mat.	The young man saith unto him, All these things Have I kept from my youth up : what lack I yet ?
	22	Luke	Now when Jesus heard these things, he said unto him, Yet lackest thou one thing : Sell all that thou hast, and distribute unto the poor.
	21	Mark	Then Jesus beholding him, loved him, and said unto him, One thing thou lackest : Go thy way, sell whatsoever thou hast, and give to the poor.
21		Mat.	Jesus said unto him, If thou wilt be perfect, Go and sell that thou hast, and give to the poor.
—		Mat.	And thou shalt have treasure in heaven, and come and follow me.
—		Mark	And thou shalt have treasure in heaven ; and come, take up the cross, and follow me.
—		Luke	And thou shalt have treasure in heaven : and come, follow me.
	23	Luke	And when he heard this, he was very sorrowful : For he was very rich.
	22	Mark	And he was sad at that saying, and went away grieved : For he had great possessions.
22		Mat.	But when the young man heard that saying, he went away sorrowful : For he had great possessions.
	24	Luke	And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God ?
	23	Mark	And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God ?
23		Mat.	Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of Heaven.
	24	Mark	And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God !
	25	Mark	It is easier for a camel to go through the eye of a needle, Than for a rich man to enter into the kingdom of God.



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19	24	Mat.	And again I say unto you, It is eafier for a camel to go through the eye of a needle, Than for a rich man to enter into the kingdom of God.
	18 25	Luke	For it is eafier for a camel to go through a needle's eye, Than for a rich man to enter into the kingdom of God.
	26	Luke	And they that heard <i>it</i> , faid, Who then can be faved ?
10	26	Mark	And they were aftonifhed out of meafure, faying among themfelves, Who then can be faved ?
25		Mat.	When his difciples heard <i>it</i> , they were exceedingly amazed, faying, Who then can be faved ?
26		Mat.	But Jefus beheld them, and faid unto them, With men this is impoffible, but with God all things are poffible.
	27	Mark	And Jefus looking upon them, faith, With men <i>it is</i> impoffible, but not with God : for with God all things are poffible.
	27	Luke	And he faid, The things which are impoffible with men, are poffible with God.
	28	Luke	Then Peter faid, Lo, we have left all, and followed thee.
	28	Mark	Then Peter began to fay unto him, Lo, we have left all, and have followed thee.
27		Mat.	Then answered Peter, and faid unto him, Behold, we have forfaken all, and followed thee ; What fhall we have therefore ?
28		Mat.	And Jefus faid unto them, Verily I fay unto you, that ye which have followed me in the regeneration, when the Son of man fhall fit in the throne of his glory, ye alfo fhall fit upon twelve thrones, judging the twelve tribes of Ifrael.
	29	Mark	And Jefus answered and faid, Verily I fay unto you, There is no man that hath left houfe, Or brethren, or fifters, or father, or mother, or wife, Or children, or lands, for my fake and the gofpel's,
	29	Luke	And he faid unto them, Verily I fay unto you, There is no man that hath left houfe, Or parents, or brethren, or wife, Or children, for the kingdom of God's fake,
29		Mat.	. . And every one that hath forfaken houfes, Or brethren, or fifters, or father, or mother, or wife, Or children, or lands, for my name's fake,
—		Mat.	Shall receive an hundred-fold, And fhall inherit everlafting life.
	30	Mark	But he fhall receive an hundred-fold now in this time, houfes and brethren, and fifters, and mothers, and children, and lands, with perfecutions ; And in the world to come eternal life.
	30	Luke	Who fhall not receive manifold more in this prefent time,

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	18 30	Luke	And in the world to come everlasting life.
	10 31	Mark	But many <i>that are first</i> shall be last, and the last first.
19 30		Mat.	But many <i>that are first</i> shall be last, and the last <i>shall be first</i> .
20 1		Mat.	For the kingdom of heaven, &c. to ver. 17.
			<hr/> § 105. <i>Jesus foretells his sufferings. Zebedee's wife comes to him.</i> <hr/>
	32	Mark	And they were in the way going up to Jerusalem: and Jesus went before them; And they were amazed, and as they followed, they were afraid.
17		Mat.	And Jesus going up to Jerusalem,
18		Mat.	Took the twelve disciples apart in the way, And said unto them, Behold, we go up to Jerusalem,
	33	Mark	And he took again the twelve, and began to tell them what things should happen unto him, Saying, Behold, we go up to Jerusalem.
	18 31	Luke	Then he took unto him the twelve, And said unto them, Behold, we go up to Jerusalem,
	—	Luke	And all things that are written by the prophets concerning the Son of man shall be accomplished.
	—	Mark	And the Son of man shall be delivered unto the chief priests, and unto the scribes.
	—	Mat.	And the Son of man shall be betrayed unto the chief priests, and unto the scribes,
-19		Mat.	And they shall condemn him to death, And shall deliver him to the Gentiles, To mock, and to scourge, and to crucify him:
		Mark	And they shall condemn him to death, and shall deliver him to the Gentiles; And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him.
	34		
	32	Luke	For he shall be delivered unto the Gentiles, And shall be mocked, and spitefully entreated, and spitted on;
	33		And they shall scourge him, and put him to death:
	—	Mat.	And the third day he shall rise again.
	—	Mark	And the third day he shall rise again.
	—	Luke	And the third day he shall rise again.
	34	Luke	And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.
20		Mat.	Then came to him the mother of Zebedee's children, with her sons, Worshipping him, and desiring a certain thing of him.
	35	Mark	And James and John the sons of Zebedee come unto him, Saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

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	10	36	Mark	And he said unto them, What would ye that I should do for you ?
20	21		Mat.	And he said unto her, What wilt thou ?
			Mat.	She saith unto him, Grant that these my two sons may sit The one on thy right hand, and the other on the left in thy kingdom.
	37		Mark	They said unto him, Grant unto us, that we may sit, One on thy right hand, and the other on thy left hand, in thy glory.
22			Mat.	But Jesus answered and said, Ye know not what ye ask.
	38		Mark	But Jesus said unto them, Ye know not what ye ask :
			Mark	Can ye drink of the cup that I drink of ? And be baptised with the baptism that I am baptised with ?
			Mat.	Are ye able to drink of the cup that I shall drink of, And to be baptised with the baptism that I am baptised with ?
			Mat.	They say unto him, We are able.
	39		Mark	And they said unto him, We can.
			Mark	And Jesus said unto them, Ye shall indeed drink of the cup that I drink of ; And with the baptism that I am baptised withal, shall ye be baptised :
23			Mat.	And he saith unto them, Ye shall drink indeed of my cup, And be baptised with the baptism that I am baptised with.
			Mat.	But to sit on my right hand, and on my left, is not mine to give, But <i>it shall be given to them</i> for whom it is prepared of my Fa- ther.
	40		Mark	But to sit on my right hand, and on my left hand, is not mine to give, But <i>it shall be given to them</i> for whom it is prepared.
	41		Mark	And when the ten heard <i>it</i> , they began to be much displeased with James and John.
24			Mat.	And when the ten heard <i>it</i> , they were moved with indignation against the two brethren.
25			Mat.	But Jesus called them unto him, and said,
	42		Mark	But Jesus called them to him, and saith unto them,
			Mark	Ye know that they which are accounted to rule over the Gentiles, ex- ercise lordship over them ; And their great ones exercise authority upon them .
			Mat.	Ye know that the princes of the Gentiles exercise dominion over them, And they that are great, exercise authority upon them.
26			Mat.	But it shall not be so among you : But whosoever will be great among you, let him be your minister.
	43		Mark	But so shall it not be among you : But whosoever will be great among you, shall be your minister :

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10 44

Mark And whosoever of you will be the chieftest, shall be servant of all.

20 27

Mat. And whosoever will be chief among you, let him be your servant.

28

Mat. Even as the Son of man came not to be ministered unto, but to minister,  
And to give his life a ransom for many.

45

Mark For even the Son of man came not to be ministered unto, but to minister,  
And to give his life a ransom for many.§ 106. *Jesus cures two blind beggars near to Jericho.*

10 46

Mark And they came to Jericho :

—

Mark And as he went out of Jericho with his disciples, and a great number of  
people,  
Blind Bartimeus, the son of Timeus, sat by the high-way-side,  
begging.

20 29

Mat. And as they departed from Jericho, a great multitude followed him.  
And behold two blind men sitting by the way-side,

30

18 35

Luke And it came to pass, that as he was come nigh unto Jericho,  
A certain blind man sat by the way-side, begging.

36

Luke And hearing the multitude pass by, he asked what it meant. And they  
told him, that Jesus of Nazareth passeth by.

38

Luke And he cried, saying,  
Jesus, thou son of David, have mercy on me.

47

Mark And when he heard that it was Jesus of Nazareth, he began to cry out,  
And say, Jesus, thou son of David, have mercy on me.Mat. When they heard that Jesus passed by, cried out,  
Saying, Have mercy on us, O Lord, thou son of David.

31

Mat. And the multitude rebuked them, because they should hold their peace.

48

Mark And many charged him, that he should hold his peace.

39

Luke And they which went before rebuked him, that he should his peace.

—

Luke But he cried so much the more,  
Thou son of David, have mercy on me.Mark But he cried the more a great deal,  
Thou son of David, have mercy on me.Mat. But they cried the more, saying,  
Have mercy on us, O Lord, thou son of David.

32

Mat. And Jesus stood still, and called them.

40

Luke And Jesus stood, and commanded him to be brought unto him.

49

Mark And Jesus stood still, and commanded him to be called.

Mark And they call the blind man, saying unto him, Be of good comfort,  
rise ; he calleth thee. And he casting away his garment, rose, and  
came to Jesus.

50

51

Mark And Jesus answered and said unto him,  
What wilt thou that I should do unto thee ?

And

	18 4 <sup>1</sup>	Luke	And when he was come near, he asked him, Saying, What wilt thou that I shall do unto thee?
20 32		Mat.	And said, What will ye that I shall do unto you?
33		Mat.	They say unto him, Lord, that our eyes may be opened.
10 5 <sup>1</sup>		Mark	The blind man said unto him, Lord, that I might receive my sight.
		Luke	And he said, Lord, that I may receive my sight.
34		Mat.	So Jesus had compassion on them, and touched their eyes.
	5 <sup>2</sup>	Mark	And Jesus said unto him, Go thy way; thy faith hath made thee whole.
	4 <sup>2</sup>	Luke	And Jesus said unto him, Receive thy sight; thy faith hath saved thee.
		Mat.	And immediately their eyes received sight, and they followed him.
		Mark	And immediately he received his sight, and followed Jesus in the way.
	4 <sup>3</sup>	Luke	And immediately he received his sight, and followed him,
		Luke	Glorifying God: and all the people, when they saw it, gave praise unto God.
		§ 107. <i>Jesus visits Zaccheus the publican.</i>	
	19 1	Luke	And Jesus entered and passed through Jericho, &c. to ver. 11.
		§ 108. <i>The parable of the nobleman's servants.</i>	
	19 11	Luke	And as they heard these things, he added, &c. to ver. 29.
		§ 109. <i>Jesus is anointed by Mary in Bethany.</i>	
	11 55	John	And the Jews passover was nigh, &c. to ch. xii. 12.
		§ 110. <i>Jesus enters Jerusalem publickly.</i>	
	19 29	Luke	And it came to pass, when he was come nigh to Bethphage and Bethany, At the mount called the mount of Olives, he sent two of his disciples, Saying,
	30	Mark	And when they came nigh to Jerusalem, unto Bethphage, and Bethany, At the mount of Olives, he sendeth forth two of his disciples, And saith unto them,
21 1	2	Mat.	And when they drew nigh unto Jerusalem, and were come to Bethphage, Unto the mount of Olives, then sent Jesus two disciples, Saying unto them,
2		Luke	Go ye into the village over against you; in the which at your entering Ye shall find a colt tied, whereon yet never man sat; Loose him, and bring him hither.

	11	2	Mark	Go your way into the village over against you; and as soon as ye be entred into it, Ye shall find a colt tied, whereon never man sat; Loose him, and bring <i>him</i> .
21	2		Mat.	Go into the village over against you, and straightway Ye shall find an afs tied, and a colt with her: Loose <i>them</i> , and bring <i>them</i> unto me.
	3		Mat.	And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.
		3	Mark	And if any man say unto you, Why do ye this? say ye That the Lord hath need of him; and straightway he will send him hither.
		19 31	Luke	And if any man ask you, Why do ye loose <i>him</i> ? thus shall ye say unto him, Because the Lord hath need of him.
4			Mat.	All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an afs, and a colt the sole of an afs. See <i>John</i> xii. 15.
5			Mat.	And the disciples went, And did as Jesus commanded them.
6			Mark	And they went their way, and found the colt tied by the door without in a place where two ways met: And they loose him. And certain of them that stood there, said unto them, What do ye loosing the colt? And they said unto them even as Jesus had commanded: and they let them go.
	4		Luke	And they that were sent, went their way, and found even as he had said unto them.
	5			And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him.
	6			
		32	Luke	And they brought the colt to Jesus, and cast Their garments on him; and he sat upon him.
		33		
		34		
			Mark	And they brought him to Jesus: and they cast Their garments upon the colt, and they set Jesus thereon.
	7		Mat.	And brought the afs, and the colt, and put On them their cloaths, and they set <i>him</i> thereon.
		35	Mat.	And a very great multitude spread their garments in the way; Others cut down branches from the trees, and strawed <i>them</i> in the way.
			Mark	And many spread their garments in the way: And others cut down branches off the trees, and strawed <i>them</i> in the way.
	8		Luke	And as he went, they spread their cloaths in the way.
		36	John	On the next day ( <i>viz. the day after our Lord was anointed in Bethany</i> )

		12	12	John	thany) much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, Blessed is the King of Israel that cometh in the name of the Lord.
		13			
		19	37	Luke	And when he was come nigh ( <i>viz. to Jerusalem</i> ) even now at the descent of the mount of Olives,
		—		Luke	The whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen, Saying, Blessed be the king that cometh in the name of the Lord : peace in heaven, and glory in the highest.
		38			
	II	9		Mark	And they that went before, and they that followed, cried, Saying, Hosanna, blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our father David, that cometh in the name of the Lord ; Hosanna in the highest.
		10			
21	9			Mat.	And the multitudes that went before, and that followed, cried, Saying, Hosanna to the son of David : blessed is he that cometh in the name of the Lord, Hosanna in the highest.
		39		Luke	And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.
		40			
		14		John	And Jesus when he had found a young ass, sat thereon ; as it is written, Fear not, daughter of Sion : behold, thy King cometh, sitting on an asses colt. These things understood not his disciples at the first : but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing ? behold, the world is gone after him.
		15			
		16			
		17			
		18			
		19			
		41		Luke	And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another : because thou knewest not the time of thy visitation.
		42			
		43			
		44			
10				Mat.	And when he was come into Jerusalem, all the city was moved, saying, Who is this ? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.
11					
	II			Mark	And Jesus entred into Jerusalem,
	—			Mark	And into the temple ; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

			§ 111. <i>The fig-tree is cursed, and the temple is purged.</i>
11	12	Mark	And on the morrow when they were come from Bethany, he was hungry. And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.
	13		And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.
	14		
	15	Mark	And they come to Jerusalem: and Jesus went into the temple, And began to cast out them that sold and bought in the temple,
21	12	Mat.	And Jesus went into the temple of God, And cast out all them that sold and bought in the temple,
	19	45	Luke
			And he went into the temple, And began to cast out them that sold therein, and them that bought.
		Mat.	And overthrew the tables of the money-changers, And the seats of them that sold doves.
		Mark	And overthrew the tables of the money-changers, And the seats of them that sold doves;
	16	Mark	And would not suffer that any man should carry any vessel through the temple.
	17	Mark	And he taught, saying unto them, Is it not written, My house Shall be called of all nations the house of prayer? But ye have made it a den of thieves.
13		Mat.	And said unto them, It is written, My house Shall be called the house of prayer, But ye have made it a den of thieves.
	46	Luke	Saying unto them, It is written, My house Is the house of prayer: But ye have made it a den of thieves.
14		Mat.	And the blind and the lame came to him in the temple, and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children, crying in the temple, and saying, Hosanna to the son of David; they were sore displeased. And said unto him, Hearest thou what these say?
15			And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?
16			
	18	Mark	And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.
	19	Mark	And when even was come, he went out of the city.
17		Mat.	And he left them, and went out of the city into Bethany, and he lodged there.
	18	Mat.	Now in the morning, ( <i>viz. of the day, the transactions of which the Evangelist had been relating; not the morning of the following day, as is commonly supposed</i> ) as he returned into the city, he hungred,
			(πεινῶν,



21	19	Mat.	(επειναρε, he had become hungry). And when he saw a fig-tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.
13	20	Mark	And in the morning ( <i>viz. next morning, the morning after that on which the fig-tree was cursed, and the temple purged, as is evident from the preceeding verse in Mark</i> ) as they passed by, they saw the fig-tree dried up from the roots. And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst, is withered away.
21			
20		Mat.	And when the disciples saw it, ( <i>viz. next day</i> ) they marvelled, saying, How soon is the fig-tree withered away?
21		Mat.	Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, Ye shall not only do this <i>which is done</i> to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; It shall be done.
22			
23		Mark	And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, ( <i>the mount of Olives, on which they were walking</i> ) Be thou removed, and be thou cast into the sea, And shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, He shall have whatsoever he saith.
22		Mat.	And all things whatsoever ye shall ask in prayer, Believing, ye shall receive.
24		Mark	Therefore I say unto you, What things soever ye desire when ye pray, Believe that ye receive them, and ye shall have them.
25		Mark	And when ye stand, praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if you do not forgive, neither will your Father which is in heaven forgive your trespasses.
26			
			§ 112. Certain Greeks desire to see Jesus.
	12 20	John	And there were certain Greeks among them, &c. to the end.
			§ 113. Jesus is asked concerning the nature of his authority.
19	47	Luke	And he taught daily in the temple. But the chief priests and the scribes, and the chief of the people sought to destroy him, And could not find what they might do; for all the people were very attentive to hear him.
	48		
20	1	Luke	And it came to pass, that on one of those days, As he taught the people in the temple, and preached the gospel, The chief priests and the scribes came upon him, with the elders.

John xii. 50. p. 69.

11 27

Mark And they come again to Jerusalem :  
And as he was walking in the temple,  
There come to him the chief priests and the scribes, and the  
elders.

21 23

Mat. And when he was come into the temple,  
The chief priests and the elders of the people came unto him  
As he was teaching,

Mat. And said, By what authority doest thou these things ?  
And who gave thee this authority ?

28

Mark And say unto him, By what authority doest thou these things ?  
And who gave thee this authority to do these things ?

20 2

Luke And spake unto him, saying, Tell us, By what authority doest thou  
these things ?  
Or who is he that gave thee this authority ?

3

Luke And he answered and said unto them, I will also ask you one thing ;  
And answer me.

29

Mark And Jesus answered and said unto them, I will also ask of you one  
question,  
And answer me, and I will tell you by what authority I do these  
things.

24

Mat. And Jesus answered and said unto them, I also will ask you one thing,  
Which if ye tell me, I in likewise will tell you by what authority  
I do these things.

25

Mat. The baptism of John, whence was it ? from heaven, or of men ?

4

Luke The baptism of John, was it from heaven, or of men ?

30

Mark The baptism of John, was it from heaven, or of men ?

31

Mark Answer me.

Mat. And they reasoned with themselves, saying, If we shall say, From heaven ;  
He will say unto us, Why did ye not then believe him.

31

Mark And they reasoned with themselves, saying, If we shall say, From heaven,  
He will say, Why then did ye not believe him ?

5

Luke And they reasoned with themselves, saying, If we shall say, From heaven ;  
He will say, Why then believed ye him not ?

6

Luke But and if we say, Of men ; all the people will stone us :  
For they be persuaded that John was a prophet.

32

Mark But if we shall say, Of men, they feared the people :  
For all men counted John, that he was a prophet indeed.

26

Mat. But if we shall say, Of men ; we fear the people ;  
For all hold John as a prophet.

27

Mat. And they answered Jesus, and said, We cannot tell.

33

Mark And they answered and said unto Jesus, We cannot tell.

7

Luke And they answered, that they could not tell whence it was.

8

Luke And Jesus said unto them, Neither tell I  
You by what authority I do these things.

John xii. 50. p. 69.

	11	33	Mark	And Jesus answering saith unto them, Neither do I tell You by what authority I do these things.
21	27		Mat.	And he said unto them, Neither tell I You by what authority I do these things.
28			Mat.	But what think you? A certain man had two sons, and he came to the first, and said, Son, go work, &c. to ver. 33.
29				
				§ 114. <i>The parable of the vineyard let out to husbandmen.</i>
	20	9	Luke	Then began he to speak to the people this parable.
	12	1	Mark	And he began to speak unto them by parables.
33			Mat.	Hear another parable.
			Mat.	There was a certain householder, which planted a vineyard, And hedged it round about, and digged A wine-press in it, and built a tower,
			Mark	A certain man planted a vineyard, And set an hedge about it, and digged A place for the wine-fat, and built a tower,
			Luke	A certain man planted a vineyard,
			Luke	And let it forth to husbandmen, and went into a far country for a long time.
			Mark	And let it out to husbandmen, and went into a far country.
			Mat.	And let it out to husbandmen, and went into a far country.
	10		Luke	And at the season he sent a servant to the husbandmen, That they should give him of the fruit of the vineyard.
		2	Mark	And at the season he sent to the husbandmen a servant, That he might receive from the husbandmen of the fruit of the vineyard.
34			Mat.	And when the time of the fruit drew near, he sent his servants to the husbandmen, That they might receive the fruits of it.
35			Mat.	And the husbandmen took his servants, and beat one, And killed another, And stoned another.
		3	Mark	And they caught him, and beat him, and sent him away empty.
		4		And again, he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.
		5		And again, he sent another; and him they killed:
			Luke	But the husbandmen beat him, and sent him away empty.
	11			And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty.
	12			And again he sent the third; and they wounded him also, and cast him out.
36			Mat.	Again, he sent other servants, more than the first: And they did unto them likewise.

John xli. 50. p. 69.

12 5

Mark And many others,  
Beating some, and killing some.

20 13

Luke Then said the lord of the vineyard, What shall I do ?  
I will send my beloved son :  
It may be they will reverence *him* when they see him.

6

Mark Having yet therefore one son, his well-beloved,  
He sent him also last unto them, saying,  
They will reverence my son.

21 37

Mat. . . But last of all he sent unto them his son, saying,  
They will reverence my son.

38

Mat. But when the husbandmen saw the son, they said among themselves,  
This is the heir, come let us kill him, and let us seize on his inheritance.

7

Mark But those husbandmen said amongst themselves,  
This is the heir; come, let us kill him, and the inheritance shall be ours.

14

Luke But when the husbandmen saw him, they reasoned among themselves,  
saying,  
This is the heir : come, let us kill him, that the inheritance may be ours.

39

Mat. And they caught *him*,  
And cast him out of the vineyard,  
And slew *him*.

8

Mark And they took him,  
And killed *him*,  
And cast *him* out of the vineyard.

15

Luke . . So they cast him out of the vineyard,  
And killed *him*.

40

Mat. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen ?

9

Mark What shall therefore the Lord of the vineyard do ?  
He will come and destroy the husbandmen, and will give the vineyard unto others.

16

Luke What therefore shall the lord of the vineyard do unto them ?  
He shall come and destroy these husbandmen, and shall give the vineyard to others.

41

Luke And when they heard *it*, they said, God forbid.

Mat. They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

17

Luke And he beheld them, and said, What is this then that is written,  
The stone which the builders rejected, the same is become the head of the corner.

10

Mark And have ye not read this scripture ?  
The stone which the builders rejected, is become the head of the corner.

John xii. 50. p. 60.

21	42	Mat.	Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner?
—	—	Mat.	This is the Lord's doing, and it is marvellous in our eyes.
—	12 11	Mark	This was the Lord's doing, and it is marvellous in our eyes.
43	—	Mat.	Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
44	—	Mat.	And whosoever shall fall on this stone, shall be broken: ( <i>This is an allusion to Isaiah viii. 15.</i> ) But on whomsoever it shall fall, it will grind him to powder. ( <i>This is an allusion to Dan. ii. 34.</i> )
—	20 18	Luke	Whosoever shall fall upon that stone, shall be broken: But on whomsoever it shall fall, it will grind him to powder.
45	—	Mat.	And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.
46	—	—	But when they sought to lay hands on him, They feared the multitude, because they took him for a prophet.
—	12	Mark	. . And they sought to lay hold on him, But feared the people; For they knew that he had spoken the parable against them.
—	19	Luke	. . And the chief priests and the scribes the same hour sought to lay hands on him; And they feared the people: For they perceived that he had spoken this parable against them.
—	—	Mark	And they left him, and went their way.
—	—	—	§ 115. <i>The parable of the marriage-supper.</i>
22	1	Mat.	And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, &c. to ver. 15.
—	2	—	§ 116. <i>Concerning paying tribute to Cæsar.</i>
15	—	Mat.	Then went the Pharisees, and took counsel how they might intangle him in his talk.
16	—	—	And they sent out unto him their disciples, with the Herodians,
—	12 13	Mark	. . And they send unto him certain of the Pharisees, <sup>an</sup> d of the He- rodians, To catch him in his words.
—	20 20	Luke	. . And they watched him, and sent forth spies, Which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.
—	14	Mark	And when they were come, they say unto him, Master, we know that thou art true, And carest for no man: for thou regardest not the person of men, But teachest the way of God in truth.
—	21	Luke	And they asked him, saying, Master, we know that thou sayest and teachest rightly,

John xii. 50. p. 69.

20 21

Luke Neither acceptest thou the person *of any*,  
But teachest the way of God truly.

22 16

Mat. Saying, Master, we know that thou art true,  
And teachest the way of God in truth,  
Neither carest thou for any man: for thou regardest not the per-  
son of men.

17

Mat. Tell us therefore, What thinkest thou?

—

Mat. Is it lawful to give tribute unto Cæsar, or not?

22 Luke Is it lawful for us to give tribute unto Cæsar, or no?

12 14

Mark Is it lawful to give tribute to Cæsar, or not?

15

Mark Shall we give, or shall we not give?

—

Mark But he knowing their hypocrisy, said unto them,  
Why tempt ye me? bring me a penny that I may see it.

23 Luke But he perceived their craftiness, and said unto them,  
24 Why tempt ye me? Shew me a penny.

18

Mat. But Jesus perceived their wickedness, and said,  
19 Why tempt ye me, ye hypocrites? Shew me the tribute-money.

19

-20

Mat. And they brought unto him a penny. And he saith unto them,  
21 Whose *is* this image and superscription? They say unto him,  
Cæsar's.

21

16

Mark And they brought *it*: and he saith unto them,  
Whose *is* this image and superscription? And they said unto him,  
Cæsar's.

— Luke . . Whose image and superscription hath it? They answered and  
said, Cæsar's.

25 Luke And he said unto them, Render therefore unto Cæsar  
The things which be Cæsar's, and unto God the things which be  
God's.

17

Mark And Jesus answering said unto them, Render to Cæsar  
The things that are Cæsar's, and to God the things that are  
God's.

—

Mat. Then saith he unto them, Render therefore unto Cæsar  
The things which are Cæsar's, and unto God the things that are  
God's.

26 Luke And they could not take hold of his words before the people:

— Luke And they marvelled at his answer, and held their peace.

—

Mark And they marvelled at him.

22

Mat. When they had heard *these words*, they marvelled, and left him, and  
went their way.

23

Mat. The same day came to him the Sadducees, which say that there is  
no resurrection.

§ 117. *The Sadducees are confuted.*

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12	18	Mark	Then come unto him the Sadducees, which say there is no resurrection ;
20	27	Luke	Then came to him certain of the Sadducees (which deny that there is any resurrection),
- 28		Luke	And they asked him, Saying, Master, Moses wrote unto us, If any man's brother die having a wife, and he die without children,
- 19		Mark	And they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children,
22	24	Mat.	And asked him, Saying, Master, Moses said, If a man die having no children,
—		Mat.	His brother shall marry his wife, and raise up seed unto his brother.
—		Mark	That his brother should take his wife, and raise up seed unto his brother.
—		Luke	That his brother should take his wife, and raise up seed unto his brother.
25		Mat.	Now there were with us seven brethren, and the first, when he had married a wife, Deceased, and having no issue, left his wife unto his brother.
20		Mark	Now there were seven brethren : and the first took a wife, And dying left no seed.
29		Luke	There were therefore seven brethren : and the first took a wife, And died without children.
30		Luke	And the second took her to wife, and he died childless.
31			And the third took her ; and in like manner the seven also. And they left no children, and died.
21		Mark	And the second took her, and died, neither left he any seed :
22			And the third likewise. And the seven had her, And left no seed.
26		Mat.	Likewise the second also, And the third, unto the seventh.
27		Mat.	And last of all the woman died also.
—		Mark	Last of all the woman died also.
32		Luke	Last of all the woman died also.
33		Luke	Therefore in the resurrection Whose wife of them is she ?
23		Mark	In the resurrection therefore, when they shall rise, Whose wife shall she be of them ?
28		Mat.	Therefore in the resurrection, Whose wife shall she be of the seven ?
—		Mat.	For they all had her.
—		Mark	For the seven had her to wife.
—		Luke	For seven had her to wife.
29		Mat.	Jesus answered and said unto them, Ye do err,

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22	29	Mat.	Not knowing the scriptures, nor the power of God.
12	24	Mark	And Jesus answering said unto him, Do ye not therefore err, Because ye know not the scriptures, neither the power of God.
	20	34	Luke And Jesus answering said unto them, The children of this world marry, and are given in marriage :
	35	Luke	But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, Neither marry, nor are given in marriage.
	25	Mark	For when they shall rise from the dead, They neither marry, nor are given in marriage.
30		Mat.	For in the resurrection They neither marry, nor are given in marriage ;
—		Mat.	But are as the angels of God in heaven.
—		Mark	But are as the angels which are in heaven.
	36	Luke	Neither can they die any more ; for they are equal unto the angels,
—		Luke	And are the children of God, being the children of the resurrection,
	37	Luke	Now that the dead are raised, even Moses shewed at the bush, When he calleth the Lord the God of Abraham, And the God of Isaac, and the God of Jacob.
	26	Mark	And as touching the dead, that they rise : have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, And the God of Isaac, and the God of Jacob ?
31		Mat.	But as touching the resurrection of the dead, have ye not read That which was spoken unto you by God, saying, I am the God of Abraham, And the God of Isaac, and the God of Jacob ?
32		Mat.	God is not the God of the dead, but of the living.
—	27	Mark	He is not the God of the dead, but the God of the living.
	38	Luke	For he is not a God of the dead, but of the living :
—		Luke	For all live unto him.
—		Mark	Ye therefore do err greatly.
33		Mat.	And when the multitude heard <i>this</i> , they were astonished at his doctrine.
<hr/>			
			§ 118. <i>The great commandment in the law.</i>
	28	Mark	And one of the scribes came, And having heard them reasoning together, and perceiving that he had answered them well, Asked him, Which is the first commandment of all ?
34		Mat.	. . . But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them <i>which was a lawyer</i> ,



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22	36	Mat.	Asked <i>him</i> a question, tempting him, and saying, Master, which is the great commandment in the law?
	12 29 30	Mark	And Jesus answered him, The first of all the commandments <i>is</i> , Hear, O Israel, The Lord our God is one Lord; And thou shalt love the Lord thy God with all thy heart, and with all thy soul, And with all thy mind, and with all thy strength: this is the first commandment.
	37	Mat.	Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul,
	38		And with all thy mind. This is the first and great commandment.
	39	Mat.	And the second <i>is</i> like unto it, Thou shalt love thy neighbour as thyself.
	31	Mark	And the second <i>is</i> like, <i>namely</i> this, Thou shalt love thy neighbour as thyself:
	—	Mark	There is none other commandment greater than these.
	40	Mat.	On these two commandments hang all the law and the prophets.
	20 39	Luke	Then certain of the scribes answering, said, Master, thou hast well said.
	31	Mark	And the scribe said unto him, Well, Master, thou hast said the truth:
	-33	Mark	For there is one God, and there is none other but he. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love <i>his</i> neighbour as himself, is more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.
	34		
	—	Mark	And no man after that durst ask him any question.
	40	Luke	And after that they durst not ask him any question at all.
			<hr/>
			§ 119. <i>Jesus proposes a question concerning the Messiah.</i>
22	41 42	Mat.	While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.
	12 35	Mark	And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? ( <i>that is, I know your doctors tell you so; but how can they make their opinion consistent with David's words? Psal. cx.</i> )
	20 41	Luke	And he said unto them, How say they that Christ is David's son?
	42	Luke	And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,
	43		Till I make thine enemies thy footstool.
	36	Mark	For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool.

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22	43	Mat.	He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool?
44			
45		Mat.	If David then call him Lord, how is he his son?
12	37	Mark	David therefore himself calleth him Lord; and whence is he <i>then</i> his son?
	20 44	Luke	David therefore calleth him Lord, how is he then his son?
		Mark	And the common people heard him gladly.
46		Mat.	And no man was able to answer him a word, neither durst any man (from that day forth) ask him any mo questions.
			§ 120. <i>Woes denounced against the Pharisees.</i>
23	1	Mat.	Then spake Jesus to the multitude, and to his disciples, 2. Saying, The Scribes and Pharisees sit in Moses seat. All therefore whatsoever they bid you observe, <i>that</i> observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens, and grievous to be born, and lay <i>them</i> on mens shoulders, but they themselves will not move them with one of their fingers. But all their works they do, for to be seen of men:
	3		
	4		
	5		
	38	Mark	And he said unto them in his doctrine, Beware of the scribes, Which love to go in long cloathing,
	45	Luke	Then in the audience of all the people he said unto his disciples, Be- ware of the scribes,
	46		Which desire to walk in long robes,
		Mat.	They make broad their phylacteries, and enlarge the borders of their garments,
6		Mat.	. . . And love the uppermost rooms at feasts, And the chief seats in the synagogues, And greetings in the markets,
7			
		Mark	And <i>love</i> salutations in the market-places, And the chief seats in the synagogues, And the uppermost rooms at feasts:
	39		
		Luke	And love greetings in the markets, And the highest seats in the synagogues, And the chief rooms at feasts;
		Mat.	And to be called of men, Rabbi, Rabbi.
	40	Mark	Which devour widows houses, and for a pretence Make long prayers: these shall receive greater damnation.
	47	Luke	Which devour widows houses, and for a shew Make long prayers: the same shall receive greater damnation.
8		Mat.	But be not ye called Rabbi: for one is your Master, <i>even</i> Christ, and all ye are brethren. And call no man your father, &c. <i>to the end.</i>
9			
			§ 121. <i>Two mites cast into the treasury.</i>
	41	Mark	And Jesus sat over against the treasury,

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	12	41	Mark	And beheld how the people cast money into the treasury : And many that were rich cast in much,
	21	1	Luke	And he looked up, and saw The rich men casting their gifts into the treasury.
		2	Luke	And he saw also a certain poor widow, Casting in thither two mites.
	42		Mark	And there came a certain poor widow, And she threw in two mites, which make a farthing.
	43		Mark	And he called unto him his disciples,
	—		Mark	And saith unto them, Verily I say unto you, that this poor widow Hath cast more in, than all they which have cast into the treasury.
	3		Luke	And he said, Of a truth I say unto you, that this poor widow Hath cast in more than they all.
	4		Luke	For all these have of their abundance cast in unto the offerings of God : But she of her penury hath cast in all the living that she had.
	44		Mark	For all <i>they</i> did cast in of their abundance : But she of her want did cast in all that she had, <i>Even</i> all her living.
				§ 122. <i>Jesus foretells the destruction of Jerusalem.</i>
24	1		Mat.	And Jesus went out, and departed from the temple ; and his disciples Came to him, for to shew him the buildings of the temple.
	13	1	Mark	And as he went out of the temple, one of his disciples Saith unto him, Master, see what manner of stones, and what buildings <i>are here</i> .
	21	5	Luke	And as some Spake of the temple, how it was adorned with goodly stones, and gifts,
	6		Luke	He said, <i>As for</i> these things which ye behold, The days will come, in the which there shall not be left One stone upon another, that shall not be thrown down.
	2		Mark	And Jesus answering said unto him, Seest thou these great buildings ? There shall not be left One stone upon another, that shall not be thrown down.
	2		Mat.	And Jesus said unto them, See ye not all these things ? Verily I say unto you, There shall not be left here One stone upon another, that shall not be thrown down.
	3		Mat.	And as he sat upon the mount of Olives, The disciples came unto him privately, saying,
	3		Mark	And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew asked him privately,
	7		Luke	. . And they asked him, saying,
	—		Luke	Master, but when shall these things be ? and what sign <i>will there be</i> : When these things shall come to pass ?

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	13	4	Mark	Tell us, when shall these things be? and what <i>shall be</i> the sign When all these things shall be fulfilled.
24	3		Mat.	Tell us when shall these things be? and what <i>shall be</i> the sign Of thy coming, and of the end of the world?
	4		Mat.	And Jesus answered and said unto them, Take heed that no man de- ceive you. For many shall come in my name,
	5			Saying, I am Christ: and shall deceive many.
	5		Mark	And Jesus answering them, began to say, Take heed lest any man de- ceive you. For many shall come in my name,
	6			Saying. I am <i>Christ</i> : and shall deceive many.
	21	8	Luke	And he said, Take heed that ye be not deceived: for many shall come in my name,
				Saying, I am <i>Christ</i> . See <i>Matth. ver. 11. 24.</i>
			— Luke	And the time draweth near: go ye not therefore after them.
		9	Luke	But when ye shall hear of wars, and commotions, be not terrified: For these things must first come to pass, but the end <i>is</i> not by and by.
	7		Mark	And when ye shall hear of wars, and rumours of wars, be ye not troubled:
				For <i>such things</i> must needs be; but the end <i>shall</i> not be yet.
6			Mat.	And ye shall hear of wars, and rumours of wars: see that ye be not troubled:
				For all <i>these things</i> must come to pass, but the end is not yet.
	10		Luke	Then said he unto them,
			— Luke	Nation shall rise against nation, and kingdom against kingdom:
	11			And great earthquakes shall be in divers places, and famines, and pestilences,
				And fearful fights, and great signs shall there be from heaven.
7			Mat.	For nation shall rise against nation, and kingdom against kingdom: And there shall be famines and pestilences, and earthquakes in divers places.
	8		Mark	For nation shall rise against nation, and kingdom against kingdom: And there shall be earthquakes <i>in divers</i> places, and there shall be famines,
				And troubles. ( <i>ταραχαι</i> , according to the Hebrew idiom, may signify occasions of terror, so will answer to the fearful fights mentioned by Luke.)
			— Mark	These <i>are</i> the beginnings of sorrows.
8			Mat.	All these <i>are</i> the beginnings of sorrows.
	12		Luke	But before all these they shall lay their hands on you, and persecute you,
9			Mat.	Then shall they deliver you up to be afflicted, and shall kill you:
	9		Mark	But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten, And ye shall be brought before rulers and kings for my sake, For a testimony against them.

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	21	12	Luke	Delivering <i>you</i> up to the synagogues, and into prisons, Being brought before kings, and rulers for my name's sake. And it shall turn to you for a testimony.
		13		
13	10		Mark	And the gospel must first be published among all nations. <i>See Matth. ver. 14.</i>
		11	Mark	But when they shall lead <i>you</i> and deliver you up, take no thought before-hand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.
		14	Luke	Settle <i>it</i> therefore in your hearts, not to meditate before, what ye shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.
		15		
		12	Mark	Now the brother shall betray the brother to death, and the father the son: And children shall rise up against <i>their</i> parents, and shall cause them to be put to death.
		13		And ye shall be hated of all men for my name's sake.
		16	Luke	And ye shall be betrayed both by parents, and brethren, And kinsfolks, and friends; and <i>some</i> of you shall they cause to be put to death.
		17		And ye shall be hated of all men for my name's sake.
24	9		Mat.	. . . And ye shall be hated of all nations for my name's sake.
	10			And then shall many be offended, And shall betray one another, and shall hate one another.
		11	Mat.	And many false prophets shall rise, and shall deceive many. ( <i>See ver. 5.</i> )
		12		And because iniquity shall abound, the love of many shall wax cold.
		13	Mat.	But he that shall endure unto the end, the same shall be saved.
			Mark	But he that shall endure unto the end, the same shall be saved.
		18	Luke	But there shall not an hair of your head perish.
		19	Luke	In your patience possess ye your souls.
		14	Mat.	And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations ( <i>See Mark xiii. 10.</i> ), and then shall the end come.
		15	Mat.	When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, Stand in the holy place (Who so readeth, let him understand.)
		14	Mark	But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, Standing where it ought not (Let him that readeth understand.)
		20	Luke	. . . And when ye shall see Jerusalem Compaffed with armies, Then know that the desolation thereof is nigh.
		21	Luke	Then let them which are in Judea, flee to the mountains;

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21 21

Luke

And let them which are in the midst of it (*Jerusalem*), depart out;  
And let not them that are in the countries, enter threinto.

13 14

Mark

Then let them that be in Judea flee to the mountains :  
And let him that is on the house-top, not go down into the house,  
neither enter therein, to take any thing out of his house.

15

And let him that is in the field, not turn back again for to  
take up his garment.

24 16

Mat.

Then let them which be in Judea, flee into the mountains.  
Let him which is on the house-top, not come down to take any  
thing out of his house :

17

Neither let him which is in the field, return back to take his  
clothes.

18

22 Luke

For these be the days of vengeance, that all things which are written  
may be fulfilled.

23 Luke

But wo unto them that are with child, -  
And to them that give suck in those days :

17

Mark

But wo to them that are with child,  
And to them which give suck in those days.

19

Mat.

And wo to them that are with child,  
And to them that give suck in those days.

18

Mark

And pray ye that your flight be not in the winter.

20

Mat.

But pray ye that your flight be not in the winter,

Mat.

Neither on the sabbath-day :

21

Mat.

For then shall be great tribulation, such as was not since the  
Beginning of the world to this time, no, nor ever shall be.

19

Mark

For in those days shall be affliction, such as was not from the  
Beginning of the creation which God created, unto this time,  
neither shall be.

— Luke

For there shall be great distress in the land, and wrath upon this  
people.

24 Luke

And they shall fall by the edge of the sword, and shall be led away  
captive into all nations : and Jerusalem shall be trodden down of the  
Gentiles, until the times of the Gentiles be fulfilled.

22

Mat.

And except those days should be shortened, there should no flesh be saved.

20

Mark

And except that the Lord had shortened those days, no flesh should be  
saved :

Mark

But for the elect's sake, whom he hath chosen, he hath shortened the  
days.

Mat.

But for the elect's sake those days shall be shortened.

23

Mat.

Then if any man shall say unto you, Lo, here is Christ, or there : be-  
lieve it not.

21

Mark

And then, if any man shall say unto you, Lo, here is Christ, or lo, he  
is there : believe him not,

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24	24	Mat.	For there shall arise false Christs, and false prophets, And shall shew great signs and wonders, Inſomuch, that (if it were poſſible) they ſhall deceive the very elect.
	13	22	Mark For false Christs, and false prophets shall rise, And shall shew signs and wonders, To ſeduce, if it were poſſible, even the elect.
	23	Mark	But take ye heed : behold, I have foretold you all things.
25		Mat.	Behold, I have told you before.
26		Mat.	Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth : behold, <i>he is</i> in the ſecret chambers, believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt ſo ſhall alſo the coming of the Son of man be. For whereſoever the carcaſe is, there will the eagles be gathered together.
27			
28			
29		Mat.	Immediately after the tribulation of thoſe days, ſhall the ſun be darkned, And the moon ſhall not give her light, And the ſtars ſhall fall from heaven,
	24	Mark	But in thoſe days, after that tribulation, the ſun ſhall be darkned, And the moon ſhall not give her light : And the ſtars of heaven ſhall fall,
	25		
	21	25	Luke And there ſhall be ſigns in the ſun, And in the moon, And in the ſtars.
	26	Luke	And upon the earth ( <i>or rather</i> , upon the land) diſtreſs of nations, with perplexity, the ſea and the waves roaring ; Mens hearts failing them for fear, and for looking after thoſe things which are coming on the earth
		Luke	For the powers of heaven ſhall be ſhaken.
		Mark	And the powers that are in heaven ſhall be ſhaken.
		Mat.	And the powers of the heavens ſhall be ſhaken.
30		Mat.	And then ſhall appear the ſign of the Son of man in heaven : and then ſhall all the tribes of the earth mourn,
		Mat.	And they ſhall ſee the Son of man coming In the clouds of heaven, with power and great glory,
	26	Mark	And then ſhall they ſee the Son of man coming In the clouds, with great power and glory.
	27	Luke	And then ſhall they ſee the Son of man coming In a cloud, with power and great glory.
31		Mat.	And he ſhall ſend his angels with a great ſound of a trumpet, And they ſhall gather together his elect from the four winds, From one end of heaven to the other.
	27	Mark	And then ſhall he ſend his angels, And ſhall gather together his elect from the four winds, From the uttermoſt part of the earth, to the uttermoſt part of heaven.

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21	28	Luke	And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.
29		Luke	And he spake to them a parable, Behold the fig-tree, and all the trees;
30			When they now shoot forth, Ye see and know of your own selves, that summer is now nigh at hand.
13	28	Mark	Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, Ye know that summer is near:
32		Mat.	Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, Ye know that summer is nigh:
33		Mat.	So likewise ye, when ye shall see all these things, Know that it is near, <i>even</i> at the doors.
29		Mark	So ye in like manner, when ye shall see these things come to pass, Know that it is nigh, <i>even</i> at the doors.
31		Luke	So likewise ye, when ye see these things come to pass, Know ye that the kingdom of God is nigh at hand.
32		Luke	Verily I say unto you, This generation shall not pass away, till all be fulfilled.
33			Heaven and earth shall pass away: but my words shall not pass away.
30		Mark	Verily I say unto you, that this generation shall not pass, till all these things be done.
31			Heaven and earth shall pass away: but my words shall not pass away.
34		Mat.	Verily I say unto you, This generation shall not pass, till all these things be fulfilled.
35			Heaven and earth shall pass away, but my words shall not pass away.
36		Mat.	But of that day and hour knoweth no man, No, not the angels of heaven, but my Father only.
32		Mark	But of that day and <i>that</i> hour knoweth no man, No not the angels which are in heaven, neither the Son, but the Father.
37		Mat.	But as the days of Noe <i>were</i> , so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field, the one shall be taken, and the other left.
38			Two <i>women</i> shall be grinding at the mill, the one shall be taken, and the other left.
39		34	Luke
40		35	
41		36	
			And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth ( <i>or rather</i> , land). Watch ye therefore and pray always, that ye may be accounted worthy to escape

8

escape



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		21 36	Luke	escape all these things that shall come to pass, and to stand before the Son of man.
	13 33 34		Mark	Take ye heed, watch and pray, for ye know not when the time is. <i>For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.</i>
	35		Mark	Watch ye therefore (for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning) Left coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.
24 42			Mat.	Watch therefore, for ye know not what hour your Lord doth come.
43			Mat.	But know this, that if the good man of the house had known in what watch the thief would come, <i>&amp;c. to the end of the chapter.</i>
				§ 123. <i>The parables of the virgins and talents. The last judgment.</i>
25 1			Mat.	Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, <i>&amp;c. to the end of the chapter.</i>
				§ 124. <i>Jesus is anointed. Judas bargains with the priests.</i>
		21 37	Luke	And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is called <i>the mount of Olives</i> . And all the people came early in the morning to him in the temple to hear him.
		38		
	14 1		Mark	After two days was <i>the feast of the passover</i> , And of unleavened bread :
		22 1	Luke	. . Now the feast of unleavened bread drew nigh, Which is called the passover.
26 1			Mat.	And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is <i>the feast of the passover</i> , and the Son of man is betrayed to be crucified.
2				
3			Mat.	Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,
4				And consulted that they might take Jesus by subtilty, and kill him.
			Mark	And the chief priests and the scribes Sought how they might take him by craft, and put him to death.
		2	Luke	And the chief priests and scribes Sought how they might kill him.
5			Mat.	But they said, Not on the feast-day, Lest there should be an uproar among the people.
		2	Mark	But they said, Not on the feast day, Lest there be an uproar of the people.
			Luke	. . For they feared the people.
6			Mat.	Now when Jesus was in Bethany, in the house of Simon the leper,
			Mark	And being in Bethany, in the house of Simon the leper,

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	14	3	Mark	As he sat at meat, There came a woman having an alabaſter-box of ointment of ſpikenard, very precious; And ſhe brake the box, and poured it on his head.
26	7		Mat.	. . . There came unto him a woman having an alabaſter box of very precious ointment, And poured <i>it</i> on his head, As he ſat at <i>meat</i> .
	8		Mat.	But when his diſciples ſaw <i>it</i> , they had indignation, Saying, To what purpoſe <i>is</i> this waſte?
	4		Mark	And there were ſome that had indignation within themſelves, And ſaid, Why was this waſte of the ointment made?
	5		Mark	For it might have been ſold for more than Three hundred pence, and have been given to the poor.
9			Mat.	For this ointment might have been ſold for Much, and given to the poor.
	—		Mark	And they murmured againſt her.
	6		Mark	And Jeſus ſaid, Let her alone, why trouble ye her? She hath wrought a good work on me.
10			Mat.	When Jeſus underſtood <i>it</i> , he ſaid unto them, Why trouble ye the woman? For ſhe hath wrought a good work on me.
11			Mat.	For ye have the poor always with you, but me ye have not always.
	7		Mark	For ye have the poor with you always, and whenſoever ye will, ye may do them good: but me ye have not always.
	8		Mark	She hath done what ſhe could:
	—		Mark	She is come aforehand to anoint my body to the burying.
12			Mat.	For in that ſhe hath poured this ointment on my body, ſhe did <i>it</i> for my burial.
13			Mat.	Verily I ſay unto you, Whereſoever this goſpel ſhall be preached in the whole world, <i>There</i> ſhall alſo this, that this woman hath done, be told for a memorial of her.
	9		Mark	Verily I ſay unto you, Whereſoever this goſpel ſhall be preached throughout the whole world, <i>This</i> alſo that ſhe hath done, ſhall be ſpoken of, for a memorial of her.
14			Mat.	Then one of the twelve, called Judas Iſcariot, went unto the chief prieſts, And ſaid unto them, What will ye give me, and I will deliver him unto you?
15			Mark	And Judas Iſcariot, one of the twelve, went unto the chief prieſts, To betray him unto them.
	10		Mark	And Judas Iſcariot, one of the twelve, went unto the chief prieſts, To betray him unto them.
	22	23	Luke	Then entred Satan into Judas ſurnamed Iſcariot, being of the number of the twelve. And he went his way, and communed with the chief prieſts and captains,

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	22	4	Luke	How he might betray him unto them.
		5	Luke	And they were glad, and covenanted to give him money. And he
		6		promised, And sought opportunity to betray him unto them in the absence of the multitude.
	14	11	Mark	And when they heard <i>it</i> , they were glad, and promised to give him money. And he sought how he might conveniently betray him.
26	15		Mat.	And they covenanted with him for thirty pieces of silver, And from that time he sought opportunity to betray him.
16				
				<hr/> § 125. <i>Peter and John sent to prepare the passover,</i> <hr/>
	22	7	Luke	Then came the day of unleavened bread, when the passover must be
		8		killed. And he sent Peter and John, saying, Go, and prepare us the passover, that we may eat.
		9	Luke	And they said unto him, Where wilt thou that we prepare?
	12		Mark	And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?
17			Mat.	Now the first <i>day</i> of the <i>feast</i> of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?
		10	Luke	And he said unto them, Behold, when ye are entered into the city, There shall a man meet you, bearing a pitcher of water; Follow him into the house where he entreth in.
	13		Mark	And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, And there shall meet you a man bearing a pitcher of water: Follow him.
18			Mat.	And he said, Go into the city To such a man,
			Mat.	And say unto him,
	14		Mark	And whosoever he shall go in, say ye to the good man of the house,
	11		Luke	And ye shall say unto the good man of the house,
			Luke	The Master saith unto thee, Where is the guest-chamber, Where I shall eat the passover with my disciples?
			Mark	The Master saith, Where is the guest-chamber, Where I shall eat the passover with my disciples?
			Mat.	The Master saith, My time is at hand, I will keep the passover at thy house with my disciples.
	15		Mark	And he will shew you a large upper room Furnished and prepared: there make ready for us.
		12	Luke	And he shall shew you a large upper room Furnished: there make ready.

		22 13	Luke	And they went and found as he had said unto them : And they made ready the passover.
	14 16		Mark	And his disciples went forth, and came into the city, and found as he had said unto them : And they made ready the passover.
26 19			Mat.	And the disciples did as Jesus had appointed them, And they made ready the passover.
	20			§ 126. <i>Jesus washes his disciples feet.</i>
			Mat.	Now when the even was come, he sat down with the twelve.
	17		Mark	And in the evening, he cometh unto the twelve.
		14	Luke	And when the hour was come, he sat down, and the twelve apostles with him.
		13 1	John	Now before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
	15 16		Luke	And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.
	17 18			
		2	John	And supper being ended (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him) Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, He riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that he poureth water, &c. to ver. 12.
		4		
		5		
		12	John	So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know, &c. to ver. 21.
				§ 127. <i>Jesus declares that Judas would betray him.</i>
		13 21	John	When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily I say unto you, that one of you shall betray me.
26 21			Mat.	And as they did eat, he said, Verily I say unto you, that one of you shall betray me.
	18		Mark	And as they sat, and did eat, Jesus said, Verily I say unto you, One of you, which eateth with me, shall betray me.
		22	John	Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus bosom, one of his disciples whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus breast, saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave
		23		
		24		
		25		
		26		

		13 27	John	gave it to Judas Iscariot, <i>the son</i> of Simon. And after the sop, Satan entred into him. Then said Jesus unto him, That thou dost, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy <i>those things</i> that we have need of against the feast: or that he should give something to the poor.
26 22		28		
		29		
			Mat.	And they were exceeding sorrowful, and began every one of them To say unto him, Lord, is it I?
	14 19		Mark	And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?
	20		Mark	And he answered and said unto them, <i>It is</i> one of the twelve, That dippeth with me in the dish.
23			Mat.	And he answered and said, He That dippeth his hand with me in the dish, the same shall betray me.
24			Mat.	The Son of man goeth as it is written of him: But wo unto that man by whom the Son of man is betrayed:
	21		Mark	The Son of man indeed goeth as it is written of him: But wo to that man by whom the Son of man is betrayed:
			Mark	Good were it for that man if he had never been born.
			Mat.	It had been good for that man if he had not been born.
25			Mat.	Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.
				§ 128. <i>Jesus institutes the sacrament of his supper.</i>
26 26			Mat.	And as they were eating, Jesus took bread, And blessed <i>it</i> , and brake <i>it</i> , and gave <i>it</i> to the disciples, And said, Take, eat; this is my body.
	14 22		Mark	And as they did eat, Jesus took bread, And blessed, and brake <i>it</i> , and gave to them, And said, Take, eat: this is my body.
	22 19		Luke	And he took bread, And gave thanks, and brake <i>it</i> , and gave unto them, Saying, This is my body
			Luke	Which is given for you: this do in remembrance of me.
27			Mat.	And he took the cup, and gave thanks, And gave <i>it</i> to them, saying, Drink ye all of it:
	23		Mark	And he took the cup, and when he had given thanks, He gave <i>it</i> to them: and they all drank of it.
	20		Luke	Likewise also the cup after supper,
	21		Luke	Saying, This cup <i>is</i> the new testament in my blood, Which is shed for you.
24			Mark	And he said unto them, This is my blood of the new testament N Which

	14 24	Mark	Which is shed for many.
26 28		Mat.	For this is my blood of the new testament, Which is shed for many for the remission of sins:
29		Mat.	But I say unto you, I will not drink henceforth Of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.
	25	Mark	Verily I say unto you, I will drink no more Of the fruit of the vine, until that day that I drink it new in the kingdom of God.
	22 21	Luke	But behold, the hand of him that betrayeth me, <i>is</i> with me on the table. And truly the Son of man goeth as it was determined : but wo unto that man by whom he is betrayed.
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	23	Luke	And they began to enquire among themselves, which of them it was that should do this thing.
	13 30	John	He then having received the sop, (λαβων εν τα ψωμιου εκεινου) went immediately out : and it was night.
			§ 129. <i>The disciples contend about the chief posts.</i>
	31	John	Therefore when he was gone out, Jesus said, Now is the Son of
	32		man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
	22 24	Luke	And there was also a strife among them, which of them should
	25		be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them, are called benefactors. But ye <i>shall</i>
	26		not be so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve. For whether
	27		is greater, he that sitteth at meat, or he that serveth ? <i>is</i> not he that sitteth at meat ? but I am among you as he that serveth.
	28		Ye are they which have continued with me in my temptations.
	29		And I appoint unto you a kingdom, as my Father hath appointed unto me : That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. See
	30		Matth. xix. 28.
	33	John	Little children, yet a little while I am with you. Ye shall seek me : and as I said unto the Jews, Whither I go, ye cannot come ; so now I say unto you. A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Simon Peter said unto him, Lord, whither goest thou ? Jesus answered him, Whither I go, thou canst not follow me now ; but thou shalt follow me afterwards.
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	31	Luke	And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not ; and when thou art converted, strengthen thy brethren.
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		13 37	John	Peter said unto him, Lord, why cannot I follow thee now?
		—	John	I will lay down my life for thy sake.
	22 33		Luke	And he said unto him, Lord, I am ready to go with thee both into prison, and to death.
		38	John	Jesus answered him, Wilt thou lay down thy life for my sake?
		—	John	Verily, verily I say unto thee, The cock shall not crow, till thou hast denied me thrice.
	34		Luke	And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me?
	35		Luke	And he said unto them, When I sent you, &c. to ver. 39.
				§ 130. <i>The consolatory discourse. Peter's denial foretold.</i>
		14 1 31	John	Let not your heart be troubled: ye believe in God, believe also in me, &c. to ver. 31. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.
26 30			Mat.	And when they had sung an hymn, they went out into the mount of Olives.
	14 26		Mark	And when they had sung an hymn, they went out into the mount of Olives.
	22 39		Luke	And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.
	40		Luke	And when he was at the place, he said unto them, Pray, that ye enter not into temptation.
31			Mat.	Then saith Jesus unto them, All ye shall be offended because of me this night:
	27		Mark	And Jesus saith unto them, All ye shall be offended because of me this night:
	—		Mark	For it is written, I will smite the shepherd, And the sheep shall be scattered.
	—		Mat.	For it is written, I will smite the shepherd, And the sheep of the flock shall be scattered abroad.
32			Mat.	But after I am risen again, I will go before you into Galilee.
	28		Mark	But after that I am risen, I will go before you into Galilee.
	29		Mark	But Peter said unto him, Although all shall be offended, yet will not I.
33			Mat.	Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.
34			Mat.	Jesus said unto them, Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.

	14	30	Mark	And Jesus saith unto him, Verily I say unto thee, That this day, <i>even</i> in this night Before the cock crow twice, thou shalt deny me thrice.
		31	Mark	But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise.
26	35		Mat.	Peter said unto him, Though I should die with thee, Yet will I not deny thee.
			Mat.	Likewise also said all the disciples.
			Mark	Likewise also said they all.
				§ 131. <i>Jesus preaches to his disciples, and prays with them.</i>
			15 I John	I am the true vine, &c. to the end of the 17th chapter.
				§ 132 <i>Jesus suffers in the garden.</i>
26	36		Mat.	Then cometh Jesus with them unto a place called Gethsemane,
			Mark	And they came to a place which was named Gethsemane :
	14	32	18 I John	When Jesus had spoken these words, he went forth with his disciples over the brook Cedron,
			John	Where was a garden, into the which he entred, and his disciples.
			Mark	And he saith to his disciples, Sit ye here, While I shall pray.
			Mat.	And saith unto the disciples, Sit ye here, While I go and pray yonder.
37			Mat.	And he took with him, Peter, and the two sons of Zebedee, And began to be sorrowful, and very heavy.
	33		Mark	And he taketh with him Peter, and James, and John, And began to be sore amazed, and to be very heavy.
	34		Mark	And saith to them, My soul is exceeding sorrowful unto death : Tarry ye here, and watch.
38			Mat.	Then saith he unto them, My soul is exceeding sorrowful, even unto death : Tarry ye here, and watch with me.
39			Mat.	And he went a little further,
	35		Mark	And he went forward a little,
		22 41	Luke	And he was withdrawn from them about a stone's cast,
		42	Luke	And kneeled down, and prayed, Saying, Father, If thou be willing, remove this cup from me :
	36		Mark	And fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, Father, All things are possible unto thee, take away this cup from me :
			Mat.	And fell on his face, and prayed, saying, O my Father, If it be possible, let this cup pass from me :



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Mat.	Nevertheless, not as I will, but as thou wilt.
Mark	Nevertheless, not what I will, but what thou wilt.
Luke	Nevertheless, not my will, but thine be done.
Mat.	And he cometh unto the disciples, and findeth them asleep, and saith Unto Peter, What, could ye not watch with me one hour ?
Mark	And he cometh, and findeth them sleeping, and saith Unto Peter, Simon, sleepest thou ? couldst not thou watch one hour ?
Mark	Watch ye, and pray, lest ye enter into temptation : The spirit truly <i>is</i> ready, but the flesh <i>is</i> weak.
Mat.	Watch and pray, that ye enter not into temptation : The spirit indeed <i>is</i> willing, but the flesh <i>is</i> weak.
Mat.	He went away again the second time, and prayed, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.
Mark	And again he went away, and prayed, And spake the same words.
Mat.	And he came and found them asleep again : For their eyes were heavy.
Mark	And when he returned, he found them asleep again (For their eyes were heavy)
Mark	Neither wist they what to answer him.
Mat.	And he left them, and went away again, And prayed the third time, saying the same words.
Luke	And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly :
Luke	And his sweat was as it were great drops of blood falling down to the ground.
Luke	And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,
Luke	And said unto them, Why sleep ye ?
Mat.	Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest ;
Mark	And he cometh the third time, and saith unto them, Sleep on now, and take your rest :
Mark	It is enough, the hour is come ; Behold, the Son of man is betrayed into the hands of sinners.
Mat.	Behold, the hour is at hand, And the Son of man is betrayed into the hands of sinners.

26	46	22	46	Luke	Rise and pray, lest ye enter into temptation.
				Mat.	Rise, let us be going : Behold, he is at hand that doth betray me.
	14	42		Mark	Rise, let us go ; Lo, he that betrayeth me is at hand.
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				§ 133. <i>Jesus is apprehended. He restores Malchus' ear.</i>	
		18	2	John	And Judas also which betrayed him, knew the place : for Jesus oft-times resorted thither with his disciples.
			3	John	. . . Judas then having received a band of men, and officers from the chief priests and Pharisees, Cometh thither, with lanterns, and torches, and weapons.
47				Mat.	And while he yet spake, lo, Judas one of the twelve came, And with him a great multitude with swords and staves from the chief priests and elders of the people.
	43			Mark	And immediately while he yet spake, cometh Judas, one of the twelve, And with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders.
		22	47	Luke	And while he yet spake, Behold, a multitude,
48				Mat.	Now he that betrayed, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.
	44			Mark	And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he, take him, and lead him away safely.
				Luke	And he that was called Judas, one of the twelve, went before them,
				Luke	And drew near unto Jesus, To kiss him.
	45			Mark	And as soon as he was come, he goeth straightway to him, And saith, Master, master ; and kissed him.
49				Mat.	And forthwith he came to Jesus, And said, Hail Master ; and kissed him.
50				Mat.	And Jesus said unto him, Friend, wherefore art thou come ?
		48		Luke	But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss.
			4	John	Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye ? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he.
			5		And Judas also which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward and fell to the ground. Then asked he them again, Whom seek ye ? and they said, Jesus of Nazareth. Jesus answered, I have told you that I am he. If therefore ye seek me, let these go
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			18	9	John	their way : That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.
26	50				Mat.	Then came they and laid hands on Jesus, and took him.
		14	46		Mark	And they laid their hands on him, and took him.
			22	49	Luke	When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword ?
51					Mat.	And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, And struck a servant of the high priests, and smote off his ear.
		47			Mark	And one of them that stood by drew a sword, And smote a servant of the high-priest, and cut off his ear.
			50		Luke	And one of them Smote the servant of the high priest, and cut off his right ear.
				10	John	Then Simon Peter having a sword, drew it, And smote the high priest's servant, and cut off his right ear.
					— John	The servant's name was Malchus.
				11	John	Then said Jesus unto Peter, Put up thy sword into the sheath :
52					Mat.	Then said Jesus unto him, Put up again thy sword into his place :
					Mat.	For all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels ? But how then shall the scriptures be fulfilled, that thus it must be ?
53					— John	The cup which my father hath given me, shall I not drink it ?
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			51		Luke	And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.
			52		Luke	Then Jesus said unto the chief priests and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves ?
		48			Mark	And Jesus answered and said unto them, Are ye come out as against a thief, with swords, and <i>with</i> staves to take me ?
55					Mat.	In that same hour said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves for to take me ?
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56					Mat.	I sat daily with you teaching in the temple, And ye laid no hold on me.
		49			Mark	I was daily with you in the temple teaching, And ye took me not.
			53		Luke	When I was daily with you in the temple, Ye stretched forth no hands against me :
					— Luke	But this is your hour, and the power of darkness.

	14	49	Mark	But the scriptures must be fulfilled.
26	56		Mat.	But all this was done, that the scriptures of the prophets might be fulfilled.
—			Mat.	Then all the disciples forsook him, and fled.
	50		Mark	And they all forsook him, and fled.
		18 12	John	Then the band, and the captain, and the officers of the Jews took Jesus, and bound him, And led him away to Annas first
		13		(for he was father-in-law to Caiaphas, which was the high
		14		priest that same year) Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.
	51		Mark	And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked.
	52			
	53		Mark	And they led Jesus away to the high priest: And with him were assembled all the chief priests, and the elders, and the scribes.
57			Mat.	And they that laid hold on Jesus led him away to Caiaphas the high priest, Where the scribes and the elders were assembled.
	22	54	Luke	Then took they him, and led him, and brought him into the high priest's house.
				§ 134. <i>Peter denies his Master.</i>
	58		Mat.	But Peter followed him afar off unto the high priest's palace.
	54		Mark	And Peter followed him afar off, even into the palace of the high priest.
			Luke	And Peter followed afar off.
		15	John	And Simon Peter followed Jesus,
		16	John	And so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.
		55	Luke	And when they had kindled a fire in the midst of the hall, and were set down together,
			Luke	Peter sat down among them.
			Mark	And he sat down with the servants, and warmed himself at the fire.
			Mat.	And went in and sat with the servants to see the end.
+	+			N. B. Here Matthew and Mark bring in the history of our Lord's trial as the principal fact. (See at Luke xxii 66. p. 98.) Then they relate Peter's denials as follows.

*Peter's first denial.*

26	69	Mat.	Now Peter sat without in the palace: and a damfel came unto him, Saying, Thou also wast with Jesus of Galilee.
14	66 67	Mark	And as Peter was beneath in the palace, there cometh one of the maids of the high priest. And when she saw Peter warming himself, She looked upon him, and said, And thou also wast with Jesus of Nazareth.
	22 56	Luke	But a certain maid beheld him as he sat by the fire, And earnestly looked upon him, and said, This man was also with him.
	18 17	John	Then saith the damfel that kept the door unto Peter, Art not thou also <i>one</i> of this man's disciples?
	—	John	He saith, I am not.
70		Mat.	But he denied before them all, saying, I know not what thou sayest.
	68	Mark	But he denied, saying, I know not, neither understand I what thou sayest.
	57	Luke	And he denied him, saying, Woman, I know him not.
	18	John	And the servants and officers stood there, who had made a fire of coals (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.
	—	—	<i>Peter's second denial.</i>
	69	Mark	And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is <i>one</i> of them.
71		Mat.	And when he was gone out into the porch, Another <i>maid</i> saw him, and said unto them that were there, This <i>fellow</i> was also with Jesus of Nazareth.
	72	Mat.	And again he denied with an oath, I do not know the man.
	70	Mark	And he denied it again.
	58	Luke	And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.
	+		N. B. <i>John having related the first denial, which happened immediately after Peter entered the hall, ver. 17: 18. he gives the history of our Lord's trial as the principal fact (See at Luke xxii, 66. p. 98.); then brings in the third denial, as follows.</i>
	—	—	<i>Peter's third denial.</i>
	18 25 26	John	And Simon Peter stood and warmed himself: They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him? Peter then denied again, and immediately the cock crew.
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		22 59	Luke	And about the space of one hour after, Another confidently affirmed, saying,
	14 70		Mark	And a little after, They that stood by said again to Peter,
26 73			Mat.	And after a while came unto him They that stood by, and said to Peter,
			Luke	Of a truth this <i>fellow</i> also was with him ; For he is a Galilean.
			Mark	Surely thou art <i>one</i> of them ; For thou art a Galilean, and thy speech agreeth <i>thereto</i> .
			Mat.	Surely thou also art <i>one</i> of them, For thy speech bewrayeth thee.
74			Mat.	Then began he curse and to swear, <i>saying</i> , I know not the man. And immediately the cock crew.
	71		Mark	But he began to curse and to swear, <i>saying</i> , I know not this man of whom ye speak. And the second time the cock crew.
	72	60	Luke	And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.
		61	Luke	And the Lord turned, and looked upon Peter ;
			Luke	And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.
			Mark	And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice.
75			Mat.	And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice.
			Mat.	And he went out, and wept bitterly.
			Mark	And when he thought thereon, ( <i>επιελαων</i> ) he wept.
		62	Luke	And Peter went out, and wept bitterly.
		63	Luke	And the men that held Jesus, mocked him, and smote him.
		64		And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee ? And many other things blasphemously spake they against him.
		65		
		22 66	Luke	§ 135. <i>Jesus is tried by the council.</i> And as soon as it was day, the elders of the people, and the chief priests and the scribes, came together, and led him into their council.
18 19			John	The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the Jews
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		18 21	John	Jews always resort, and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? (Now Anas had sent him bound unto Caiaphas the high-priest).
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		+		N. B. Here John brings in the history of Peter's third denial. See at Luke xxii. 58. p. 97.
	14 55		Mark	And the chief priests, and all the council, sought for Witness against Jesus to put him to death; and found none.
26 59			Mat.	Now the chief priests and elders, and all the council, sought False witness against Jesus, to put him to death; But found none.
60			Mat.	Yea, though many false witnesses came, Yet found they none.
	56		Mark	For many bare false witness against him, But their witness agreed not together.
	57		Mark	And there arose certain, and bare false witness against him, saying,
	58			We heard him say, I will destroy this temple that is made with hands, And within three days I will build another made without hands.
61			Mat.	At the last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, And to build it in three days.
	59		Mark	But neither so did their witness agree together.
	60		Mark	And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?
62			Mat.	And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?
	63		Mat.	But Jesus held his peace.
	61		Mark	But he held his peace, and answered nothing.
	22 67		Luke	The priests asked him, Saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go.
	68		Mat.	And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God.
			Mark	Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

	14 62	Mark	And Jesus said, I am : And ye shall see the Son of man sitting on the right hand of power, And coming in the clouds of heaven.
26 64		Mat.	Jesus saith unto him, Thou hast said : Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, And coming in the clouds of heaven.
	22 69	Luke	. . Hereafter shall the Son of man sit on the right hand of the power of God.
	70	Luke	Then said they all, Art thou then the Son of God ? And he said unto them, Ye say that I am.
65		Mat.	Then the high priest rent his clothes, saying, He hath spoken blasphemy ; what further need have we of witnesses ?
	63	Mark	Then the high priest rent his clothes, and saith, What need we any further witnesses ?
	64	Mark	Ye have heard the blasphemy :
—		Mat.	Behold, now ye have heard his blasphemy.
	71	Luke	And they said, What need we any further witness ? for we ourselves have heard of his own mouth.
66		Mat.	What think ye ? They answered and said, He is guilty of death.
—		Mark	What think ye ? And they all condemned him to be guilty of death.
67		Mat.	Then did they spit in his face, and buffeted him, And others smote him with the palms of their hands, Saying, Prophecy unto us, thou Christ, who is he that smote thee ?
68		Mark	And some began to spit on him, And to cover his face, and to buffet him, And to say unto him, Prophecy :
	65	Mark	And the servants did strike him with the palms of their hands.
+	+		N. B. <i>Here Matthew and Mark bring in the history of Peter's denials. See at Luke xxii. 56. p. 97.</i>
27 1			§ 136. <i>Jesus is brought before Pilate. Judas hangs himself.</i>
		Mat.	When the morning was come, all the chief priests And elders of the people took counsel against Jesus to put him to death.
	15 1	Mark	And straightway in the morning the chief priests Held a consultation with the elders and scribes, and the whole council,
—		Mark	And bound Jesus, and carried him away, and delivered him to Pilate.



		23	1	Luke	And the whole multitude of them arose, and led him unto Pilate.
		18	28	John	Then led they Jesus from Caiaphas unto the hall of judgment :
27	2			Mat.	And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour.
				— John	And it was early, and they themselves went not into the judgment-hall, lest they should be defiled : but that they might eat the passover.
	3			Mat.	Then Judas which had betrayed him, when he saw that he was condemned, repented himself, &c. to ver. 11.
					§ 137. <i>Pilate refuses to judge Christ, and declares him innocent.</i>
		29		John	Pilate then went out unto them, and said, What accusation bring you against this man ? They answered and said unto him,
		30			If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him,
		31			It is not lawful for us to put any man to death : That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.
		32			
		2		Luke	And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a king.
		33		John	Then Pilate entred into the judgment-hall again, and called Jesus.
11				Mat.	And Jesus stood before the governour ;
				Mat.	And the governour asked him, saying, Art thou the king of the Jews ?
					And Jesus said unto him, Thou sayest.
	15	2		Mark	And Pilate asked him, Art thou the king of the Jews ? And he answering said unto him, Thou sayest it.
		3		Luke	And Pilate asked him, saying, Art thou the king of the Jews ? And he answered him and said, Thou sayest it.
				— John	And said unto him, Art thou the king of the Jews ?
					N. B. <i>After returning the answer which the other Evangelists have mentioned, Jesus added as follows in John.</i>
		34		John	Jesus answered him, Sayest thou this thing, &c. to ver. 38.
		38			And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.
		4		Luke	Then said Pilate to the chief priests, and to the people, I find no fault in this man.
					§ 138. <i>The governour sends Jesus to Herod.</i>
		5		Luke	And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

	15	3	Mark	And the chief priests accused him of many things: but he answered nothing.
27	12		Mat.	And when he was accused of the chief priests and elders, he answered nothing.
	13		Mat.	Then saith Pilate unto him, Hearst thou not how many things they witness against thee?
	4		Mark	And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee?
	5		Mark	But Jesus yet answered nothing; So that Pilate marvelled.
14			Mat.	And he answered him to never a word, Inasmuch that the governor marvelled greatly.
	23	6	Luke	When Pilate heard of Galilee, he asked whether the man were a Galilean, &c. to ver. 13.
				§ 139: Pilate offers three times to release Jesus.
15			Mat.	Now at that feast the governor was wont to release Unto the people a prisoner, whom they would.
	6		Mark	Now at that feast he released Unto them one prisoner, whomsoever they desired.
16			Mat.	And they had then a notable prisoner, called Barabbas.
	7		Mark	And there was one named Barabbas,
	8		Mark	Which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them.
	9		Mark	But Pilate answered them, saying,
17			Mat.	Therefore when they were gathered together, Pilate said unto them,
	18	39	John	But ye have a custom, that I should release unto you one at the passover:
			Mat.	Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?
			John	Will ye therefore that I release unto you the king of the Jews?
			Mark	Will ye that I release unto you the king of the Jews?
18			Mat.	For he knew that for envy they had delivered him.
	10		Mark	(For he knew that the chief priests had delivered him for envy)
19			Mat.	When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.
	23	13	Luke	And Pilate when he had called together the chief priests, and the

	23	14	Luke	the rulers, and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined <i>him</i> before you, have found no fault in this man touching those things whereof ye accuse him; No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him ( <i>or rather</i> , by him). I will therefore chastise him, and release <i>him</i> . For of necessity he must release one unto them at the feast.
27	20		Mat.	But the chief priests and elders persuaded the multitude That they should ask Barabbas, and destroy Jesus.
	15	11	Mark	But the chief priests moved the people, That he should rather release Barabbas unto them.
	18		Luke	And they cried out all at once, saying, Away with this <i>man</i> , and release unto us Barabbas,
	18	40	John	Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.
	19		Luke	(Who for a certain sedition made in the city, and for murder, was cast in prison).
	20		Luke	Pilate therefore willing to release Jesus, spake again to them.
21			Mat.	The governor answered and said unto them,
			Mat.	Whether of the twain will ye that I release unto you?
			Mat.	They said, Barabbas.
22			Mat.	Pilate saith unto them, What shall I do then with Jesus, which is called Christ?
	12		Mark	And Pilate answered and said again unto them, What will ye then that I shall do unto <i>him</i> whom ye call the king of the Jews?
	13		Mark	And they cried out again, Crucify him.
			Mat.	They all say unto him, Let him be crucified.
	21		Luke	But they cried, saying, Crucify <i>him</i> , crucify him.
23			Mat.	And the governor said, Why, what evil hath he done?
	14		Mark	Then Pilate said unto them, Why, what evil hath he done?
	22		Luke	And he said unto them the third time, Why, what evil hath he done?
			Luke	I have found no cause of death in him: I will therefore chastise him, and let <i>him</i> go.
	23		Luke	And they were instant with loud voices, requiring that he might be crucified.
			Mark	And they cried out the more exceedingly, Crucify him.
			Mat.	But they cried out the more, saying, Let <i>him</i> be crucified.

27	24		Mat.	When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.
25		23 24	Luke	And the voices of them, and of the chief priests prevailed. And Pilate gave sentence that it should be as they required.
		25	Luke	And he released unto them him that for sedition and murder was cast into prison whom they had desired.
15	15		Mark	And so Pilate willing to content the people, released Barabbas unto them.
26			Mat.	Then released he Barabbas unto them.
		19 1	John	Then Pilate therefore took Jesus, and scourged him.
			Mat.	And when he had scourged Jesus, he delivered him to be crucified.
			Mark	And delivered Jesus, when he had scourged him, to be crucified.
			Luke	But he delivered Jesus to their will.
				§ 140. <i>Jesus is mocked, and shewed to the people.</i>
27			Mat.	Then the soldiers of the governour took Jesus into the common hall, And gathered unto him the whole band of soldiers.
	16		Mark	And the soldiers led him away into the hall called Pretorium; And they call together the whole band.
28			Mat.	And they stripped him, and put on him a scarlet robe, And when they had platted a crown of thorns, they put it upon his head.
29		17	Mark	And they cloathed him with purple, And platted a crown of thorns, and put it about his head.
		19 2	John	. . . And the soldiers platted a crown of thorns, and put it on his head, And they put on him a purple robe.
			Mat.	And a reed in his right hand:
			Mat.	And they bowed the knee before him, And mocked him, saying, Hail king of the Jews: And they spit upon him, And took the reed, and smote him on the head.
30			Mark	. . . And began to salute him, Hail king of the Jews. And they smote him on the head with a reed, And did spit upon him, And bowing their knees, worshipped him.
	18		3 John	. . . And said, Hail king of the Jews: And they smote him with their hands.
	19		4 John	Pilate therefore went forth again, &c. to ver. 8.

				§ 141. <i>Jesus is condemned by the Roman governor.</i>
		19	8	John When Pilate therefore heard that saying, &c. to ver. 16.
				§ 142. <i>Jesus is led forth and crucified with thieves.</i>
			16	John Then delivered he him therefore unto them to be crucified.
27	31		Mat.	And after that they had mocked him, they took the robe off From him, and put his own raiment on him.
	15	20	Mark	And when they had mocked him, they took off the purple From him, and put his own clothes on him,
			Mark	And led him out to crucify him.
			Mat.	And led him away to crucify him.
			John	And they took Jesus, and led him away.
	32		Mat.	And as they came out, they found a man of Cyrene, Simon by name : him they compelled to bear his cross.
		21	Mark	. . . And they compel one Simon a Cyrenian, Who passed by, coming out of the country, the father of Alex- ander and Rufus, To bear his cross.
		23	26	Luke And as they led him away, they laid hold upon one Simon a Cy- renian, coming out of the country, And on him they laid the cross, that he might bear it after Jesus.
		27	Luke	And there followed him a great company of people, and of women, which also bewailed, &c. to ver. 33.
			17	John And he bearing his cross, went forth into a place called <i>the place</i> of a skull, Which is called in the Hebrew, Golgotha.
		22	Mark	. . . And they bring him unto the place Golgotha, Which is, being interpreted, the place of a skull.
	33		Mat.	. . . And when they were come unto a place called Golgotha, That is to say, a place of a skull,
	34		Mat.	They gave him vinegar to drink, mingled with gall : And when he had tasted thereof, he would not drink.
		23	Mark	And they gave him to drink wine mingled with myrrh : But he received it not.
		33	Luke	And when they were come to the place which is called Calvary, there they crucified him, (i. e. <i>nailed him to his cross.</i> ) And the malefactors ; one on the right hand, and the other on the left. See Mark xv. 27.
			18	John Where they crucified him, And two other with him, on either side one, and Jesus in the midst.
		34	Luke	Then said Jesus, Father, forgive them ; for they know not what they do.

				§ 143. <i>The title is put up, and lots are cast.</i>
		19	John	And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. ( <i>See Matth. ver. 37.</i> ) This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am king of the Jews. Pilate answered, What I have written, I have written.
		20		
		21		
		22		
		23	John	Then the soldiers, when they had crucified Jesus, took his garments (and made four parts, to every soldier a part) and also his coat: now the coat was without seam, woven from the top throughout.
		24		They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be:
	23 34		Luke	And they parted his raiment, And cast lots.
15 24			Mark	And when they had crucified him, they parted his garments, Casting lots upon them, what every man should take.
27 35			Mat.	And they crucified him, and parted his garments, Casting lots:
—			Mat.	That it might be fulfilled which was spoken by the prophet, They parted my garments among them, And upon my vesture did they cast lots.
		—	John	That the scripture might be fulfilled, which saith, They parted my raiment among them, And for my vesture they did cast lots.
		—	John	These things therefore the soldiers did.
	25		Mark	And it was the third hour, and they crucified him.
36			Mat.	And sitting down, they watched him there:
37			Mat.	And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.
	26		Mark	And the superscription of his accusation was written over, THE KING OF THE JEWS. <i>See John xix. 19. and Luke xxiii. 38.</i>
	27		Mark	And with him they crucify two thieves; The one on his right hand, and the other on his left.
38			Mat.	Then were there two thieves crucified with him; One on the right hand, and another on the left. N.B. <i>Luke, ch. xxiii. 33. speaks of the nailing of the thieves to the crosses. Here Matthew and Mark speak of the erection of the crosses.</i>
	28		Mark	And the scripture was fulfilled which saith, And he was numbered with the transgressors.
				§ 144. <i>The mob, the rulers, the priests, &amp;c. revile Jesus.</i>
39 40			Mat.	And they that passed by reviled him, wagging their heads, And saying,

27	40	Mat.	Thou that destroyest the temple, and buildest it in three days, save thyself: If thou be the Son of God, come down from the cross.
15	29	Mark	And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, And come down from the cross.
	30		
	23	Luke	And the people stood beholding:
	35		
	—	Luke	And the rulers also with them derided him, saying, He saved others; Let him save himself, if he be Christ the chosen of God.
	31	Mark	Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save. Let Christ the king of Israel descend now from the cross, that we may see and believe.
	32		
41		Mat.	Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: If he be the king of Israel, let him now come down from the cross, and we will believe him.
42			
	43	Mat.	He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.
	36	Luke	And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew. THIS IS THE KING OF THE JEWS.
	37		
	38		
		Mat.	The thieves also which were crucified with him, cast the same in his teeth.
44		Mark	And they that were crucified with him, reviled him.
	—		
	39	Luke	And one of the malefactors, which were hanged, railed on him,
	40	Luke	Saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.
	41		
	42		
	43		
			§ 145. The eclipse. Jesus expires.
45		Mat.	Now from the sixth hour there was darkness Over all the land unto the ninth hour.
	33	Mark	And when the sixth hour was come, there was darkness Over the whole land, until the ninth hour.
		Luke	And it was about the sixth hour, and there was a darkness Over all the earth, until the ninth hour.
	44		

	23 45	Luke	And the sun was darkened.
	19 25	John	Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary <i>the wife</i> of Cleophas, and Mary Magdalene.
	26		(See <i>Matth. ver. 55.</i> ) When Jesus therefore saw his mother,
	27		and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.
27 46		Mat.	And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani?
			That is to say, My God, my God, why hast thou forsaken me?
	15 34	Mark	And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?
			Which is, being interpreted, My God, my God, why hast thou forsaken me?
	35	Mark	And some of them that stood by, when they
47			Heard <i>it</i> , said, Behold, he calleth Elias.
		Mat.	Some of them that stood there, when they
			Heard that, said, This man calleth for Elias.
	28	John	After this, Jesus knowing that all things were now accomplished,
	29		that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar :
	—	John	And they filled a sponge with vinegar,
			And put it upon hyssop, and put it to his mouth:
48		Mat.	And straightway one of them ran, and took a sponge, and filled <i>it</i> with vinegar,
			And put <i>it</i> on a reed, and gave him to drink.
	36	Mark	And one ran, and filled a sponge full of vinegar,
			And put <i>it</i> on a reed, and gave him to drink,
	—	Mark	Saying, Let alone; let us see whether Elias
			Will come to take him down.
49		Mat.	The rest said, Let be, let us see whether Elias
			Will come to save him.
50		Mat.	Jesus, when he had cried again with a loud voice,
51			Yielded up the ghost.
			And behold, the vail of the temple was rent in twain,
			from the top to the bottom ;
	37	Mark	And Jesus cried with a loud voice,
	38		And gave up the ghost.
			And the vail of the temple was rent in twain, from the top to the bottom.
	—	Luke	. . . And the vail of the temple was rent in the mids,
	46		And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit :
			And having said thus, he gave up the ghost.



		29 30	John	When Jesus therefore had received the vinegar, he said, It is finished: And he bowed his head, and gave up the ghost.
27 52 53			Mat.	And the earth did quake, and the rocks rent, And the graves were opened, and many bodies of saints which slept, arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.
54			Mat.	Now when the centurion, and they that were with him, watching Jesus, Saw the earthquake, and those things that were done,
	15 39		Mark	And when the centurion which stood over against him Saw that he so cried out, and gave up the ghost,
		23 47	Luke	Now when the centurion Saw what was done,
			Luke	He glorified God, saying, Certainly this was a righteous man,
			Mark	He said, Truly this man was the Son of God.
			Mat.	They feared greatly, saying, Truly this was the Son of God.
		48	Luke	And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.
		49	Luke	And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.
55			Mat.	And many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him. Among which was Mary Magdalene, and Mary the mother of James and Josès (See <i>John</i> , ver. 25. and 26.), and the mother of Zebedee's children.
56				
	40		Mark	There were also women looking on afar off: Among whom was Mary Magdalene, and Mary the mother of James the less, and of Josès, and Salome; Who also when he was in Galilee followed him, and ministered unto him; and many other women which came up, with him unto Jerusalem.
	41			
				§ 146. <i>Christ's side is pierced. He is taken down and buried.</i>
		19 31	John	The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and <i>that</i> they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done,
		32		
		33		
		34		
		35		
		36		that

		19	36	John	that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.
			37		
			38	John	And after this, Joseph of Arimathea (Being a disciple of Jesus, but secretly for fear of the Jews)
15	42			Mark	And now when the even was come, (because it was the preparation, that is, the day before the sabbath) Joseph of Arimathea, An honourable counsellor, Which also waited for the kingdom of God
	43				
27	57			Mat.	When the even was come, there came a rich man of Arimathea, named Joseph, Who also himself was Jesus disciple.
		23	50	Luke	And behold, <i>there was a man named Joseph,</i> <i>A counsellor, and he was a good man, and a just :</i> (The same had not consented to the counsel and deed of them) <i>He was of Arimathea, a city of the Jews,</i> (Who also himself waited for the kingdom of God).
			31		
			52	Luke	This man went unto Pilate, and begged the body of Jesus.
58				Mat.	He went to Pilate, and begged the body of Jesus.
				— John	Befought Pilate that he might take away the body of Jesus.
				Mark	Came, and went in boldly, unto Pilate, and craved the body of Jesus.
	44			Mark	And Pilate marvelled if he were already dead : and calling unto him the centurion, he asked him whether he had been any while dead.
	45			Mark	And when he knew <i>it</i> of the centurion, he gave the body to Joseph.
				Mat.	Then Pilate commanded the body to be delivered.
				— John	And Pilate gave him leave. He came therefore and took the body of Jesus.
		39		John	And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound <i>weight</i> .
	46			Mark	And he bought fine linen, and ( <i>or rather,</i> having bought fine linen, he) took him down, and wrapped him in the linen.
59				Mat.	And when Joseph had taken the body, he wrapped it in a clean linen cloth.
		53		Luke	And he took it down, and wrapped it in linen.
		40		John	Then took they the body of Jesus, and wound it in linen clothes,
		41		John	With the spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden ; and in the garden a new sepulchre,
		42		John	Wherein was never man yet laid. There laid they Jesus therefore,

Because

		19 42	John	Because of the Jews preparation-day, for the sepulchre was nigh at hand.
	23 53		Luke	And laid it in a sepulchre that was hewn in stone, wherein never man before was laid.
	54			And that day was the preparation, and the sabbath drew on.
15 46			Mark	And laid him in a sepulchre, which was hewn out of a rock.
27 60			Mat.	And laid it in his own new tomb, which he had hewn out in the rock :
			Mat.	And he rolled a great stone to the door of the sepulchre, and departed.
			Mark	And rolled a stone unto the door of the sepulchre.
	47		Mark	And Mary Magdalene, and Mary the mother of Joses, Beheld where he was laid.
61			Mat.	And there was Mary Magdalene, and the other Mary, Sitting over against the sepulchre.
	55		Luke	And the women also which came with him from Galilee, Followed after, and beheld the sepulchre, and how his body was laid. See Luke xxiv. 1. 10.
	56		Luke	And they returned, and prepared spices and ointments ; and rested the sabbath-day, according to the commandment.
62			Mat.	Now the next day that followed the day of the preparation, the chief priests and Pharisees came together, &c. to the end.
				§ 147. Mary Magdalene and the other Mary go to see the sepulchre.
28 1			Mat.	In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And behold, there was a great earthquake ; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men.
2				
3				
4				
16 1			Mark	And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought (or rather, bought) sweet spices, that they might come and anoint him.
				§ 148. The women go to the sepulchre with the spices.
2			Mark	And very early in the morning, the first day of the week, They came unto the sepulchre at the rising of the sun.
	20 1		John	The first day of the week Cometh Mary Magdalene early, when it was yet dark, unto the sepulchre.
24 1			Luke	Now upon the first day of the week, very early in the morning, They came unto the sepulchre,
			Luke	Bringing the spices which they had prepared, and certain others with them.

	16	3	Mark	And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
		4	Mark	(And when they looked, they saw that the stone was rolled away) For it was very great.
	24	2	Luke	And they found the stone rolled away from the sepulchre.
		20	1 John	And seeth the stone taken away from the sepulchre.
		3	Luke	And they entred in, and found not the body of the Lord Jesus.
		2	John	Then she ( <i>Magdalene</i> ) runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came ( <i>or rather went, as is plain from what follows</i> ) to the sepulchre. So they ran both together:
		3		
		4		
	5		Mark	And ( <i>the women</i> ) entring into the sepulchre, ( <i>viz. after Magdalene was gone, and after they had searched a while for the body in the garden</i> ) they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.
	6		Mark	And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified:
28	5		Mat.	And the angel answered and said unto the women, Fear not ye: For I know that ye seek Jesus, which was crucified.
	6		Mat.	He is not here: for he is risen, as he said: Come, see the place where the Lord lay.
			Mark	He is risen, he is not here: Behold the place where they laid him.
		4	Luke	And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments, ( <i>viz. after they had gone down to the bottom of the sepulchre, in consequence of the invitation given them by the angel who first appeared to them</i> ). And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. <i>When he had thus spoken, he ceased, and his companion resumed the discourse as follows.</i>
		5		
		6		
		7		
	7		Mark	But go your way, tell his disciples, and Peter, That he goeth before you into Galilee.
			Mat.	And go quickly, and tell his disciples that he is risen from the dead; And behold, he goeth before you into Galilee.
			Mat.	There shall ye see him, lo, I have told you.
			Mark	There shall ye see him, as he said unto you.

		24 8	Luke	And they remembered his words.
28 8			Mat.	And they departed quickly from the sepulchre, With fear and great joy,
	16 8		Mark	And they went out quickly, and fled from the sepulchre: For they trembled, and were amazed,
			Mat.	And did run to bring his disciples word.
			Mark	Neither said they any thing to any man: for they were afraid.
		9	Luke	And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the Apostles. And their words seemed to them as idle tales, and they believed them not.
		10		
		11		
				§ 149. <i>Peter and John come to the sepulchre. Mary Magdalene sees the Lord.</i>
		20 4	John	And the other disciple ( <i>John</i> ) did outrun Peter, and came first to the sepulchre, &c. to ver. 16.
		16	John	Jesus saith unto her, <i>Mary</i> . She turned herself, and saith unto him, <i>Rabboni</i> , &c. to ver. 18.
	9		Mark	Now when <i>Jesus</i> was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast se- ven devils.
				§ 150. <i>The company of women see the Lord.</i>
9			Mat.	And as they went to tell his disciples, ( <i>namely, Peter and John,</i> <i>after having told their story to the disciples in the city, as Luke in-</i> <i>forms us ver. 9.</i> ) behold, <i>Jesus</i> met them, saying, All hail. And they came, and held him by the feet, and worshipped him. Then said <i>Jesus</i> unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.
10				
				§ 151. <i>The guards inform the priests of Christ's resurrection.</i>
11			Mat.	Now when they were going, behold, some of the watch came into the city, &c. to ver. 16.
				§ 152. <i>Magdalene and the rest tell the disciples that they had seen Jesus. Peter visits the sepulchre a second time.</i>
		18	John	Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.
	10		Mark	And she went and told them that had been with him, as they mourned and wept.
	11		Mark	And they, when they had heard that he was alive, and had been seen of her, believed not.
		12	Luke	Then arose Peter, and ran into the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.
			1 Co.	1 Cor. xv. 5. And that he was seen of Cephas.

			§ 153. <i>Jesus appears to the disciples on the road to Emmaus.</i>
16	12	Mark	After that he appeared in another form unto two of them, as they walked, and went into the country.
	24	13	Luke
			And behold, two of them went that same day to a village, called Emmaus, &c. to ver. 36.
	13	Mark	And they went and told it unto the residue: neither believed they them.
			§ 154. <i>Jesus appears to the Apostles in Jerusalem.</i>
	20	19	John
			Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews,
		—	John
			Came Jesus and stood in the midst, And saith unto them, Peace be unto you.
	36	Luke	And as they thus spake, Jesus himself stood in the midst of them, And saith unto them, Peace be unto you.
	37	Luke	But they were terrified, and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold, my hands and my feet, that it is I myself: handle me and see, for a spirit hath not flesh and bones, as ye see me have.
	38		
	39		
	40	Luke	And when he had thus spoken, he shewed them his hands and his feet.
	20	John	And when he had so said, he shewed unto them his hands and his side.
		—	John
			Then were the disciples glad when they saw the Lord.
	41	Luke	And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them.
	42		
	43		
	21	John	Then said Jesus unto them again, Peace be unto you: as my Father hath sent me, &c. to ver. 26.
			§ 155. <i>Jesus appears a second time to his Apostles in Jerusalem.</i>
	14	Mark	Afterward he appeared unto the eleven, as they sat at meat, And upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.
	26	John	And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.
	27		Then saith he to Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.
	28	John	And Thomas answered and said, &c. to end of the chapter.

			Acts.		§ 156. <i>Jesus appears at the sea of Tiberias.</i>
		21	1	John	After these things Jesus, &c. to the end.
					§ 157. <i>Jesus appears to 500 of the brethren in Galilee.</i>
28	16			Mat.	Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted.
	17			1 Co.	1 Cor. xv. 6. After that he was seen of about five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.
					§ 158. <i>Jesus ascends into heaven.</i>
			1 3	Acts	Thus he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.
		24	44	Luke	And he said unto them, These are the words (or things) which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem: And ye are witnesses of these things.
		45			
		46			
		47			
		48			
				4 Acts	And being assembled together with them, commanded them that they should not depart from Jerusalem, But wait for the promise of the Father, which, saith he, ye have heard of me.
		49		Luke	. . . And behold, I send the promise of my Father upon you: But tarry ye in the city of Jerusalem,
				Luke	Until ye be endued with power from on high.
				5 Acts	For John truly baptised with water, but ye shall be baptised with the Holy Ghost, not many days hence.
				Mat.	And Jesus came.
		50		Luke	And he led them out as far as to Bethany.
				6 Acts	When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.
				7	
				8	
18					

28	18	Acts	Mat.	And <del>he</del> spake unto them, saying, All power is given unto me in heaven and in earth.
	16		Mark	And he said unto them, Go ye into all the world, And preach the gospel to every creature.
	19		Mat.	Go ye therefore, And teach all nations.
	20		Mat.	Baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you :
	16		Mark	He that believeth and is baptised, shall be saved ; but he that be- lieved not, shall be damned.
			Mat.	And lo, I am with you alway, even unto the end of the world. Amen.
	17		Mark	And these signs shall follow them that believe ; in my name shall they cast out devils, they shall speak with new tongues, They shall take up serpents, and if they drink any deadly thing it shall not hurt them ; they shall lay hands on the sick, and they shall recover.
	18			
		1	9 Acts	And when he had spoken these things, while they beheld, He was taken up, and a cloud received him out of their sight.
	24	51	Luke	And he lift up his hands, and blessed them. And it came to pass while he blessed them, He was parted from them, and carried up into heaven.
	19		Mark	So then after the Lord had spoken unto them, He was received up into heaven.
			Mark	And sat on the right hand of God.
		10	Acts	And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel ; Which also said, Ye men of Galilee, why stand ye gazing up into heaven ? <i>(It seems they looked up stedfastly after he was gone out of sight, expecting perhaps to see him come down again imme- diately).</i> This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.
		11		
	52		Luke	And they worshipped him.
			Luke	And returned to Jerusalem with great joy.
		12	Acts	Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath day's journey.
	53		Luke	And were continually in the temple, praising and blessing God. Amen.
			Mark	And they went forth and preached every where, the Lord (i. e. Christ, See Matth. xxviii. 20.) working with them, and confirming the word with signs following. Amen.
	20			



# PARAPHRASE and COMMENTARY

ON THE

## Harmony of the Four Gospels.

### S E C T. I.

Luke i. 1. *The reasons which induced Luke to write.*

**L**UKE in the preface to his gospel, mentions the reasons by which he was moved of the Holy Ghost to write the history of Christ's doctrine and miracles. Many had attempted the subject before him, but, as it would seem, had executed it imperfectly, (See the 6th preliminary observ.) writing, not from their own personal knowledge, but according to the scattered informations they had received from those who were eye-witnesses and ministers of the Word. Whereas Luke, having perfect knowledge of all our Lord's transactions from the very beginning, was qualified to give an account of them that might be depended upon, both with respect to matter and order. 1. *For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,* 2. *Even as they delivered them unto us which from the beginning were eye-witnesses and ministers of the Word:* 3. *It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus;* 4. *That thou mightest know the certainty of those things wherein thou hast been instructed.*

Ver. 2. *Eye-witnesses and ministers of the Word.* Because the persons, according to whose information the writers referred to by Luke composed their histories, are said to have been *eye-witnesses of the word*, (τῷ λόγῳ) Gomarus, Cameron, Capellus, Witzius, and Wolf, have supposed that by *the Word* Luke meant Christ himself, one of whose titles is (ὁ λόγος)

*the Word*, and (ὁ λόγος τοῦ Θεοῦ) *the Word of God*. See the following §. Others however, by *the Word*, understand the transactions of our Lord's public life, his sermons and miracles, called *the Word*, because they were the great subject of the preaching of the Apostles, who were eye and ear witnesses of these things.

§ II. John i. 1. *Christ's divine nature and generation are asserted.*

Our Lord Jesus Christ having a twofold nature, the divine and the human, the Gospels not only explain his genealogy and miraculous conception according to his human nature, but they assert his ineffable and eternal generation from the Father, as he is possessed of the divine. In particular the evangelist John, to impress every reader with a sense of

Christ's dignity as God, has given an account of his pre-existence in quality of the Logos\*, or Word of God, and creator of the world. The first five verses therefore of his Gospel naturally precede the accounts given by the other evangelists, whether of our Lord's conception, or of the conception of his fore-runner the Baptist. 1. *In the beginning was the Word, and the Word was with God, and the Word was God.* 2. *The same was in the beginning with God.* 3. *All things were made by him, and without him was not any thing made that was made.* 4. *In him was life, and the life was the light of men.* 5. *And the light shineth in darkness, and the darkness comprehended it not.*—The divine person who has accomplished the salvation of mankind, is called *The Word*, and *The Word of God*, Rev. xix. 13. not only because God at first created, and still governs all things by him; but because as men discover their sentiments and designs to one another by the intervention of words, speech, or discourse, so God by his Son discovers his gracious designs in the fullest and clearest manner to men. All the various manifestations which he makes of himself whether in the works of creation, providence, or redemption; all the revelations he has been pleased to give of his will, are conveyed to us through him, and therefore he is by way of eminence fitly stiled *The Word of God*.

\* Logos, or the Word of God.] Logos, the name which John applies to the eternal Son of God, signifies, according to the greek etymology, both *Discourse* and *Reason*. Le Clerc, in his notes on this passage, takes it in the latter sense when applied to the Son, because, long before John wrote, the Platonists, and after them several learned Jews, particularly Philo, had used it in that sense to signify the Creator of the world. The Stoics too seem to have affixed a similar idea to the word Logos, when they affirmed, that all things were formed by reason, or the divine wisdom, in opposition to the Epicurean system, which taught that the world came into being by chance, or was made without reason. The Platonists and Philo, by the divine reason understood sometimes the most perfect idea, conception, or model which God had formed of every thing in his own mind, and of which he stamped the signature on his works. Thus ap. *Enchiridion*. vii. 13. Philo affirms, that the material world is made after the likeness of the second God, (ὁς ἐστὶν ἐκεῖνο λογῶν) who is the reason of the Supreme God. And the same Author in his book *De Opificio Mundi*, calls the Logos, or Divine Reason (κοσμοῦ νοητῶν) the intellectual World. At other times these writers speak of the Divine Reason, or Logos, as a distinct being, inferior and subordinate to the Supreme God. Nevertheless, they have more than once spoken of him in terms not unlike to those used by the inspired writers. Thus Philo in his book of agriculture, p. 152. calls the Logos, God's first born Son, (πρωτογονοῦ υἱῶν) an epithet the same in signification with that which the Apostle has given our Lord, Col. i. 15. (πρωτοτοκῶν) Likewise the same author in his *De Opificio Mundi*, p. 11. affirms, that Moses calls the Logos, the image of God, (εἰκὼνα θεοῦ) a term which he is very fond of himself. So the Apostle,

Col. i. 15. calls Christ the image of the invisible God. Induced by such reasons as these, Le Clerc fancies, that as the name Logos was familiar to the philosophers, and learned Jews, who had imbibed Plato's principles, such Christians as admired the writings of Plato and his followers, must very early have adopted not the name of Logos only, but all the phrases which the Platonists used in speaking the person to whom they gave that name; and consequently were in danger of corrupting Christianity with the errors of Platonism. At the same time he imagines, that though the notions of these philosophers concerning the second person of the Godhead, were in general very confused, they had derived certain true ideas of him from tradition, and that the evangelist John, for this reason, in speaking of the same person, made use of the term Logos, to shew in what sense, and how far it might be used with safety by Christians. But as it is uncertain whether the primitive Christians studied the writings of Plato and Philo, it is not probable that John would think it necessary, in composing his gospel, to adopt the terms and phrases of these philosophers. Accordingly, the generality of commentators have rejected Le Clerc's suppositions, believing that John borrowed the name Logos either from the Mosaic history of the creation, or from Ps. xxxiii. 6. where, in allusion to that history it is said, *The heavens were created by the Word of God*: or from the Jewish Targums, particularly the Chaldee paraphrases. The first of these opinions has many abettors: Witzjuz, Wolf, Lampe, &c. have espoused the second: and Henry More the third: and all agree that the import of the name Logos is better expressed by *discourse* (λογῶν προφορικῶν) than by *reason* (λογῶν ενδιαθετος) terms of great fame antiently in the Arian controversy; and so have translated it the Word.

§ III. Luke i. 5. *The angel Gabriel foretells the conception and birth of John Baptist.*

The Gospel first dawned when the angel Gabriel brought into the world the news of the birth of the Messiah's fore-runner. Luke therefore very properly begins his history, which came abroad before the other gospels, with an account of that remarkable transaction.

5. *There was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth.*

6. *And they were both righteous before God;* that is, righteous not by pretence but in reality. for such must they be who are righteous *before God* who knows the heart. *Walking in all the commandments and ordinances of the Lord blameless.* They were not only righteous before God, but they were faultless in the eye of men; a happiness that does not always befall the truly virtuous. They were possessed of real goodness, and behaved so prudently as to obtain an universally good character. This is Luke's meaning; not that they were absolutely free from sin, for he mentions a fault which Zacharias fell into on this very occasion, and which met with a remarkable chastisement. — 7. *And they had no child, because that Elizabeth was barren, and they both were now well stricken in years:* they had no off spring, nor the least expectation of any, being both very old. 8. *And it came to pass that while he executed the priests office in the order of his course,* 9. *According to the custom of the priests office, his lot was to burn incense, when he went into the temple of the Lord.*

10. *And*

Ver. 5. *Herod the king of Judea.*] This is he who is commonly known by the name of *Herod the Great*, a cruel ambitious man, who without any title obtained the crown of Judea from the Roman senate, to whom he was recommended by Mark Anthony. Under his government the Jews were very uneasy, because he was a foreigner. Nevertheless the Roman generals in those parts having given him possession of the throne, by his own prudence and address he maintained himself in it for the space of forty years. His reign, though celebrated on many accounts, was remarkable for nothing so much as that towards the conclusion of it the Messiah and his fore-runner were born.—Besides Herod the king, there are two others of this name mentioned in scripture, viz. *Herod the Tetrarch*, surnamed *Antipas*. He was Herod the king's son, and inferior to his father both in dignity and dominion, being only a tetrarch, and having no dominions but Galilee and Perea. It was this Herod that beheaded the Baptist, and with his men of war mocked our Lord. The other was *Herod Agrippa*, the grandson of Herod the king by Aristobulus, and brother to Herodias Philip's wife. He killed James the Apostle with the sword, and imprisoned Peter, to please the Jews, and was himself eaten up of worms for his affecting divine honours. *Agrippa*, before whom Paul pleaded his cause, was the son of this Herod, for which reason he is commonly called *Agrippa the younger*.

Ibid. *Of the course of Abia*] εἰς εφημερίαν Ἀβια. It seems the descendants of Aaron multiplied to

such a degree, that they could not all do duty in the temple at once. David therefore divided them into twenty-four courses, who ministered weekly in their turns. The time of their ministration was called εφημερία, as was likewise the course itself. But the name belonged originally to the Athenian magistrates, called *Prytaneis*, who being fifty men chosen by lot out of a tribe, and each man governing the city a single day, the days which any tribe governed, as well as its fifty prytaneis succeeding one another, were called εφημερίαι. Hence, because the Jewish courses of priests resembled the Athenian prytaneis in several respects, they had their name applied to them by those who wrote in Greek, but with some impropriety, as their ministry lasted not for a day but a week. — Abia, the course to which Zacharias belonged, was the eighth in David's regulation: but whether the courses were the same now as at the first institution, is impossible to determine.

Ver. 6. *Commandments and ordinances.*] ἐντολαί καὶ δικαιομασί. The critics are generally agreed that these words signify, the one the moral, the other the ceremonial precepts of the divine law: but they are greatly divided in fixing the particular sense of each. The truth is, undoubted examples may be produced to prove that both words were used promiscuously in both senses, for which reason to dispute nicely about them is needless.

Ver. 9. *His lot.*] Because some parts of the sacred service were more honourable than others, both the priests and levites divided the whole among them

10. *And the whole multitude of the people were praying without at the time of the incense.*  
 11. *And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.* 12. *And when Zacharias saw him, he was troubled, and fear fell upon him: that is,* according to the Hebrew idiom, he was exceedingly afraid. The angel's form was such as shewed him plainly to be a being of a superior nature: (see Judges xiii. 6.) But Zacharias neither knew of what kind he was, nor on what errand he was come. No wonder then that he was exceedingly terrified, especially if, as is probable, he suspected him to be an evil spirit. 13. *But the angel said, fear not Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son.* We cannot imagine that this holy man at so advanced an age, and on such an occasion, would pray for the pregnancy of his wife, who was likewise very old. The priests in this office considered themselves as the mouth of the people, and made the welfare of the nation the subject of their prayers. Wherefore, since it is reasonable to suppose, that Zacharias now interceded for the coming of the Messiah, in whom all the families of the earth were to be blessed, we may consider the angel's words as having a reference to such a prayer, thus; The Messiah for whose coming thou prayedst, is about to be born, for thy wife shall bring forth his fore-runner. Some indeed are of opinion, that the prayers which Zacharias may have put up for offspring when he and his wife were young, are meant. Yet the time and place of the vision give reason to believe that the object of it was a matter of more general concernment: *and thou shalt call his name John.* 14. *And thou shalt have joy and gladness, and many shall rejoice at his birth;* the birth of thy son shall cause uncommon joy to thee, and general joy to all good men. 15. *For he shall be great in the sight of the Lord;* he shall be very great in respect of his office, which is to go before the Lord-Messiah, and prepare his way. He shall be remarkable also for the severity of his manners; *he shall drink neither wine nor strong drink, and for the degree of his inspiration; he shall be filled with the Holy Ghost from his mother's womb:* 16. And for the efficacy of his ministry; *many of the children* of

them by lot. The Jews tell us, that there were three priests employed about the service of the incense; one who carried away the ashes left on the altar at the preceding service; another who brought a pan of burning coals from the altar of sacrifice, and after having placed it on the golden altar, departed; a third who went in with the incense, sprinkled it on the burning coals, and while the smoke ascended, made intercession for the people. This was the part that fell to Zacharias, and the most honourable in the whole service.

Ver. 10. *The people were praying without at the time of the incense.*] As the daily sacrifice represented the sacrifice of Christ, and the incense the prayers of the saints, (Rev. viii. 1—4.) the incense was ordered to be burnt while the sacrifice was offering, to teach mankind that it was through the sacrifice of Christ they had access to the Deity. Accordingly the sacrifices and incense, both morning and evening, were fitly accompanied with the prayers of the people, and that not in the temple only, but every where else; pious men choosing to put up their supplications at the hours of sacrifice, while the ministers of religion interceded for the nation. Hence these hours were called the hours of prayer, Acts iii. 1.

Verf. 11. *And there appeared, &c.*] It is altogether uncertain, whether this happened at the morning or evening sacrifice. Grotius thinks it was in the morning, others fancy it was in the evening; but neither opinion is properly supported; Perhaps therefore it may be more to the purpose to observe, that as all nations reckoned the right sides of their temples and altars fortunate, the historian has mentioned the angel's appearing on the right side of the altar, to signify that it was a lucky omen designed to encourage Zacharias, and raise in him the expectation of good tidings.

Ver. 13. *John.*] In the Hebrew language this name signifies the *grace of God*: hence it was fitly given to the Messiah's fore-runner, who was sent to proclaim the immediate accomplishment of God's merciful intentions towards men, the expectations of which had been raised in them by all the preceding dispensations of religion.

Ver. 15. *He shall be filled with the Holy Ghost.*] In scripture, to be filled with the Holy Ghost, commonly signifies that degree of inspiration by which the prophets antiently spake. Accordingly, in this chapter it is applied to Elizabeth, to Mary, and to Zacharias, in cases where they all spake by a particular afflatus. When the angel therefore told

*of Israel shall be turn to the Lord their God.* 17. *And he shall go before him,* the Lord, Messiah, *in the spirit and power of Elias, &c.* Though thou shalt name thy son John, he shall be the great person whom Malachy foretold should be the Messiah's fore-runner, and to whom he gave the name of Elijah, because he was to possess both the spirit and power of that prophet.—Thus God highly rewarded the piety of this religious pair. But Zacharias looking on the pregnancy of his wife as a thing incredible, because she was greatly advanced in years, did not believe the news thereof, though brought him by an angel, and rashly demanded a sign in confirmation of it: which want of Faith was the more culpable, as he was well acquainted with the instances of Sarah, who brought forth Isaac in an extreme old age, and of the wives of Manoa and Elcana, who after long barrenness conceived, by the promise of angels. 18. *And Zacharias said unto the angel, whereby shall I know this? for I am an old man, and my wife well stricken in years.* 19. *And the angel answering, said unto him, I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to shew thee these glad tidings.* I am no evil spirit as thou supposest, but the angel Gabriel, the same servant of God (so the name signifies being by interpretation *vir Dei*) who as the scripture informs thee, appeared antiently to the prophet Daniel with a message concerning the Messiah. The truth of this thou mayest know from the place where I now stand, and from the time at which I appear to thee; for I am in the presence of God, even in his sanctuary, where no evil spirit pretending a commission from him can possibly enter\*. Moreover, I am not come of myself, but I am sent of God to tell thee the glad tidings of the near accomplishment of the things which I long ago shewed to Daniel at a great distance. Thou, therefore, whose advanced age ought to have been venerable by an advanced knowledge of divine things, as well as by a strong faith in the power of God, art much

Zacharias that his son should be filled with the Holy Ghost even from his mother's womb; his meaning was, that he should be very early inspired to teach the doctrines and precepts of true religion. Nor will this seem strange when it is remembered, that at the age of twelve years our Lord exercised his prophetic gifts among the doctors in the temple. Luke ii. 49.

Ver. 17. *Spirit and power of Elias.*] The Son of Zacharias had the Spirit of Elijah, equalling, if not exceeding him in zeal for God, in severity of manners, in courage, and in sustaining persecutions. For he was clad in a garment of camels hair, fed on locusts and wild honey, rebuked sinners of the highest distinction with great boldness, and was put to death on that account. He had the power also of Elijah, for though he did no miracle, he was honoured with the like success in restoring the lost spirit of true religion among his countrymen. Nay, he even excelled Elijah in that which is properly the power of a prophet, and to which all his other gifts are subservient, the power of converting men; being in this more successful without miracles, than Elijah had been with them. By his preaching he made such an universal change upon the manners of the nation, that he turned the hearts of the fathers Abraham, Isaac and Jacob to their children the Jews, from whom they had

been alienated on account of their wickedness, and the hearts of the children to their fathers, by begetting in them a love of religion and religious characters, and by so doing, prepared a people for the coming of the Lord. See on Matt. xi. 11. sect. 42.

Ver. 18. *And Zacharias said, &c.*] In the Old Testament there are instances of holy men, who, on occasions like to this; spake as Zacharias is said to have done, and who instead of being reprov'd are greatly commended for their faith. Nevertheless, the treatment which he met with will not appear hard, when it is considered that the dispositions of his mind were very different from those of the persons mentioned. They believed the messages that were brought them, and desired to be confirmed in the faith thereof; consequently the language of their demand was, Lord, I believe, help mine unbelief: whereas, Zacharias did not believe at all. This we are told expressly, verse 20. And as his want of faith could proceed from nothing but his fancying the angel to be an evil spirit who designed to delude him, his sin was great and his punishment just.

\* The gloss given in the paraphrase of verse 19. may be confirmed likewise by a different rendering of the words thus: *I who stand in the presence of God am Gabriel.*

to blame for calling in question the truth of my message, especially as by the prophecies of Daniel thou mightest have understood, that this is the period determined for the coming of the Messiah, and his fore-runner. Having thus spoken, he gave him a sign, which was also a chastisement of his offence. Because he had sinned with his lips, the angel struck him dumb, declaring that he should continue so till the message, whose truth he had doubted of, was verified by the accomplishment. 20. *And behold thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be accomplished in their season.* Accordingly, when Zacharias came out to the people, who had been praying in the court of the temple while the incense was burning, he could not speak to them. But he made such signs as let them know he had seen a vision, which was the cause of his dumbness. 21. *And the people waited for Zacharias to come out and bless them; for so the priests used to do after burning the incense: and marvelled that he tarried so long in the temple.* 22. *And when he came out, he could not speak unto them. And they perceived that he had seen a vision in the temple, for he beckoned unto them and remained speechless.* 23. *And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.* This is generally supposed to have been in Hebron, a city of the priests, about twenty miles from Jerusalem. 24. *And after those days, his wife Elizabeth conceived, and hid herself five months, saying,* 25. *Thus hath the Lord dealt with me in the days wherein he looked on me to take away my reproach among men.* The meaning is, either that she saw no company, judging it proper to spend much of her time in the duties of devotion, and in meditating silently on the wonderful goodness of God: or that she concealed her pregnancy for a while, lest she should expose herself to ridicule by speaking of it before she knew certainly that it was a real conception.

Ver. 20. *Dumb, and not able to speak.*] The affirmation of a thing joined with the denial of its contrary, is an idiom peculiar to the Jewish language, and is the strongest affirmation possible. The style of the evangelist John is remarkable for the frequency of this idiom.

#### § IV. Luke i. 26. *Gabriel appears to the Virgin Mary.*

26. *In the sixth month, namely, of Elizabeth's pregnancy, the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth.* 27. *To a virgin espoused to a man whose name was Joseph, of the house of David.* Joseph was a descendant of king David, though now in low circumstances. *And the virgin's name was Mary.* The Evangelist does not mention Mary's family, because he was afterwards to delineate her genealogy in particular. The marriage between this couple was agreed upon, but the bride was not yet brought home to her husband, as is evident from Mat. i. 20. for it was common with the Jews not to cohabit together immediately after their marriages (Deut. xx. 7. Judges xiv. 7, 8.) The salutation which Gabriel gave to this virgin at his first appearance, was conceived in terms importing the highest respect. 28. *And the angel came in unto her, and said, Hail! thou art highly favoured, the Lord is with thee: blessed art thou among women,* i. e. according to the Hebrew idiom, Thou art the happiest of all the women that ever lived.—A salutation so unusual from a being of a superior order, (for such his form, which was more than human, bespoke him to be) put Mary into a great perturbation of spirit. 29. *And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be.* Wherefore to remove her fears, the angel speaking with a soothing accent, bad her take courage, and explained what he had said, by telling her that she was the happiest woman upon earth, in having found such favour with God, as to be chosen to the highest honour that a Mortal could enjoy. She was to conceive and bring forth the great person, who on earth was to be called *Jesus*, because he would be the restorer of human

human nature, and saviour of the world : but in heaven was known by the name of *the Son of God* most high. Moreover, being the long expected Messiah, the Lord God would give him the throne typified by that of David his earthly father, for he was to rule over the house of Jacob, the spiritual Israel, even all who imitated the faith and obedience of that good patriarch, and of this his kingdom there was to be no end. 30. *And the angel said unto her, Fear not, Mary; for thou hast found favour with God.* 31. *And behold thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus.* 32. *He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David.* 33. *And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.*—When Mary heard Gabriel say that she was to conceive the Messiah, being conscious of her virginity, she found the matter above her comprehension, and therefore desired him to explain it. 34. *Then said Mary unto the angel, how shall this be, seeing I know not a man?* Being young and unexperienced, it was not to be expected that she could have a comprehension of mind, and strength of faith, equal to that which the old priest Zacharias ought to have possessed. Besides, this was a thing supernatural, and altogether without example. For though it is not distinctly mentioned by the Evangelist, it is plain from Mary's answer, that the angel had let her know she was to conceive forthwith, and without the concurrence of a man. (See Observe II.) These seem to have been the reasons why Gabriel, who had struck Zacharias dumb for presuming to ask a sign in proof of his wife's future pregnancy, bore with the virgin when she desired to know how hers could be brought about. In the mean time it should be observed, that Mary did not, like Zacharias, insinuate that she would not believe till a miracle was wrought to convince her, but only that she did not understand how her pregnancy could be effected in her virgin state, and desired him to explain it to her, not doubting but it was possible. Wherefore the weakness of her apprehension being consistent with faith, and her request being conceived with modesty and humility, the angel told her, that the wonderful event should be accomplished by the interposition of the Holy Spirit and special energy of the power of God, who would preserve her reputation entire, at least in the opinion of impartial judges, and protect her from any injury which this mystery might expose her to; for by the Jewish law a severe punishment was inflicted on women betrothed, who proved with child before cohabiting with their husbands. 35. *And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the*

33. *Kingdom there shall be no end.*] The kingdom of Christ is twofold. 1. His spiritual kingdom, or the dominion of righteousness in the minds of men. 2. His temporal kingdom, or the outward dispensation of the gospel, together with an exercise of government over the world, by which all events are ordered so as to promote the empire of righteousness in the hearts of men. This distinction removes the difficulty arising from 1 Cor. xv. 28. where we are told, that after the worlds are judged, Christ shall deliver up the kingdom to God the father; compared with what Gabriel said to Mary on this occasion and with the other passages of scripture, which affirm, that our Lord's kingdom shall be everlasting. His temporal kingdom, or the gospel dispensation, will end with the world, being of no farther ul. At that period likewise, he will deliver up to God the government of the world that was committed to him for the good of

his church, after having accomplished the end of his coming by putting down all rule, and all authority and power opposite to God's. But his spiritual kingdom, or the dominion of righteousness in the minds of reasonable beings, which he came down to establish, will continue with them to all eternity. Or we may suppose, that after the management of the world is delivered up to God, Jesus will still preside as head over the redeemed society in heaven, and perform such acts of government as their condition allows and circumstances require, though still in subordination to God. For the Apostle says expressly, that, *then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.* Or the epithet *everlasting*, when applied to Christ's kingdom, may be taken in a popular sense, for a duration to the end of time, in opposition to the short continuance of earthly kingdoms.

*Highest shall overshadow thee. Therefore also that Holy Thing which shall be born of thee, shall be called the Son of God.* He shall be called God's Son, because thou shalt conceive him by the immediate operation of the Holy Ghost.—Moreover, to confirm her faith, he acquainted her with the pregnancy of her cousin Elizabeth, who was then past the age of child-bearing; that being a thing similar, though inferior to her own pregnancy which he had been predicting. 36. *And behold thy cousin Elizabeth, she hath also conceived a son in her old age, and this is the sixth month with her who was called barren.* 37. *For with God nothing shall be impossible.* 38. *And Mary said, Behold the handmaid of the Lord: be it unto me according to thy word.* And the angel departed from her. In this answer, Mary expressed both great faith, and great resignation. She believed what the angel had told her concerning her conception, and wished for it, not regarding the inconveniencies she might be exposed to thereby, well knowing that the power of God could easily protect her.

Mary being much affected with what had happened, went without delay into the hill country where Elizabeth dwelt, although it was seventy miles distant from Nazareth. She was eager to know the certainty of her cousin's pregnancy, which the angel had mentioned to shew her the possibility of her own. On her arrival, she saluted her cousin. But she no sooner spake than the child in the womb of Elizabeth leaped as transported with joy. Moreover, the holy woman herself, inspired at the approach of the Messiah, saluted the virgin by the grand title of *The mother of my Lord*. Being also in a divine and prophetic ecstacy, she uttered things which she could know only by revelation, so that she astonished Mary exceedingly, and exalted her faith beyond every doubt. 41. *And it came to pass that when Elizabeth heard the salutation of Mary, the babe leaped in her womb: and Elizabeth was filled with the Holy Ghost.* 42. *And she spake out with a loud voice, such as testified the greatness of the emotion of her mind; and said, Blessed art thou among women;* this was the salutation wherewith Gabriel had addressed Mary; *and blessed is the fruit of thy womb;* alluding, I suppose, to the child's being the promised seed in whom all the families of the earth were to be blessed, and who for that reason was blessed himself. Pf. lxxii. 17. —45. *And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord,* plainly commending the faith and humility which Mary had expressed, when the angel assured her that she should become pregnant in her virgin state: contrary to the behaviour of Zacharias, who it seems had informed Elizabeth by writing of all that had happened. Or she might come to the knowledge of it by revelation—The virgin having heard Elizabeth thus speak, was likewise filled with the Holy Ghost, and expressed the deepest sense of her own unworthiness, and of the infinite goodness of God, in choosing her to the high honour of being the Messiah's Mother. ver. 46—55. So having, to her unspeakable satisfaction, found all things as the angel had told her, she returned home at the end of three months, when the period of Elizabeth's pregnancy was completed. 56. *And Mary abode with her about three months, &c.*

Ver. 36. *Thy cousin Elizabeth.*] Mary and Elizabeth might be cousins as the text affirms, altho' the former was a descendant of David, and the latter a daughter of Aaron: because the law, Numb. xxxvi. 6. forbidding women to marry out of their own tribes, related only to heiresses, and con-

sequently did not include the tribe of Levi, which had no particular heritable possession that could be alienated by such marriages. Accordingly, Levit. xxii. 12. it is supposed as a common case that a priest's daughter might be married to a stranger.

§ V. Luke i. 57. *John is circumcised. Zacharias has the use of his speech restored.*

57. *Now Elizabeth's full time came that she should be delivered; and she brought forth a son.* 58. *And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her.* 59. *And it came to pass that on the eighth day they came*



came to circumcise the child; and they called him Zacharias, after the name of his father. 60. And his mother answered and said, Not so; but he shall be called John. She might in this act by revelation; or, Zacharias may have explained the whole affair to her in writing, as was hinted above. 61. And they said unto her, there is none of thy kindred that is called by this name. 62. And they made signs to his father how he would have him called. 63. And he asked (namely by signs, being dumb) for a writing table, and wrote, saying, his name is John. — Zacharias had no sooner done writing, than he recovered his speech, the angel's prediction being fulfilled: for with an audible articulate voice he praised God in holy raptures, to the astonishment of all present. 64. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God.—65. And fear, that is, religious awe, came on all that dwelt round about them, and all these sayings, or rather things, were noised abroad throughout all the hill country of Judea. Being very extraordinary events, they were much talked of in that country,—and people formed many conjectures concerning the child. 66. And all they that had heard them laid them up in their hearts, saying, what manner of child shall this be?—and the hand of the Lord was with him, i. e. as it is explained, verse 80. he was remarkable even from his infancy for the qualities both of his body and mind: he had an eminent degree of the protection, blessing and assistance of God.—Moreover, his father prophesied concerning his future greatness, the power that loosed his tongue inspiring him with the knowledge of his character and office. 67. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 76. And thou child shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways, &c. \* — The years of John's infancy expiring, he grew daily in wisdom and stature. 80. And the child grew, and waxed strong in spirit;—and was in the deserts till the day of his shewing unto Israel: during the whole course of his private life, he continued in the deserts or hill country of Judea, (ver. 39.) till his ministry commenced, about the thirtieth year of his age.

\* These extraordinary circumstances, I mean the appearing of the angel to Zacharias in the temple; Zacharias's dumbness; Elizabeth's pregnancy, when past the age of child-bearing; and the restoration of Zacharias's speech on the day of his son's circumcision, were all wisely ordered by Providence to accompany the conception and birth of John, that he who was the Messiah's fore runner, might not seem an obscure and ordinary man, but

one that was the peculiar object of the decrees and counsels of heaven. He was introduced into the world in this magnificent manner, that the attention of his countrymen being awakened, and high expectations of him raised, he might execute the duties of his ministry with greater advantage, and effectually prepare the people for receiving the Messiah himself who was soon to appear in person.

## § VI. Matt. i. 1. Our Lord's genealogy by his father.

Ver. 1.] The evangelist Matthew opens his history with our Lord's genealogy by Joseph his supposed father. Luke gives another genealogy of him, thought by many to be Joseph's also, but without foundation; for the two genealogies are entirely different from David and downward. It is true, some have attempted to reconcile them by alleging, that they exhibit Joseph's pedigree, the one by his natural, the other by his legal father. But had that been the case, the natural and legal fathers would have been brothers, which it is plain they were not, Jacob, Joseph's father, in Matthew, being the son of Matthan, the son of Eleazar; whereas Eli the father supposed to be assigned him

by Luke, was the son of Matthat, a different person from Matthan, because the son of Levi. The right of redemption, as it was called, cannot be pleaded here from the example of Boaz and Ruth. For tho' Boaz married Ruth by virtue of his being the nearest relation to Mahlon her former husband, Obed the issue of the marriage was never called the son of Mahlon his legal father, but always of Boaz. Nay it may be doubted whether, even in the case of a man's taking his brother's wife, the issue of the marriage was ascribed to the deceased brother. The law indeed says, that the first-born of such a marriage shall succeed in the name of the deceased brother. Deut. xxv. 6. and Matt. xxii. 24. we have

the expression, *raise up seed to his brother*. But it does not follow that the children of such marriages were ever called the children of the deceased. The examples found in scripture, if I mistake not, are contrary to this interpretation. For it cannot be proved of Zorobabel, the son of Pedajah, who is given as an instance, 1 Chr. iii. 19. that he was the Zorobabel, called in Matthew's genealogy, and elsewhere, the son of Salathiel. Pedajah was indeed Salathiel's brother, and had a son named Zorobabel, but that son was different from Zorobabel the son of Salathiel, because his children were different. Compare 1 Chr. iii. 19. with Mat. i. 13.—As for the expression Mat. xxii. 24. *raise up seed to his brother*, it means no more but that an heir should be begotten, to succeed the deceased in his inheritance; and that the families should be kept distinct, as is plain from the words of the law itself, Deut. xxv. 6, 7.—To affirm with Julius Africanus, quoted by Eusebius, lib. i. c. 7. that *Jacob* and *Levi*, the persons who immediately precede Joseph in the genealogies, were brothers, the sons of one mother, whom he calls *Eſtha*, will not mend the matter. Because though it should be granted that Joseph had a legal as well as a natural father, who were brothers by their mother, it must be proved that among the Jews, children were named by their legal fathers, before it can serve the turn to allege that Joseph is called the son of his legal father. Besides, Africanus's notion is contradicted by the Jewish doctors, particularly Maimonides, whose words are these: *Fratres uterini nunquam reputantur fratres, sive in causa hereditatis cernendæ, sive in causa ducendæ fratriæ, aut exundi calcei*. Lamy Harm. p. 3.

But to shew this opinion all the favour possible, let us allow that Joseph had a legal father, whose pedigree is likewise given, and that by the custom of the Jews he might be called the son of his legal father. It will necessarily follow, on these suppositions, that we are altogether uncertain whether our Lord's mother, from whom alone he sprang, was a daughter of David, and consequently cannot prove that he had any other relation to David, than that his mother was married to one of the descendants of that prince. Let the reader judge whether this fully comes up to the import of the passages of scripture, which tell us, he was *made of the seed of David*, Rom. i. 3. and that *according to the flesh he was raised of the fruit of his loins*. Acts ii. 30.—Upon the whole, this important difficulty may be removed more happily, by supposing that Matthew gives Joseph's pedigree, and Luke Mary's. For the words of the latter evangelist properly pointed and translated, run thus: 3. *And Jesus himself when he began his ministry was about thirty years of age, being (as was supposed the*

*son of Joseph) the son of Heli*. He was the son of Joseph by common report, but in reality, the son of Heli by his mother who was Heli's daughter. We have a parallel example, Gen. xxxvi. 2. where Aholibamah's pedigree is thus deduced. *Aholibamah the daughter of Anah, the daughter of Zibeon*. For since it appears from ver. 24, 25. that Anah was the son, not the daughter of Zibeon, it is undeniable, that Moses calls Aholibamah the daughter both of Anah and of Zibeon, as Luke calls Jesus the son both of Joseph and of Heli. And as Aholibamah is properly called the daughter of Zibeon, because she was his grand daughter, so Jesus is fitly called the son of Heli because he was his grandson. In the mean time the common pointing, and construction of the passage may be retained consistently with the opinion I am contending for; because, though the words *Son of Heli* should be referred to Joseph, they may imply no more but that Joseph was Heli's son in-law, his son by marriage with his daughter Mary. The ancient Jews and Christians understood this passage in the one or other of these senses, for the Talmudists commonly call Mary by the name of Heli's daughter.

That Matthew should have deduced our Lord's pedigree by enumerating the ancestors of Joseph, who was not his real father, may be accounted for on the supposition that he wrote posterior to Luke, who has given his real pedigree, and that he intended to remove the scruples of those who knew that Messiah was to be the heir of David's crown. In this view, though Joseph was not Christ's real father, it was directly for the evangelist's purpose to derive his pedigree from David, and shew that he was the eldest surviving branch of the posterity of that prince; because this point established, it was well enough understood that Joseph by marrying our Lord's mother, after he knew she was with child of him, adopted him for his son, and raised him both to the dignity and the privileges of David's heir. Accordingly, the genealogy is concluded in terms which imply this: *Jacob begat Joseph the husband of Mary of whom was born Jesus*. Joseph is not called the father of Jesus, but the husband of his mother Mary.—Matthew therefore has deduced our Lord's political and royal pedigree, with a view to prove his title to the kingdom of Israel, by virtue of the rights which he acquired through his adoption; whereas Luke explains his natural descent in the several successions of those from whom he derived his human nature.

Our Lord's genealogy given by Luke will appear with a beautiful propriety, if the place which it holds in his history is attended to. It stands immediately after Jesus is said to have received the testimony of the Spirit, declaring him the Son of God,

God, or the Messiah, and before he entered on his ministry, the first act of which was his encountering with, and vanquishing the strongest temptations of the arch-enemy of mankind. Christ's genealogy by his mother, who conceived him miraculously, placed in this order, seems to insinuate that he was *the seed of the woman*, which in the first intimation of mercy vouchsafed to mankind after the fall, was predicted to break the head of the serpent. Accordingly Luke, as became the historian who related Christ's miraculous conception in the womb of his mother, carries his genealogy up to Adam, who, together with Eve, received the forementioned promise, concerning the restitution of mankind by the seed of the woman.---That the genealogy, not only of our Lord's mother, but of his reputed father, should have been given by the sacred historians, was wisely ordered; because the two taken together prove him to be descended of David and Abraham in every respect, and consequently that one of the most remarkable characters of the Messiah was fulfilled in him: the principal promises concerning the great personage, in whom all the families of the earth were to be blessed, having been made to those patriarchs in quality of his progenitors; first to Abraham, Gen. xxii. 18. then to David, Ps. cxxii. 11, 12.

Ver. 3.] It is remarkable that only four women are mentioned in this genealogy, and that all of them are branded in the history with a mark of infamy: *viz.* Tamar for incest; Rahab for fornication; Ruth for heathenism; and Bathsheba for adultery. Perhaps the Holy Spirit designed to obviate the cavils of the Jews, who entertained low thoughts of Christ, because he was born of so mean a mother. For they could not but see the absurdity of such a prejudice, when they considered that their most illustrious heroes sprang from women, whose manners rendered them infinitely meaner than our Lord's mother, to whom her spotless character and unaffected piety were nobler ornaments than all the boasted gifts of fortune.

Ver. 5.] Theophylact was of opinion, that Rahab mentioned in this genealogy, was not the harlot of Jericho spoken of in the Jewish history, and applauded by the Apostles Paul and James, on account of her extraordinary faith: and his opinion has been embraced by several modern commentators for the following reasons. 1. Because her name is written differently by the LXX. and by the Apostles, *viz.* Raab not Rahab, as in Matthew. 2. In every passage where Rahab of Jericho is mentioned, she is distinguished by the epithet of *the Harlot*; whereas, the woman mentioned in the genealogy has no such name given her. 3. Because the Israelites were expressly discharged from entering into affinity with any of the nations who

inhabited Canaan. Deut. vii. 1. 4. On supposition that Rahab of Jericho was the mother of Booz, and wife of Salmon, she must have born Booz when she was eighty years old, a thing not very probable in that age of the world, when the period of human life was so shortened.---But to the 1st and 2d arguments it is replied, that nothing can be concluded with certainty from the orthography of the name, nor from the epithet of *Harlot*, such differences occurring often in histories both sacred and profane. To the 3d, the answer is, that Rahab, though originally a heathen, may have been a proselyte, as Ruth the Moabitess whom Booz married, and Maachah, the daughter of the king of Geshur, whom David married, are supposed to have been. To the 4th argument it is replied, that Booz may have been not Salmon's immediate son by Rahab, but his grandson, or great grandson; unless the expression in the genealogy is thought too particular to admit of this interpretation. *Salmon begat Booz of Rahab*, implying an immediate generation, as the following member certainly does, *and Booz begat Obed of Ruth*.

Ver. 11.] *Jechonias* mentioned in verse 12 of the genealogy, must be a different person from *Jechonias* in the 11th verse, because otherwise the number of fourteen generations will not be complete in the last class, even though the reading taken notice of in the margin of the English Bibles were adopted: a blunder that no author whatever can be supposed to have committed. *Jechonias*, verse 11. is *Jehojakim*, called *Eliakim*, before his accession to the throne, and the son of *Josiah*: but *Jechonias* in the 12th is *Jehojakim*, called also *Jechoniah* the son of *Jehojakim*. What confirms this remark is, that not the evangelist only, but the LXX. and Josephus, have given these two kings one common name. It is true, throughout the whole genealogy, except in this instance, every person is twice mentioned, being represented as the son of the precedent, and the father of the subsequent branch. Yet this particularity is not without example: for in the account of Jonathan's posterity, 1 Chr. ix. 41. there is an omission of a branch of the descent, perfectly similar to that under consideration, but which is supplied by the translators, from ch. viii. 35. Wherefore if the branch omitted in Matthew was so supplied, the genealogy would run thus. Verse 11. *And Josiah begat Jechonias and his brethren about the time they were carried away to Babylon.* And Jechonias begat Jechonias. 12. *And after they were brought to Babylon, Jechonias begat Sala:biel.* Josiah is said to have begotten Jechoniah and his brethren *about the time of the captivity*: (ἐν τῇ μετοικεσίᾳ) although it was more than forty years before it, as is

plain from Jehojakim's age. He was thirty-six years old when he died, (2 Kings xxiii. 36.) eight years before the captivity; for so long his son Jehojakim reigned after his death, 2 Kings xxiv. 12. It is plain, therefore, that the exposition *ἐπὶ* does not signify here precisely *at that time*, but, as usual, it comprehends a period of some considerable length.

Ver. 17.] Matthew designing to shew that Jesus was the Messiah, began his genealogy at Abraham, to whom the promise was originally made, that in his seed all the families of the earth should be blessed: But the succession of Christ's ancestors from Abraham downward, naturally resolved itself into three classes: *viz.* first of private persons from Abraham to David; next of Kings from David to Jehojakim; and then of private persons again from the Babylonish captivity, when an end was put to the regal dignity of our Lord's progenitors in the person of Jehojakim, who, though he was born six and twenty years before the captivity, 2 Kings xxiv. 8. 12. and was a king, is properly enough reckoned the first of the private persons from the captivity to Christ, because the Babylonians stripped him of his dignity at that period, and reduced him to the condition of a private person. And as for Salathiel and Zerobabel, notwithstanding they had the supreme command after they returned from the captivity, they were not vested either with the titles or powers of princes, being only lieutenants of the kings of Persia. Wherefore the evangelist thus invited by his subject, fitly distributes Christ's ancestors into three classes, the first and last of which consisting exactly of fourteen successions, he mentions only fourteen in the middle class, though in reality it contained three more, *viz.* *Ahaziah*, *Joash* and *Amaziah*. But omissions of this kind are not uncommon in the Jewish genealogies. For example, Ezra vii. 3. Azariah is called the son of Merajoth, although it is evident from 1 Chron. vi. 7---9. that there were six descendants between them.---Besides, Matthew according to his plan ought to have omitted the three kings in the account which he has given of our Lord's ancestors, if, as is probable, they had no right to the crown. To begin with Ahaziah, we are told, 2 Chr. xxii. 1. that he was made king by the inhabitants of Jerusalem upon his father's death, because his elder brothers had been all killed by the Philistines. But the sacred historians commonly use the expression of the *peoples making a king*, when they conferred the dignity on one that had no right to it by birth,

as is evident in the case of Jehoahaz the son of Josiah, who is said, 2 Chron. xxxvi. 1. to have been made king by the people of the land in his father's stead. For by comparing his age at his accession, and the length of his reign, verse 2. with the age of his successor Eliakim, at his accession, verse 4. it appears that the latter was the elder brother, and consequently that the kingdom had been bestowed on Jehoahaz in prejudice of his right. It is not improbable, therefore, that Ahaziah was chosen in the place of some infant children, left by his deceased elder brothers, to whom the kingdom of right belonged. As for his son Joash, and grandson Amaziah, the kingdom may have continued in their possession likewise, to the prejudice of the true heirs, who having failed about the time that Uzziah the son of Amaziah ascended the throne, his title became good, for which reason the evangelist acknowledges him in the line of our Lord's ancestors, and calls him the son of Jehoram, who was the immediate father of Ahaziah, the first of the three kings that enjoyed the crown without a title. Matthew calls Uzziah the *son* of Jehoram, agreeably to the scripture phraseology, which gives the name of *son* to the remotest descendant of any person (Matt. i. 1.) and speaks of that distant progenitor as immediately begetting him. Thus the prophet Isaiah xxxix. 7. tells Hezekiah, that the sons which he should beget, should be made eunuchs in the palace of the king of Babylon, although the Babylonish captivity did not happen till the reign of Jehoakim, who was the fifth from Hezekiah. Now as Matthew proposed to prove that our Lord had a legal title to the crown and kingdom of David, in consequence of his being the adopted son of Joseph, who was the lineal male heir of that prince, or the eldest descendant of his son Solomon, in whom the right of succession was vested by divine appointment, (1 Chr. xxii. 9, 10; xxviii. 5.) it was not to his purpose to mention any but those who by their primogeniture had a right to the crown. Such kings as had no right, though they had possession, are deservedly omitted, and none of their descendants acknowledged, till their title became good by the death of the elder branches. Thus the succession of kings in Christ's genealogy, were fitly reduced to fourteen. At the same time we must observe, that it would have been a sufficient vindication of the evangelist to have said, that he gave Christ's pedigree as he found it in the authentic tables, which according to the customs of the nation were preserved in his family.

§ VII. Matthew i. 18. *An Angel appears to Joseph, and commands him to take home his wife.*

As it was the fourth month of Mary's pregnancy when she returned from visiting Elizabeth, the signs of it began to appear. Her husband observed them, was incensed, and meditated the dissolution of the marriage. But before he came to a determination, 'tis natural to think he would converse with her upon the subject, and that she in her own vindication might relate to him the vision of the angel, the message he had brought her, and what had happened to Zacharias and Elizabeth; perhaps also she might produce letters from Zacharias on the subject, foreseeing what was to happen. But Joseph, apprehensive that the whole might be a stratagem of Mary and her relations, to save her reputation, thought himself obliged to divorce her, although he was not fully certain of her unchastity; for he was a *just man*, a religious observer of the law. Nevertheless, he resolved to do it privately, by putting the bill into her bosom before two witnesses only, and without mentioning in the bill the reason of the divorce, which might have exposed her to the punishment of death. Deut. xxii. 20, 21. Besides, he did not choose to make a public example of her, as there was a possibility that what she alleged might be true, in which case he believed her innocence would some how or other be made to appear. He therefore thought he was bound in justice to preserve her character as entire as possible, the circumstances alleged, intitling her to this lenity, although they were not such as in his opinion could justify him, if he should retain her. While he was revolving these things in his own mind, he fell asleep, and by an internal light saw an angel, who explained to him the nature of Mary's pregnancy, banished his fears, and commanded him to take her home: 18. *Now the birth (or rather the conception) of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.* 19 *Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily.* 20. *But while he thought on these things, behold the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost, &c.* This remarkable interposition of Providence, is an illustrious proof of the care which God takes of good men, both in affording them direction, and in keeping them from sin. Joseph obeyed the heavenly message with joy, after having given his wife an account of the revelation that had been made to him of her innocence, and assured her, that he was now fully persuaded of it, and of all the extraordinary things she had related. At the same time, in his conversation with her, he observed such chastity as was suitable to so high a mystery, which the evangelist takes particular notice of, lest any reader should have suspected that there was not an exact accomplishment of the prophecy which foretold, not only that a virgin should conceive, but that a virgin should bring forth a son; for the whole of this affair had been particularly described by Isaiah long before it happened, Ch. vii. 14. 22. *Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,* 23. *Behold a virgin shall be with child, and shall bring forth a son, &c.* 25. *And knew her not till she had brought forth, &c.*

§ VIII. Luke ii. 1. *The edict for taxing Judea. Jesus is born in Bethlehem.*

In those days there went out a decree from Augustus Cæsar, that the whole land of Palestine should be taxed or enrolled. This was the enrollment of the Census, first practised by Servius Tullius, the sixth king of Rome, who ordained that the Roman people at certain seasons should upon oath give an account of their names, qualities, employments,

ployments, wives, children, servants, estates, and places of abode. By this institution, Servius designed to put those who had the administration of public affairs in a condition to understand the strength of every particular part of the community, that is, what men and money might be raised from it; and according to those assessments or estimates, men and money were levied afterwards as occasion required.—When the Census was made in any country, the inhabitants were obliged to attend in the cities to which they belonged: see Livy, book xlii. c. 10. The reason was, without a precaution of this kind, the Census would have been excessively tedious, and people who were abroad might have been omitted, or set down among the inhabitants of other cities, where they would not have been found afterwards, or they might have been enrolled twice, which would have bred confusion in the registers.—Herod, who it is probable executed the Census in his own dominions by appointment of Augustus, seems to have made a small alteration in the method of it. For instead of ordering the people to appear as usual in the cities where they resided, or to whose jurisdictions the places of their abode belonged, he ordered them to appear according to their families; perhaps because it was the ordinary way of classing the Jewish people, or because he desired to know the number and strength of the dependants of the great families in his dominions.—So then Herod's order for the taxation bearing that every one should repair to the city of his people to be enrolled, Joseph and Mary, the descendants of David, went from Nazareth, the place of their abode, to \* Bethlehem, the city where David and his ancestors were born, 1 Sam. xx. 6. 29. Accordingly, Booz, David's great grandfather, calls it the city of his people, Ruth iii. 11. †.

\* Antiently Bethlehem was but a village, though in later times it obtained the title of a city, being enlarged and fortified by Rehoboam, 2 Chr. xi. 6. Yet it continued to be a small place, even after that reparation, as may be gathered from Micah's prophecy, quoted Mat. ii. which is the reason that it is called a village (χωμὴν) Jo. vii. 42. Eusebius, in his book of Hebrew places, tells us, that it stood six miles to the south of Jerusalem, on the road to Hebron, and upon his authority it is so placed in all the maps.

† The affair of the taxing is mentioned by Luke, not so much to mark the time of Christ's birth, as to prove two things; 1. That he was

born in Bethlehem. 2. That his parents were at that time universally known to be branches of the royal family of David. The importance of ascertaining these points arose from hence, that they were fixed by the prophets as express characters of the Messiah, Jo. vii. 42. *Hadst not the scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?*—By the particular destination of Providence therefore, while Joseph and Mary were attending the enrollment at Bethlehem, Mary brought forth her son, and laid him in a manger, not being able to procure him better accommodation at a time when the town was so exceedingly crowded.

#### § IX. Luke ii. 8. *Angels appear to the shepherds of Bethlehem.*

On the night in which the Son of God was born, a multitude of angels dispatched from the seats of the blessed, found the shepherds who were to be honoured with the news of his nativity, watching their flocks in the fields near Bethlehem. An inexpressible splendour surrounding these heavenly beings, terrified the shepherds exceedingly, at the same time that it gave them notice of their arrival. Therefore to calm their fears, one of the angels bade them take courage, because he was come on a friendly errand, namely, to inform them that the Messiah, who should bless all nations, was born in Bethlehem. Moreover, he mentioned the particular place where they should find him, and gave them marks to distinguish him by. 8. *And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.* 9. *And to the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.* 10. *And the angel said unto them, Fear not, for behold I bring you good tidings of great joy,* *which*

*which shall be to all people.* 11. *For to you is born this day in the city of David, a Saviour, which is Christ the Lord.* 12. *And this shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes lying in a manger.*—The welcome news being published, the heavenly host were heard celebrating in songs and hymns divine, the praises of almighty God on account of his unspeakable mercy to men. They sang with ravishing melody, Δοξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις, εὐδοκία. 14. *Glory to God in the highest heavens, or among the highest orders of beings, and on earth peace among men:* And as they departed they shouted in the sweetest, most sonorous, and most seraphic strains, BENEVOLENCE; expressing the highest admiration of the goodness of God, which now began to shine with a brighter lustre than ever, on the arrival of his Son to save the world.—As soon as the celestial choir had ended their hymn, the shepherds went in quest of the Saviour of mankind, and having found him lying where the angel had said, they declared both what they had seen and heard, to the astonishment of all present, and particularly of Mary, who was greatly affected with their words, the meaning of which she was enabled to fathom by what had been revealed to herself. She said nothing however, being more disposed to think than to speak, which was an excellent instance of modesty and humility so great a conjuncture. 19. *But Mary kept all these things and pondered them in her heart.*

Ver. 11. *To you is born this day, &c.*] Almost all the Greek fathers after the fourth century, thought our Lord was born on the 6th of January; but the Latins fixed his birth to the 25th of December. However, the principles upon which both the one and the other proceeded, clearly prove their opinion to be without foundation. They imagined that Zacharias, John Baptist's father, enjoyed the dignity of high priest, and that he was burning incense on the day of expiation, when the angel appeared to him in the temple. And as the national expiation was always made on the 10th of Tizri, answering to the 25th of September, they fixed Elizabeth's pregnancy to that day, and supposed that Gabriel appeared to Mary precisely six months after, so that reckoning nine months forward, they brought the birth of Christ exactly to the 25th of December. The Greek fathers, though they proceeded upon the very same principles, were not so exact in their calculations, making the birth to happen ten days later. But the uncertainty, or, to express it better, the fallacy of these principles has induced Scaliger, Calvisius, and most learned men since their time, to maintain, in opposition to the ancient doctors of both churches, that our Lord was born in September. The writers men-

tioned, support their opinion by the following calculation. When Judas Maccabeus restored the temple worship, on the 20th of the month Casleu, answering to the beginning or middle of our December, the course of Joarib, or first course of priests, according to 1 Chr. xxiv. 7. began the service, the rest succeeding in their turns. By making computations according to these suppositions, it is found, that the course of Abia, to which Zacharias belonged, served in the months of July or August, at which time the conception of the Baptist happened. And as Mary had her vision in the sixth month of Elizabeth's pregnancy, that is to say, about the beginning of January, she conceived so as to bring forth our Lord in the September following. To this agrees the circumstance of the shepherds lying out in the fields the night of the nativity, which might happen in the month of September, but not in January. So likewise the taxation at Christ's birth, which might be executed more conveniently in autumn, than in the depth of winter, especially as the people were obliged to repair to the cities of their ancestors, which were often at a great distance from the places of their abode.

§ X. Luke ii. 21. *Jesus is circumcised, and about a month after that, is presented in the Temple.*

Our Lord being now eight days old, they circumcised him in Bethlehem, according to the institutions of Moses, and called him *Jesus*, which was the name that had been given him by Gabriel before he was conceived. But because the law required that he should be presented in the temple at the end of forty days from his birth, and that the usual offerings should be made, his parents would find it more convenient to go up with him

him from Bethlehem where he was born, at the distance of six miles only, than after Mary's recovery to carry him first to Nazareth, which was a great way from Jerusalem. We may therefore reasonably enough suppose, that they tarried in Bethlehem all the days of the purification, and that from Bethlehem they went straightway to Jerusalem.— Here entering the temple, the sacrifices prescribed for the purification of women after child-bearing were offered for Mary, who, according to custom, waited in the outer court till the service of her purification was performed. That being done, she went in and assisted at the presentation of her son to the Lord; and then with Joseph redeemed him, by paying the usual price of five shekels, in value about twelve shillings and sixpence of our money, a sum that was exacted for the redemption of every first-born son whatever, without regard to the condition of the family, Numb. xviii. 15, 16. \* 21. *And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named by the angel, before he was conceived in the womb.* 22. *And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord.* 23. *(As it is written in the law of the Lord, every male that openeth the womb, shall be called holy to the Lord.)* 24. *And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons.* This was the offering appointed for the poorer sort. It is evident therefore, that although Joseph and Mary were both of the seed royal, they were in very mean circumstances.

There was now in Jerusalem one Simeon, venerable on account of his age, his prophetic spirit, his virtue, and his consummate piety. This good man had, it seems, a long time been expecting the Messiah. For God had favoured him so highly, as to assure him, that he should not die till he had seen the Lord's Christ. Accordingly, coming by the spirit into the temple while the parents of Jesus were presenting him before the Lord, it was signified to him that this was *He*. Transported therefore with exceeding joy, he took the child in his arms, and praised God for allowing him to behold the author of that salvation, which he had prepared to be offered unto all people. 25. *And behold there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel, the Messiah: and the Holy Ghost was upon him.* 26. *And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.* 27. *And he came by the spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law:* 28. *Then took he him up in his arms, and blessed God, and said aloud,* 29. *Lord, now lettest thou thy servant depart in peace according to thy word;* 30. *For mine eyes have seen thy salvation,* 31. *which thou hast prepared before the face of all people:* 32. *A light to lighten the Gentiles, and the glory of thy people Israel.* These words surprized both Joseph and Mary, not because they imported things greater than could be applied to their son; they knew him to be the Messiah, and so must have been sensible that they were what properly belonged to him; but they marvelled how Simeon, a stranger, came to the knowledge of the child. 33. *And Joseph and his mother marvelled at these things, which were spoken of him.* 34. *And Simeon blessed them, and said unto Mary his mother, Behold this child is set for the fall and rising again*

\* The rite of redemption was instituted to perpetuate the memory of the divine mercy, which spared the first-born of Israel, when those of Egypt, men, and beast, were destroyed. Accordingly, by this title, God claimed the whole first-born of Israel in all succeeding generations as his property, ordering the firstlings of clean beasts to be offered to him in sacrifice, and the first-born

of men to be presented before him in the temple, as an acknowledgment of his right to them; but at the same time permitting their parents to redeem them at the price mentioned above.

Ver. 34. *Behold this child, &c* ] In this prediction, Simeon was directed to use a metaphor corresponding to that found, II. viii. 14, xxviii. 16, which passages Paul has joined in one citation, and



again of many in Israel; and for a sign that shall be spoken against; (*εις σημεῖον ἀντιλεγόμενον*) a mark to be shot at, the butt of the malice of wicked men: In these words which he addressed to Mary, he foretold the reception which her son was to meet with from his countrymen.—He added, 35. *Yea a sword (ρομφαία, a javelin, or dart) shall pass through thine own soul also; the darts that are shot at thy son shall pierce thee to the heart; the calumnies, persecutions, and sufferings which he shall be exposed to, shall prove matter of the greatest affliction to thee, and shall sting thee with the bitterest griefs:—that the thoughts of many hearts may be revealed: all these things are ordered by providence, that the dispositions of men, whether good or bad, may be made to appear.*—In the mean time, there came into the temple an aged woman named Anna, whose mortification to the world appeared by her having lived a widow ever since her husband's death, which happened while she was very young: as did her piety likewise towards God, by the constancy with which she waited on the temple-worship night and day. 36. *And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity: 37. And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.* See on Luke. xviii. 1. § 100. This good woman having the Messiah discovered to her, either by what Simeon said, or by a particular revelation of the Spirit, the favour which God now conferred on her, in allowing her to behold his Christ, filled her with an ecstasy of joy. She therefore praised the Lord aloud with great fervency, and spake afterwards of the child, under the character of the Messiah, to all her acquaintance in Jerusalem that had any sense of religion, or faith in its promises. 38. *And she coming in at that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.*

When these things were ended, Joseph and his family went home to Nazareth. This Luke expressly affirms: 39. *And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth.* Here their stay was short; for putting their affairs in order, they returned as soon as possible to Bethlehem, where the wise-men found them. Perhaps they thought their son's education in that town, as necessary to his being acknowledged the Messiah as his birth, which had been so providentially brought to pass. Accordingly we are told, that when they were leaving Egypt after Herod's death, Joseph would gladly have turned into the parts of Judea, to Bethlehem I suppose, for the reason mentioned. But when he heard that Archelaus reigned in Judea, he durst not attempt it, and so was obliged to go to Nazareth in Galilee, the place of his former residence.

and applied to the Messiah: Rom. ix. 33. *Behold I lay in Zion a stumbling-stone, and rock of offence, and whosoever believeth on him shall not be ashamed.* In allusion to this metaphor, Simeon holding up the child in his arms, cried, *Behold, this is set for the fall and rising again of many in Israel.* This is the stumbling-stone and rock of offence, which God has long ago foretold he will lay in Zion,

and by whom many in Israel shall fall: for they shall reject him on account of the meanness of his birth and fortune. At the same time this is a stone set for the rising again of many in Israel, because those who are fallen may help themselves up by leaning upon him, i. e. receiving and obeying his religion; or as the apostle has expressed it, *whosoever believeth on him shall not be ashamed.*

§ XI. Matt. ii. 1. *The eastern magi arrive at Jerusalem.*

Joseph and Mary having come to Bethlehem the second time, dwelt there with their son, when certain eastern philosophers arrived at Jerusalem, and inquired for the king of the Jews who was born, affirming, that they had seen his star before they left the east. 1. *Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king,*  
C c *behold*

behold there came wise-men from the east to Jerusalem, 2. saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. It

Ver. 1. *Wise-men from the east.*] These philosophers in their own country language were called *Magi*, a name mentioned once in the Old Testament, though none of the translations take notice of it. The passage is *Is. viii. 19.* where in the hebrew, with wizzards and them that have familiar spirits, the *maghghim* are joined. This word the *LXX* have rendered by *ἐκ ἀπο τῆς κοιλίας φωνῶντες* they who speak from their belly; but for what reason I cannot imagine, unless it was on account of the names that accompany it. It is plainly formed from *Hagah*, which according to Kircher, signifies *cogitationem in rem aliquam intendere*. *S. P.* also *meditari, garrire, musitare*. But in support of the last-mentioned signification, no passage can be produced except the one from *Isaiah* under consideration. *Le Clerc* indeed thinks the magi derived their name, from a custom they had of muttering their prayers with a low voice, which he says *Herodotus* has mentioned, *B. i. c. 131.* But it is more natural, and more agreeable to the accounts left us of these antient sages, to suppose that they derived their name originally from their intense contemplations, and their continual study of theology and natural philosophy; though in process of time some of the sect might bring themselves under a bad fame, by the improper use which they made of their knowledge in these matters, which was the reason that *Isaiah* mentioned them with wizzards, and those that had familiar spirits. —*Alberti* and others think the philosophers who now visited our Lord, were learned Jews, called by their own nation (*γραμματεῖς*) *Scribes*, many of which order lived in Persia, Babylonia, Arabia, Syria, and the other eastern countries, being the posterity of the captives who did not return home when permitted by *Cyrus's* decree. 'Tis supposed that they came as ambassadors in the name of the whole body, to do homage to the Messiah, and to congratulate their brethren on his birth. But if I mistake not, the circumstances of the history are inconsistent with this hypothesis. For had the magi been Jewish scribes, they must have known all the prophecies relating to the Messiah, and therefore could have no need to inquire, either of their brethren scribes, or of Herod, concerning the place of his nativity. Besides, we are not under the smallest necessity of making such a supposition, as there is nothing incredible in the fact, that heathen philosophers came into Judea at this juncture, and enquired concerning the birth of the Messiah. For from authors of unquestionable credit, we know an opinion had long prevailed over all the

east, that in Judea one was to be born about this time, who should become universal monarch of the world. Thus *Suetonius in Vespas. c. 4.* *An old and firm opinion had prevailed over all the east, that it was written in the books of the Fates, that some coming out of Judea at that time should obtain the empire of the world. This, which, as the event afterward shewed, was foretold of a roman emperor, the Jews applying to themselves, rebelled.*—In like manner *Tacitus Hist. B. v. c. 13.* *Many were persuaded that it was written in the antient books of the priests, that at that very time the east should recover strength, and that certain coming out of Judea should obtain the empire of the world; which mysterious prediction foretold Vespasian and Titus.* But the common people (he is speaking of the Jews) according to the usual bias of human passions, interpreting this mighty fortune as designed for themselves, could not be brought to understand the truth by their calamities.---*Josephus* also *Bell. B. vi. c. 5. § 4.* has these remarkable words: *But that which chiefly pushed them on to the war, was an ambiguous oracle found in their sacred books, that at that time one from their own country should rule the world.*---What the original was of this uncommon expectation, which now prevailed among such different and widely distant nations, is not difficult to ascertain. Among the Jews it took its rise from the prophecies concerning the Messiah, contained in their sacred books, as *Josephus* and *Tacitus* insinuate. Among the Arabians it was derived from the promise made to *Abraham*, whose descendants they were by *Ishmael*. Of this promise they preserved a traditional knowledge, as is evident from the words of the Arabian prophet *Balaam*, *Numb. xxiv. 17.* *There shall come a Star out of Jacob, &c.* which by most interpreters are applied to the Messiah. Among the other eastern nations, the expectation abovementioned owed its original to their commerce with the Jews and Arabians, but especially with the Jews, who in their several captivities being dispersed through the east, spread the knowledge of their prophecies, together with their religion, wherever they came; and begat that expectation, which was so universal, that it merited to be taken notice of even by the Roman historians. To conclude, we are told that *Zoroastres*, or *Zerdusht*, the celebrated reformer of the magian discipline and worship in Persia, was servant to the prophet *Daniel*, who had particular revelations made to him concerning the coming of the Messiah. If so, it will not seem at all improbable, that the expectation of his arising in Judea, should have remained so strongly imprinted in the belief

It was the opinion of some of the antients that the star which the magi saw in their own country was the Holy Spirit : others suppose it was an angel, others a new star in the firmament, others a comet, others some luminous appearance in the air : Lightfoot thought it was the glory that shone round the angels who appeared to the Bethlehem shepherds on the night of the nativity. But whatever this star was, both the thing signified by it, and the course which the philosophers were to pursue, seem to have been explained to them by revelation. See verse 12.

3. *When Herod the king had heard these things he was troubled, and all Jerusalem with him.*—In the midst of this general consternation, the tyrant, who was more deeply concerned than them all, concealing his uneasiness, seemed to hear the magi with pleasure, and shewed them abundance of respect : for that he might return a proper answer to their question, he assembled the supreme council of the nation, and enquired of them where the Messiah should be born. 4. *And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.* The chief priests were either those who had enjoyed the dignity of the high priesthood, which was now become elective and temporary, or the chiefs of the sacerdotal classes, the heads of the courses of priests appointed by David. The scribes were the interpreters of the law, and the publick teachers of the nation. (See § 88.)—All these being illustrious for their learning, were consulted on this occasion, and their answer was acquiesced in as indubitable. For when they replied, that the antient prophecies had assigned the honour of the Messiah's nativity to Bethlehem of Judea, Herod immediately sent the magi thither, desiring them, as soon as they found the child to let him know, that he also might have an opportunity of worshipping him. 5. *And they said unto him, in Bethlehem of Judea: for thus it is written by the prophet;* 6. *And thou Bethlehem in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a governor that shall rule my people Israel.* 7. *Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.* 8. *And he sent them to Bethlehem and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.* (See verse 2.)—The magi having received these instructions, departed by them-

belief of the disciples of Zoroastres, that on the appearing of a new star, three of them should have been moved to undertake this journey in order to be witnesses of the truth of its accomplishment.

Ver. 3. *All Jerusalem, &c.*] If by all Jerusalem is meant the courtiers, the officers, the dependants, the friends, and the well wishers of Herod, their trouble was of the same kind with his : but if the inhabitants of Jerusalem in general are meant, it was different. The advent of their king could not be disagreeable to the Jews in itself considered : only being ignorant of what had actually happened, they had no proof of his being born and dreaded the consequences of a rumour of this kind, which considering the jealous and cruel disposition of their sovereign, who was alarmed at it, might prove fatal to the children of many families. It is true, some affix a middle sense to the word *σάραξεν* as applied to the people of Jerusalem, supposing that it was a commotion of joy, which they felt on the birth of their king. But the form of expression in the text seems to forbid this interpre-

tation. Herod was troubled and all Jerusalem with him: for if the inhabitants of Jerusalem were moved with Herod, their emotion though different as proceeding from a different cause, must have been an emotion of fear and grief, as his was.

Ver. 8. *That I may come and worship him also.*] This profession of respect was mere dissimulation, Herod's intention, as afterwards appeared, being to kill the infant king, who he imagined was to be a temporal prince, and was to wrest the crown from him, or his descendants. For he had no notion that the Messiah's empire was of a spiritual nature.—The wisdom and power of the divine Providence appeared conspicuously on this occasion in the preservation of Christ. Herod neither accompanied the magi in person, nor yet under pretence of doing honour to these learned strangers, did he send a guard to escort them, with secret orders to kill the child and his parents ; but he acted altogether carelessly in the affair, quite contrary to his known character. Perhaps he imagined that if he had gone in person, or sent a guard, it might have alarmed the Messiah's pa-

themselves under the guidance of the star, which had led them all the way from their own country, but had stood still, or disappeared, on their arrival in Judea. 9. *When they had heard the king, they departed, and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.* 10. *When they saw the star, they rejoiced with exceeding great joy.* The disappearing of the star, or even its standing still, laid the strangers under a necessity of going to the capital for farther information, which the wisdom of God thus brought about, in order that their errand might be the better published. Accordingly, when that end was obtained, and they were departing from Jerusalem, the star appeared again, or began to move, going before them till it came to Bethlehem, where to their exceeding joy it stood over the house in which the new-born king was lodged.—They straightway entred, and falling down before him with the most profound reverence, offered him gifts of considerable value, probably after having explained the occasion of their coming, as they had done before in Jerusalem. And at night, being warned by God in a dream not to go back to Herod, they returned into their own country by another way. 11. *And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh.* 12. *And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.*

This visit which the magi, under the divine direction, made to the Son of God at his entrance into the world, answered several valuable purposes. 1. The principal thing was to shew succeeding generations what expectations of him were entertained at this very time among the gentiles, and thereby to confirm in latest ages the existence of those prophecies which had raised such a general hope in the breasts of mankind. 2. It is far from being absurd to suppose, that these philosophers, by the tidings which they carried home concerning the king of the Jews, might prepare their countrymen for becoming his subjects in due time. For if their report was remembered by the succeeding generation, it must have contributed not a little to their cheerful reception of the gospel, when it was preached to them. 3. The coming of the magi occasioned the answer of the Sanhedrim, wherein it was declared to be the unanimous opinion of the most learned Jewish doctors then living, that by the designation of heaven, Bethlehem was to be the place of their Messiah's nativity. 4. The seasonable beneficence of those learned strangers, put Joseph in a condition to subsist his family in Egypt, whither he was soon to be sent from the wrath of the king.\*

But

rents, and made them flee with their infant son to some distant region, where his power could not reach them.

\* The time of the coming of the magi has been much disputed by harmony-writers, some fixing it within the forty days of the purification, which Joseph and Mary passed at Bethlehem immediately after Christ's birth: others supposing that they did not come till he was more than a year old. Those who espouse the former opinion, think that the year of Herod's death, compared with our Lord's age at his baptism, Luke iii. 23. determines the coming of the magi to the period of the purification. But as this difficulty arises from a wrong sense of the passage quoted, nothing can be concluded from it. Luke does not say,

that Jesus began to be about thirty years of age when he was baptized, *but that he began*, namely his ministry, *when he was about thirty*. And therefore Luke's account of Christ's age is a just one, although at his baptism he was thirty-two or thirty-three complete, which is the oldest he could be, even on supposition that the magi did not come till a year after the birth, and all the most unfavourable dates of the several events to be considered in this question should be adopted. Since therefore we are under no necessity of fixing the coming of the magi to the period of the purification, we may suppose that they came to Bethlehem about a year after, while Joseph and his family were there the second time. This date has a peculiar advantage, as being more agreeable to the

But to return, God foreseeing what the cruelty of Herod would lead him to do, warned Joseph by an angel to flee with his family into Egypt. 13. *And when they were departed, behold the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him.* 14. *When he awoke, he took the young child and his mother by night, and departed into Egypt,* 15. *And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.*

§ XII.

general tenor of the history than the other dates proposed : particularly it corresponds with Herod's order for slaying the children of Bethlehem from two years old and under, according to the time inquired of the wise-men, which by verse 7. seems to have been the time of the star's first appearance; for the magi imagined the child was born then, as is evident from their question, *where is the king of the Jews* not that is to be born, but *that is born already? for we have seen his star in the east.* Yet because Herod was not absolutely certain that the star appeared just when this infant was born, he ordered not only the children of two years old, but all under that age, to be killed.--Allowing the star then to have appeared at the birth, some considerable time must have been spent by the philosophers in preparing for, and performing their journey into Judea. Ezra spent full five months in travelling between Babylon and Jerusalem, Ezr. vii. 9, a journey not much above half the length of what the philosophers had to make if they came from Persia. It is true, Ezra carried with him a multitude of people, and for that reason must have made shorter journeys than two or three persons in company may be supposed to have done, notwithstanding they travelled on foot. Yet their deliberation about this journey, their preparations for it after they had resolved upon it, and their execution of it, could not take up less than eight or ten months. That they came from Persia is credible, not only from their name, but from their office. For the magi being principal officers of state in Persia, they may have come by appointment of the king their master, to do homage to the new-born greater king, that when he should conquer all countries, he might be favourable to theirs. The philosophers therefore coming from Persia, we may reasonably fix their arrival eight or ten months after the birth. Herod's order does not oblige us to fix it later, because it is not to be thought that he would confine it precisely to the time when the star first appeared, any more than he confined it precisely to the place mentioned in the prophecy. To make sure work, he would not only extend his order beyond the city to the territory of Bethlehem, but in respect of time also

would go back as far as he judged necessary. He knew that through favour or mistake, the persons sent upon the bloody errand might take some latitude in determining the ages of the children they were to slay. And therefore to leave as little in their power as possible, he commanded them to put all the children under two years old to death, that the infant, for whose sake the rest were destroyed, might have no chance of escaping.—Yet it may be urged against this method of harmony, that the discovery which was made of the Messiah at his presentation in the temple, must soon have reached Herod's ears, especially as Anna spoke of him to all her acquaintance in Jerusalem. And that if it did, Joseph and his family could not with safety have staid in any part of Herod's dominions a whole year, till the magi came, much less have dwelt in Bethlehem, in the very neighbourhood of this jealous and hostile prince. But the answer is, It does not seem at all probable that the discourses which passed in the temple came to Herod's ears, as it was not the interest of any of the persons concerned to report them to him, nor indeed the interest of any Jew whatever who had the least sense of religion. In the mean time, to give this objection its whole force, we may allow, that Herod was informed of the transactions in the temple, and still maintain the scheme of harmony proposed; for it must appear probable to most readers, that so prudent a prince would at least, before the coming of the magi, consider these discourses as tales not worthy his notice.

Ver. 13. *Flee into Egypt.*] Egypt was pitched upon as the place of Christ's refuge, rather than Syria for two reasons: 1. It was nearer to Bethlehem than Syria. 2. Herod had not such influence with the governors of Egypt, as he had with those of Syria, whose dependant he was. Besides, there were many Jews in Egypt, particularly at Alexandria, among whom Joseph and his family might reside in perfect safety.

Ver. 15. *That it might be fulfilled.*] This prophecy, as it stands, Hof. xi. 1. seems to have been spoken originally of the Israelites. Nevertheless, the application which the evangelist has made of it to Christ, is just, as will appear from what follows.

follows. The bringing of people into Egypt was a proverb for laying them under great hardships, and took its rise from the afflictions which the Israelites sustained in that country. The threatening, Deut. xxviii. 68. that the Israelites should be sent back again into Egypt, affords a proof of this proverbial use of the expression: for we do not find the Israelites carried back into Egypt, as the punishment of the first instances of their rebellion, but into Assyria and Babylon; captivities which have ever been looked upon as the execution of that threatening. But if the carrying of people into Egypt was a proverbial expression for laying them under great hardships, by parity of reason any singular interposition of Providence in behalf, whether of a person or nation, might be termed a calling them out of Egypt; the Israelites having been delivered from the Egyptian bondage by visible and most astonishing exertions of the divine power. Agreeably to this remark, we find the return of the Jews from Assyria and Babylon, represented by the prophet Zechariah x. 10, 11. under the figure of *bringing them again out of Egypt*. But that no reader might mistake his meaning, he adds, *I will gather them out of Assyria*; at the same time he adumbrates the interpositions of the divine providence for accomplishing their deliverance from Assyria, by the miracles that were formerly wrought to bring about the ancient deliverance from Egypt. *And he shall pass through the sea with affliction, and shall smite the waves in the sea, and*

*all the depths of the river shall dry up. And the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away.* It is replied, indeed, that in latter times the Jews were carried captives into Egypt by the Ptolemies, and that this is a prediction of their deliverance from thence. But the answer is, that if the one part of the prophecy is to be understood literally, the other must be so likewise. Nevertheless, we do not find the Jews in latter times brought out of Egypt by any signal interposition of Providence at all, as was the case when they were made to return from the eastern captivities; much less were they brought out by God's smiting the waves of the sea, and drying up the depths of the river, and making the scepter of Egypt to depart away. It is much more proper, therefore, to interpret this prophecy of the deliverance from the Babylonish captivity effected by the destruction of the Babylonish empire, to accomplish which Cyrus was raised up. If so, the prophecy in this sense affords us a proverbial use of God's bringing or calling his people out of Egypt, applicable to the present case. For as Christ's flying into Egypt from the wrath of Herod, happened in consequence of a message from heaven, and was the means of saving his life, it might fitly have the prophetic and proverbial expression, *Out of Egypt have I called my son*, applied to it. And what confirms this remark is, that we find the prophecy, or proverb rather, applied not to Christ's coming out of Egypt, but to his going thither.

§ XII. Matt. ii. 16. *The infants of Bethlehem are killed. Herod dies; and Joseph returns from Egypt.*

Herod, whose cruelty and jealousy were boundless, finding his project for murdering the Messiah defeated, was so enraged that he instantly slaughtered all the children of Bethlehem and its territory, from two years old and under. 16. *Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.* Josephus, indeed, has not mentioned this horrid action; but the other barbarities committed by Herod, which that historian has related, prove him to have been abundantly capable of it; and therefore, considering that Josephus was no friend to Christianity, his omitting a fact of this kind cannot be thought any diminution of its credibility — The Evangelist, to shew the cruelty of it, quotes the prophecy, Jer. xiii. 15. 17. *Then was fulfilled that which*

Ver. 17. *Then was fulfilled, &c.* This prophecy and its application differ in two particulars: 1. The persons spoken of in the prophecy were not put to death as in the history; for Jerem. xiii. 16, 17. we find them coming again from the land of the enemy to their own border, *Thus saith the Lord, refrain thy voice from weeping, &c.* 2. The lamentation described by the prophet was in Rama,

whereas that mentioned by the Evangelist was in Bethlehem. Now we learn from Judges xix. 2, 10, 13. that Rama was at a considerable distance from Bethlehem, Jerusalem lying between them. Wherefore the application of the prophecy to the slaughter of the infants in Bethlehem, is made rather by way of accommodation than completion; that is to say, it is an application of the expressions

and

*was spoken by Jeremiah the prophet, saying, 18. In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not.*

Soon after this barbarous action Herod died, upon which an angel of the Lord appeared to Joseph in Egypt, commanding him to return. Joseph obeyed, and would gladly have gone into Judea, probably to Bethlehem, because from his own knowledge of the prophecies, as well as from the decision of the Scribes, an account of which he might have received from the magi, he fancied his son's education in Bethlehem was as necessary to his being acknowledged the Messiah as his birth, which had been so providentially ordered to happen there. Nevertheless, when he heard that Archilaus reigned in Judea, he was afraid to go thither, knowing the jealous and cruel disposition of that prince. He went home therefore to Nazareth, a city in Galilee, under the dominion of Herod Antipas, who had obtained from Augustus the government of Galilee taken from Archilaus, and was a man of a sweet disposition, as appears from the mildness with which he received the Baptist's rebuke, Mark vi. 20. 19. *But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt, &c. 23. And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene* \*.

and figures of the prophecy, rather than of the prophecy itself. From Jer. xl. 1. it appears that when Nebuzaradan was going to carry the Jews away to Babylon, he gathered them together in the plains of Ramah. But as the Babylonish captivity was the most terrible disaster that ever befel the Israelites, Jeremiah predicting it, beautifully introduces Rachel their mother crying bitterly in Ramah, when she saw her children driven out of their country slaves to heathens. It was not however his intention to affirm that this circumstance would actually happen: for Rachel did not rise from the dead to bewail the Babylonish captivity. But he meant it as a poetical figure, to shew the greatness of the desolation that was then to be made. It is plain therefore, that Matthew uses the prophet's words in their genuine meaning, when he applies them to the slaughter of the infants, tho' that event was not predicted by Jeremiah. For as in the prophecy, so in the history, the mother of the Israelites is figuratively introduced weeping at the calamity of her children; a liberty taken by all animated writers when they have a mind to heighten their descriptions. In the mean time, the figure, as it is made use of by the Evangelist, has a peculiar beauty which is wanting in the prophet. Rachel being buried in the fields of Bethlehem, (Gen. xlviii. 7) where the infants were slain, she is awakened with their cries, rises out of her grave, and bitterly bewails her

little ones, who lie slaughtered in heaps around her.

\* The words, *he shall be called a Nazarene*, are not to be found in the writings of the prophets; yet as the thing meant thereby often occurs in them, the application is made with sufficient propriety. The Israelites despised the Galileans in general, but especially the Nazarenes, who were so contemptible as to be subjects of ridicule even to the Galileans themselves. Hence, a *Nazarene* was a term of reproach proverbially given to any despicable worthless fellow whatever. Wherefore, since the prophets in many places of their writings, have foretold that the Messiah should be rejected, despised, and traduced; for example, Ps. xxii. 6. lxix. 9, 10. Is. liii. 3. Zech. xi. 12, 13. they have in reality predicted that he should be called a Nazarene; and the Evangelist justly reckons Christ's dwelling in Nazareth, among other things, a completion of these predictions, because in the course of his public life, his having been educated in that town was frequently objected to him as matter of scorn, and was one principal reason why his countrymen would not receive him. John i. 46. and vii. 41. 52. Nor was it without especial direction that the historian thus mentioned the prophecies which foretold the contempt wherein the Messiah was held by his countrymen, because it prevents the reader from forming any disadvantageous notion of Jesus on that account, or on account of the meanness of his family and fortune.

### § XIII. Luke ii. 40. *The history of Christ's childhood and private life.*

From this time forth Jesus grew in stature, and waxed strong in spirit, and was gradually filled with wisdom. The Evangelist, to shew how eminent he was for this latter endowment,

endowment, even in his childhood, gives the following remarkable instance. When he was twelve years of age his parents carried him up to the passover, with a view to instil an early regard for religion and its precepts, into his tender mind. See the laws, Exod. xxxiv. 23. Deut. xvi. 16. But so it happened, that at the conclusion of the solemnity, when they were coming away, he was not to be found. Wherefore, not doubting that he had set out with some of his relations or acquaintance, they went a day's journey in expectation of overtaking him on the road, or at the village where they were to lodge. Accordingly, when they came thither they sought him, but to no purpose. On the morrow, therefore, they returned to Jerusalem in great anxiety; and the third day from their leaving the city, found him in the chambers of the temple sitting among the doctors, who at certain seasons, and particularly in time of the great festivals, taught there publicly: a custom hinted at, Jer. xxvi. 5, 6, 7, 10. See also John xviii. 20. It seems the child Jesus had presented himself to the doctors in order to be catechised; for we are told, that in the answers which he returned to their questions, and the objections which he made to their doctrine, he discovered a wisdom and penetration which raised the admiration of all present even to astonishment. And as it is himself who has told us, that on this occasion he was employed in his father's business, it is probable, that in these his answers and objections, he modestly insinuated corrections of the errors wherewith the Jewish teachers had now greatly disfigured religion. His parents finding him here engaged in such an employment, were surprised beyond measure: and his mother, in particular, not able to repress the emotion she was in, chid him with a tender vehemence for leaving them without their knowledge, and putting them to so much pain. 46. *And it came to pass, that after three days, they found him in the temple sitting in the midst of the doctors, both hearing them and asking them questions.* 47. *And all that heard him were astonished at his understanding and answers.* 48. *And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing.*—He replied that they had no reason to be angry with him for leaving them without their knowledge, since they might have understood, by his miraculous conception, and the revelations which accompanied it, that he was not to continue always with them, but was to employ himself in his business who was really his father. 49. *And he said unto them, how is it that ye sought me? Wist ye not that I must be about my father's business?*—His parents, however, did not understand him, perhaps because they doubted his being the Messiah, in regard he had not disappeared, according to the notion of the Scribes, or rather because they had few just conceptions of the end for which the Messiah was sent into the world. 50. *And they understood not the saying which he spake unto them.*—Nevertheless, that he might not seem to encourage disobedience in children, by withdrawing himself in that weak age from under the government of his parents, it is particularly taken notice of by the Evangelist, that 51.—*He went down with them, and came to Nazareth, and was subject unto them:—but his mother kept all these sayings in her heart: tho' she did not understand them fully, she was deeply impressed with them, and thought much upon them \**

\* Some perhaps may wish to know the history of our Lord's childhood and private life. What early proofs he gave of his having the divine nature united to the human; what proficiency he made in knowledge, and the methods by which he advanced therein; what way he employed himself when he arrived at man's estate; what notions his acquaintance formed of him; the manner of his conversing with them, and other things of a like

nature, which the Holy Spirit has not thought fit to explain. The following particulars only are left upon record. That he had not the advantage of a liberal education, John vii. 15. receiving no instructions probably but what his parents gave him, according to the law, Deut. iv. 9, 10. vi. 7. yet, that at the age of twelve years, when carried up to Jerusalem, he distinguished himself among the doctors, by such a degree of wisdom and penetration,



tration, as far exceeded his years.—That he very early understood the design on which he was come into the world, *Wist ye not that I must be about my father's business?*—That as he grew in years he became remarkable for his wisdom and stature, advancing gradually in the former as well as in the latter; and that by the comeliness of his person, the sweetness of his disposition, and the uncommon vigour of his faculties, he engaged the affections of all who had the happiness to be acquainted with him. Luke ii. 52. *And Jesus increased in wisdom and stature, and in favour with God and man.*—That as his mind was filled with wisdom and always serene, being perfectly free from those turbulent passions which distract other men, his countenance no doubt must have been composed and agreeable, such as did betoken the strength of his understanding, and the goodness of his heart. The expression (*χαρις θεου ην επι αυτου*) *the grace of God was upon him*, found Luke ii. 40. may imply this, unless it be thought an explication of the precedent cl use. *He waxed strong in spirit, and was filled with wisdom.* See Raph. not. Polyb. p. 186. who makes it probable that *the grace of God*, in the passage under consideration, is the Hebrew highest superlative, being an expression of the same form with *the mountains of God*, i. e. exceeding high mountains, and so is equivalent to the description which Stephen gave of Moses's beauty. Acts vii. 20, *He was αρειος τω θεω, exceeding fair.* Beside, we find the word (*χαρις*) *grace*, used in a similar sense by Luke iv. 22. *And all bare him witness, and wondered at the gracious words which proceeded out of his mouth, επι τοις λογοις της χαριτος*, the harmony and beauty of his diction, as well as the

importance of his subject. I confess this observation concerning our Lord's form may appear somewhat singular: yet a nearer view of it will conciliate our approbation; for if his stature was so remarkable in his youth, that it deserved to be taken notice of by the Evangelist, Luke ii. 52. his comeliness might be so likewise. Nor is any thing which the prophets have said of him, for instance, Is. lii. 14. inconsistent with this conjecture. For the meanness of the Messiah's station, and the disposition of the Jews towards him, are described in that prophecy, rather than the form of his person.—The Evangelists tell us farther, that Jesus was possessed of an uncommon and prevailing eloquence, inasmuch that his hearers were often amazed at the beauty of his discourses, (Luke iv. 22.) and some of them made to cry out, *never man spake like this man*, John vii. 46.—That he remained subject to his parents, and lived with them in humble obscurity till he entered on his public ministry, which commenced about the thirtieth year of his age; the excellencies of his divine nature having been for the most part veiled during the whole course of his private life.—And that as soon as his strength permitted, he wrought with his father at his occupation of a carpenter, Mark vi. 3. leaving us an admirable example both of filial duty and prudent industry. These are all the particulars which the Holy Spirit has thought fit to communicate to us concerning our Lord's private life. If our curiosity would go farther, it must be restrained, the means of gratifying it being denied us. Pass we on therefore, with the Evangelists, to consider Christ's public life, with which the next scene of the history opens.

#### § XIV. Luke iii. 1. *The mission, character, preaching, and reception, of John Baptist.*

In the fifteenth year of the reign of Tiberius, while Pontius Pilate was governor \* of

\* After Herod the great's death, Augustus the Emperor at Rome, confirmed the partition which that prince, by his latter will, had made of his dominions among his children. According to this partition, Archilaus obtained Judea, Samaria, and Idumea, with the title of *ethnarch*. For tho' his father had called him *king* in his testament, the emperor would not allow him that dignity, till he should do something for the Roman state that deserved it. Archilaus, after a tyrannical reign of ten years, was deposed for his mal-administration, and his country was made a province of the Roman empire, under the name of *Judea*.

Properly speaking, indeed, Judea was an appendage of the province of Syria, being governed

by a procurator, subject to the president of that province; yet the procurators of Judea were always vested with the powers of presidents or governors, that is to say, gave final judgment in every cause, whether civil or criminal, without appeal, unless to the emperor, by whom Roman citizens; in whatever part of the empire they lived, had a right to be tried, if they demanded it. Judea therefore, in effect, was a distinct province or government from Syria. Accordingly the Evangelists give its procurators, whom they have occasion to mention, the title of governors, as that which best expressed the nature of their dignity. The proper business of a procurator was to take care of the emperor's revenue in the provinces be-

of Judea, and † Herod tetrarch of Galilee, and his brother Philip tetrarch of § Iturea and Trachonitis, and Lysanias tetrarch of Abilene; and || while Annas and Caiaphas were high

longing to him; as the questor's business was to superintend the senate's revenue in the provinces belonging to them. But such procurators as were the chief magistrates of a province, had the dignities of governor and questor united in their persons, and enjoyed privileges accordingly.

† By virtue of the partition above mentioned Herod, another of the first Herod's sons, governed Galilee and Perea or the country beyond Jordan, with the title of tetrarch, which according to some was the proper denomination of the fourth dignity in the empire, or, as others think, the title of one who had only the fourth part of a country subject to him; tho' in process of time it was applied to those who had any considerable share of a kingdom in their possession. This is the Herod under whose reign John began his ministry, and by whom he was beheaded. It was to him likewise that Pilate sent our Lord in the course of his trial.

§ Luke says Philip's dominions were Iturea and Trachonitis; but Josephus says they were Auranitis and Trachonitis. Reland reconciles the historian with the Evangelist, by supposing that Iturea and Auranitis were different names of the same country. 1 Chr. v. 19, 'The Itureans are mentioned with the Hagarites; and the half tribe of Manasseh is said to have seized upon their territory. Pliny indeed removes the Itureans farther north, placing them in Syria, lib. 5. cap. 23. which Reland accounts for by observing, that like the other Arabs, they were a wandering nation, without any fixed seat. Jetur the son of Ishmael, the son of Hagar, was their father, and gave them their name, 1 Chr. i. 31. Properly the country of Auranitis, where they most commonly resided, was so called from the city *Chauran* not far from Damascus, Ezek. xlvii. 16, 18. Accordingly the LXX in translating that passage, makes use of the word *αυρανιτιδες*. Wherefore, if Iturea was the same with Auranitis, as Reland believed, it must have been to the south of Damascus.—Trachonitis, the other branch of Philip's dominions, was situated between Palestine and Celosyria, Jos. Ant. I. 7. And, because the same author, Bell. I. 15. tells us, that all the country between Palestine and Trachonitis was given to Herod, Reland in his Palest. ch. 23. affirms that Trachonitis was not contiguous to Galilee. Gaulanitis was between them, extending in length from the sea of Tiberias to the fountains of Jordan. But in the passage last cited, Josephus says that Batanea was added to Trachonitis. Hence Reland conjectures that Batanea lay

to the east of Gaulanitis; that Iturea lay to the east of Batanea; and that Trachonitis was to the north of Batanea and Iturea, as appears likewise from this, that the lake Phiala, out of which the Jordan comes, was 120 stadiums from Paneas northward, in the way as they went up to Trachonitis, Bell. III. 3.

|| Annas and Caiaphas, we are told, were high priests when John began his ministry. But according to the institutions of the Jewish religion, there could be only one high priest properly so called at a time, that minister being typical of the one mediator between God and man. The most probable solution therefore of this difficulty is, that Annas was the high priest, and Caiaphas his sagan or deputy, to whom also the title of high priest might improperly be given. Aaron, the first high priest, left two sons Eleazar and Ithamar. Eleazar the eldest, obtained the sacerdotal tiara by birth-right: but under the Judges it was translated from his family to that of his brother. For Eli, who was both high priest and judge, is not mentioned among Eleazar's posterity, 1 Chr. vi. 4, &c. so that he must have been of Ithamar's family, as Josephus expressly affirms, lib. 5. fine. Accordingly Achimelech, the father of that Abiathar, (1 Sam. xxii. 20) whose deposition by Solomon is declared to have been an accomplishment of the word of the Lord concerning the house of Eli, 1 Kings ii. 26, 27. and who for that reason must have been one of Eli's descendants, is said to have been of the stock of Ithamar, 1 Chr. xxiv. 3. But the high priesthood passed from the one family to the other more than once, either thro' the legal incapacity of him to whom it pertained by right of succession, or by the decree of the chief magistrates, who seem to have claimed the disposal of this dignity. For it was brought back to the family of Eleazar, in the person of Zadok, by Solomon, 1 Kings ii. 27, 35. In latter times the high priesthood was possessed by the Asmoneans, who were neither of the one family nor the other, but common priests of the course of Joarib. The dignity of the high priesthood made him who enjoyed it, whether he was of the posterity of Eleazar or Ithamar, the first of the sacerdotal order; the head of the other family being second only, and next to him. It is supposed that the prophet Jeremiah speaks of both when he mentions a chief priest and a second priest, ch. lii. 24. In like manner, notwithstanding Abiathar, of the line of Ithamar, was deposed from the high priesthood, he is honoured with the title which in those days was given to the

high priests, the Gospel began in the ministry of John the son of Zacharias, according to the prediction of Malachy, ch. iii. 1. and If. ch. xl. 3. So Mark assures us, i. 1. *The beginning of the Gospel of Jesus Christ the son of God was as it is written, behold I send my messenger before thy face, &c.* compared with Luke iii. 3, 4.

John, the son of Zacharias, and forerunner of Jesus, was a priest by descent, and a prophet by office, Luke i. 76. He was surnamed *the Baptist*, from his baptising or washing the people; and was foretold anciently under the name of Elijah, because he was to come in the spirit and power of that prophet; see §. III. From his infancy he dwelt in the hill-country with his father, till (Luke) *the word of God*, probably an audible voice from heaven, such as the prophets of old heard, and which he knew to be God's by the majesty thereof, *came to him*, and called him forth to prepare the Jews for the reception of the Messiah, according to what was prophesied of him, If. xl. 3. Matt. iii. 3. *Saying the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.* Luke iii. 5. *Every valley shall be filled, and every mountain and valley shall be brought low, &c.* For as princes are wont to have the ways cleared and levelled thro' which they are to pass, so the Baptist *prepared the way of the Lord* Messiah, and made his paths straight; he disposed the Jewish people to receive him, by preaching the necessity of repentance, or of a thorough change in mens opinions and practices: for (μετανοια) *repentance*, properly signifies a second and sound practical judgment of things; ignorance and error being the roots of sin. This doctrine John inferred from the acceptable motive, Matt. iii. 2. *That the kingdom of heaven, the Messiah's kingdom, was at hand*, wherein all ceremonial observances were to be abolished, and nothing but repentance flowing from faith, and producing sincere obedience, would avail towards the pardon of sin, acceptance with God, and the enjoyment of eternal life. Luke vi. *And all flesh shall see the salvation of God.* Salvation shall be revealed and offered to mankind by his only son, and by the ministers whom he shall appoint for that end.

Matthew tells us, that the Baptist preached *in the wilderness of Judea*. Luke says that *he came into all the country about Jordan* \*, *preaching the baptism of repentance for the*

the high priests, and set almost on an equality with his successor Zadok, of the line of Eleazar. 1 Kings iv. 4. *And Zadok and Abiathar were the priests.* If Caiaphas therefore was the second priest, as is probable from his succeeding Annas, he might be called the high priest in an improper sense. Or if Annas was removed, and Caiaphas succeeded him before the year expired, they might both properly be said to have been high priests that year. But tho' Annas was deposed to make way for Caiaphas, he was restored to his dignity soon after our Lord's death, Acts iv. 6.

\* Their accounts may be illustrated from Josephus, who tells us, Bell. V. 4. That the mountains above Jericho ran north as far as Scythopolis, and south to the territory of Sodom at the bottom of the Asphaltite lake. Opposite to this there was another range of mountains, on the other side of Jordan, beginning at Julias, where the river falls into the sea of Galilee, and extending themselves southwards to the extremity also of the Asphaltite lake. The plain between these mountains, and thro' which Jordan ran, was called the *Aulon*, also the *Campus*

*Magnus* or great plain, and is often mentioned in the Jewish history. According to Josephus, the length of the Aulon was from the village Ginnabris, to the northern extremity of the Asphaltite lake, and measured 1200 stadiums: but its breadth between the mountains was only 120. The Scriptures, however, extend the Campus Magnus to the southern extremity or bottom of the dead sea, Deut. xxxiv. 1--3. which for that reason it calls the sea of the plain. Eusebius gives it still greater dimensions, namely from Lebanon to the desert of Paran. There is another Campus Magnus mentioned by Josephus, called also the plain of Esdraelon, from the city of Jezreel, and Μεγα πεδιον Λεβωνος, from a town of that name. This plain extended itself from Scythopolis on the east, to the plain of Ptolemais or Acra on the west. The plain of Acra on the north was bounded by a range of hills, and to the south by Mount Carmel; but eastward it was joined to the plain of Esdraelon by a narrow valley. As the plain of Esdraelon ran eastward to Scythopolis, it comprehended not only a great part of the lower Galilee, but of Samaria

*the remission of sins.* He made his first publick appearance in the uncultivated and thinly peopled country on this side Jordan; *the hill country* where his father dwelt, Luke

also. Hence Josephus calls it the great plain of Samaria. Besides the abovementioned, there is a large extent of flat country lying along the Mediterranean, from Mount Carmel to the utmost boundary of the land southwards. In this plain there were no mountains, only a few sandy hills, such as at Joppa, on which Gath of the Philistines is said to have been built. The northern part of it was called *Saron* and *Saronis*, but the southern *Sephela*.—These were all the remarkable plains in the land of Israel, their situations, their boundings, their names, and their extents. The rest of the country was high and mountainous, having but small openings or flats between the ridges of the hills. Joseph. Bell. III. 18. gives the following description of the course of the Jordan. *It runs thro' the middle of the lake Gennesar, and having watered a large tract of desert land, loses itself in the Asphaltite lake.* The Hebrews, by wildernesses and deserts, did not mean barren tracts of ground absolutely uninhabited, but uncultivated and thinly peopled tracts, such as pasture grounds usually are. Of this kind were the mountains, and part of the plain along the Jordan. For Josephus not only terms the plain itself *ερημιαν*, but he calls the mountain *ορος ανοικητον*. Hence Reland affirms, that those geographers must be in an error, who crowd their maps of Palestine with many cities and villages along the banks of the Jordan.

† There were two kinds of baptism in use among the Jews; one was that of the priests at their consecration, and of which we have an example, Lev. viii. 6. It is true the text terms this a washing with water: but such washings were called *baptisms* by the Jews, when they spoke or wrote in Greek; and the person so washed was said to be baptised, Judith xii. 7. 2 Kings v. 14. The other baptism was that of the heathens profelyted to the Jewish religion. This latter indeed is not expressly mentioned in Scripture; neither has Philo or Josephus taken any notice of it. But the silence of ancient writers will, by no means prove the rite to be of modern original; for as the easterns greatly delighted in emblematical instructions, it was natural for the Jews, by the religious washing of their profelytes with water, to teach them that in becoming Moses's disciples, they were cleansed from all the defilements of Paganism, and that they were pardoned and accepted of God. Perhaps the rite took its rise from God's having commanded the Israelites to sanctify themselves, and wash their cloaths, before he spake to

them from mount Sinai, Ex. xix. 10. But be that as it will, there seems to be a plain allusion to the baptism of profelytes, Ezek. xxxvii. 24, 25. Not to mention that we have a remarkable proof of it in Arrian's commentary on Epictetus, Lib. II. 9. fine, where a convert to the Jewish religion is called a *baptised person* (βεβαμμενος). In the mean time, tho' the baptism of profelytes should be given up, the ceremonies practised at the consecration of the priests, shews that it was no unheard of rite which the Messiah's harbinger made use of. His countrymen were well acquainted both with the thing itself and its signification. They knew that it denoted some great change, either in the opinions or practices of those who submitted to it, and implied a promise of acceptance with God on the part of him who administered it. Moreover, they had been led by a passage in their sacred books, Zech. xiii. 1. to expect that either the Messiah himself, or some of his attendants would baptise; as is evident from the question which the messengers of the Sanhedrim put to the Baptist, John i. 25. *They asked him, and said unto him, Why baptisest thou then? if thou be not that Christ, nor Elias, nor that prophet?* They must have known therefore that John's baptism represented purification both of heart and life, as necessary even to Jews themselves, before they could become the subjects of so holy a prince as the Messiah; and that it was a solemn obligation binding those who received it to lead such lives. Hence, as Dr. Whitby observes, they are mistaken who think John's baptism the same in kind with that which Christ afterwards instituted for the admission of disciples into his church. The difference between the two was considerable: 1. John did not baptise either in the name of Christ or of the Holy Ghost, much less did he baptise them with the Holy Ghost, a circumstance mentioned by himself, as what remarkably distinguished Christ's baptism from his. 2. They who were baptised with John's baptism did not profess their faith in the Messiah as actually come, neither did they receive his baptism in testimony of their entertaining that belief: for after having administered it, he exhorted his disciples to believe on him who was to come. Therefore his baptism could not initiate men unto the Christian Church; as appears likewise from the Apostles re-baptising some who had been baptised by John, Acts xix. 4, 5. 3. John's was the baptism of repentance, whereby all that had a sense of their sins and professed repentance were promised pardon, and

Luke i. 39, 40. But after his fame was spread abroad, and many came to him, he left Judea and passed over Jordan, fixing his residence at Bethabara for the conveniency of baptising, John i. 28. x. 40. See § LXXVI.

John resembled the old prophets, particularly Elijah, in the coarseness of his clothing, 2 Kings i. 8. and in the abstemiousness of his diet. He wore a rough kind of garment made of camels hair, probably the sackcloth with which penitents and mourners used to cover their loins, and sometimes their whole bodies, 1 Chr. xxi. 16. And for his food it was such as the wilderness afforded. He lived on \* locusts and wild honey; and used neither wine nor strong drink, nor fermented liquor of any kind, (Luke i. 15.) but quenched his thirst with water only. The reason why our Lord's forerunner led this austere kind of life is assigned, Matt. xi. 16. His extraordinary mortification, by which he acquired the air of an old prophet, was intended to make the people reverence him. Besides, such a course of life was suitable to the doctrine of repentance which he preached. Accordingly the public attention being turned towards him, the inhabitants of the country, who were all now expecting the Messiah, went out to him in multitudes; and because he preached the necessity of repentance, from the consideration that the kingdom of heaven was at hand, many of all ranks, sects, and characters, submitted to confession of sins, baptism in Jordan, and whatever else the prophet was pleased to prescribe as preparations for that kingdom; so eagerly desirous were all the Jews to have it erected among them without delay.

As the chief subject of the Baptist's sermons was repentance, it surprised him not a little to find among those who came confessing their sins and desiring baptism, many of the Pharisees, a sect generally puffed up with an high opinion of their own sanctity. He was equally astonished at the Sadducees, who, tho' they did not believe any thing at all of a future state, expressed the greatest earnestness to obtain remission. In a word, he wondered to see the whole people so much moved with his threatnings, especially as he knew that they confidently expected salvation on account of their being Abraham's children, a conceit which they were extremely fond of, and which they seem to have derived from a misrepresentation of Jer. xxxi. 35. 37. Wherefore, as a rebuke of their presumption on this head, he called them in his exhortation *the offspring of vipers*, instead of *the children of Abraham*. It is more than probable that the Pharisees and Sadducees offered themselves to John's baptism, with a view to avoid the impending destruction which they supposed would fall on the enemies of the Messiah, whose kingdom, according to them, was to be established by force of arms. Perhaps they proposed also to have a share in the pleasures and profits of his kingdom. But the Baptist, well acquainted with the hypocrisy, presumption, and wickedness of the men, sharply rebuked them, Luke ver. 7. *Generation of vipers*, or serpents, said he, alluding to Gen. iii. 15. where wicked men are called *the*

and exhorted to believe in the Messiah who was soon to appear: or it was a washing with water, to shew the Jews that they must be cleansed both from their prejudices and vices, in order to their becoming fit members of the Messiah's kingdom.

\* The Jews were permitted to eat locusts, Lev. xi. 22. and if we may believe Pliny, they made a considerable part of the food of the Parthians and Ethiopians, B. II. 29. B. VI. 30. Wild honey, the other article of the Baptist's fare, is supposed by many to have been a kind of liquor which in those countries distilled from the trees. Pliny describes it, B. XXIII. 4. *Elaeomeli in Syria ex ipsis oleis manare diximus, sapore melleo, non sine nausea alvum*

*emollit*. And again, XV. 7. *Sponte nascitur (oleum) in Syriae maritimis quod Elaeomeli vocant: manat ex ipsis arboribus, pingue, crassius melle, resina tenuius, sapore dulci* Joseph. Bell. V. 4. says the palms were so rich in the territory of Jericho, that being squeezed they yielded a honey not much inferior to that of bees. But because this kind of juice when used as food was sometimes attended with bad effects, others are of opinion, that the wild honey on which the Baptist fed, was that which bees deposit in the hollow trunks of trees, and of which there was great plenty in Palestine, 1 Sam. xiv. 25—27.

*seed of the serpent*, ye wicked offspring of wicked parents, *who hath warned you to flee from the wrath to come*? By what means have you been awakened to a sense of the danger you are in from the impending judgments of God? Or his question may imply a strong negation, as if he had said, I have not shewed you that you can flee from the wrath to come, merely by baptism without repentance. It seems the Pharisees and Sadducees desired his baptism only as the ceremony of admission into the Messiah's kingdom, not as an obligation to amendment.—Moreover, because reason and experience prove that confession of sins, a present sorrow for them, and warm resolutions of forsaking them, neither necessarily nor always are attended with reformation, the Baptist insisted on the fruits of repentance as well as on repentance itself. 8. *Bring forth therefore fruits meet for repentance*; do the works that should proceed from a penitent disposition.—And that his doctrine might take the faster hold of them, he shewed them the folly of expecting salvation merely on account of their descent, assuring them that their being Abraham's children would be no protection to them if they continued in their sins. *And begin not to say within yourselves, we have Abraham to our father, for I say unto you, that God is able of these stones to raise up children unto Abraham.* God, who formed Adam and Eve out of the dust of the earth, and gave Abraham a son by Sarah when she was past the age of child-bearing, can raise up children to that patriarch even out of the stones under your feet; or as others interpret the words, can give him children from among the Gentiles, who by imitating his piety and holiness shall partake with him in the blessing. Thus the Baptist took from those presumptuous men the ground of their confidence, by affirming that God could perform his promises to Abraham, tho' the whole Jewish nation were rejected by him and excluded from heaven: the seed like the stars for multitude that was principally intended in the promise, being a spiritual progeny.—To enforce his exhortation he told them, they had no time to delay their repentance, because the patience of God was very near come to an end with respect to them. His judgments were at hand and ready to be inflicted, so that if they continued unfruitful notwithstanding the extraordinary means that were now to be tried with them, destruction would speedily overtake them. 12. *And now also the ax is laid to the root of the trees, therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire.* In a word, the whole drift of his sermons was to root out their prejudices, and give them a sense of this important truth, that acceptance with God does not depend upon flowing garments, broad phylacteries, frequent ablutions, much fasting, and long prayers; but that good works proceeding from faith and love are necessary thereto.—As for the tax-gatherers, wishing by all means to keep their places under the Messiah, they might be anxious to know what qualifications were necessary for that purpose. Or rather since our Lord has declared elsewhere, that the tax-gatherers with the rest of the people, were sincere in their professions of repentance, (Matt. xxi. 32.) we may believe the gravity of the Baptist's exhortations, the vehemence with which he delivered his threatnings, and his character for sanctity, affected them to such a degree, that many who till then had looked on ceremonial righteousness as the principal requisite to salvation, sensible of their error, came to him and said, if matters are so, *what must we do*? Indeed the tax gatherers, and others, who thus addressed the Baptist, were people of infamous characters; yet he did not, like the Pharisees, shun their company for that reason: on the contrary he received them with great humanity. Neither, in his exhortations to penitents who asked his advice, did he follow the example of the Jewish teachers, recommending the observation of ceremonies, and the little precepts of mens invention; but he strenuously enjoined the great duties of justice, charity, moderation, and contentment, according as he found those who applied to him had failed in them. And so by giving Pharisees, Sadducees, publicans, soldiers, and all sorts of persons, instructions adapted to their circumstances and

and capacities, he prepared them for receiving the Messiah, who he was sure would soon appear, although he did not know the person particularly that was to sustain the high character.

Thus John Baptist acquired an extraordinary reputation by the austerity of his life, the subject of his sermons, the fervency of his exhortations, and the freedom, impartiality, and courage with which he rebuked his hearers. Yet his fame received no small addition, from the various rumours current in the country at that time. For the vision which his father Zacharias had seen in the temple, the coming of the eastern philosophers to Jerusalem, the prophecies of Simeon, the discourses of Anna, the perplexity of Jerusalem, and Herod's cruelty, though they had happened full thirty years before this, must still have been fresh in the memories of the people, who no doubt applied them all to John. Their expectations, therefore, being raised to a very high pitch, they began to think he might be the Christ, and were ready to acknowledge him as such; so that had he aspired after grandeur, he might at least for a while have possessed honours greater than any of the sons of men could justly claim. But the Baptist was too strictly virtuous to assume what he had no title to, and therefore he declared plainly, that he was not the Messiah, but the lowest of his servants: one sent to prepare his way before him. At the same time, to give his hearers a just idea of his master's dignity, he described the authority and efficacy of his ministry. Luke iii. 15. *And as all the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not,* 16. *John answered, saying unto them all: I indeed baptise you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. He shall baptise you with the Holy Ghost and with Fire.* 17. *Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.*

Verse 16. *He shall baptise you with the Holy Ghost and with Fire.*] This expression some interpret thus, He shall give you the Holy Spirit, whose influences upon your minds will be like that of fire upon metals, will purify and refine you from the dross of sin. But others with more probability suppose, that the Baptist speaking by inspiration, alluded to the flames which were to surround the heads of the Apostles, and first converts on the memorable day of pentecost, when they received the miraculous effusion of the Spirit, whereof these flames were the symbols. Keuchenius and others, by baptism with fire, understand the conflagration of Jerusalem, wherein the Jewish polity was consumed, contrary however to the propriety of the metaphor of *baptising with fire*, which in this place at least cannot be interpreted of any thing that has a destructive quality, unless he spake to them as a body politic, to be reformed by the divine judgments; the end of this baptism with fire being to purify, refine and restore, as is plain from its being joined to baptism with the Spirit. For the same reason, Mr. Heylin's interpretation, which makes verse 17. an explication of this clause, must be improper, *He shall baptise you with the Holy Ghost*; he will put you to the trial by the operation of his spirit, and those who prove in-

sincere, he will baptise with fire, will burn them: *for his fan is in his hand, and he will thoroughly purge his floor, &c.* To understand the baptist's meaning aright, we need only take notice, that in verse 17. he describes the authority of Christ's ministry, as in verse 16. he had described its efficacy; the Messiah is infinitely mightier than I, not only as he will bestow on you the miraculous gifts of the Spirit, but as he has power to reward them who obey him with eternal life, and to punish such with everlasting destruction as reject him. The descent of the Spirit upon the first converts was called baptism, on account of the multitude, variety, and greatness of the gifts, with which it was attended, in so much that the minds of those on whom he descended, were as fully replenished with his gifts, as their bodies were covered with water in baptism. It was thus called likewise, because as baptism with water was appointed to be a sign of God's accepting the baptised person who gave the answer of a good conscience, so by the gifts of his Spirit God declared his acceptance of the persons who enjoyed them, as the Apostles Peter and Paul often assure us, both in their sermons and writings: vide Acts x. 47. xi. 17.

§ XV. Matt. iii. 13. *Jesus is baptized; the Holy Spirit descends on him.*

While John was at Bethabara, Jesus came from Galilee to be baptised of him. But no sooner presented himself, than his forerunner acknowledged his superiority. 14. *I have need to be baptized of thee, and comest thou to me?*—15. *And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him.* It is remarkable, that our Lord did not sustain John's excuse, but insisted on being baptised; because *it became them to fulfil all righteousness*, i. e. became them to do every thing agreeable to the divine will; and particularly in the present case, became them to do the things proper for promoting the ends of both their missions. † Or he may have had the

Verse 14. *I have need to be baptized of thee, and comest thou to me?*] This acknowledgment seems inconsistent with what the Baptist said afterwards. John i. 33. *I knew him not: but he that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining upon him, the same is he that baptiseth with the Holy Ghost.* Le Clerc therefore believes that John acknowledged our Lord's superiority by a sudden impulse of the Spirit, which moved him to utter words, the meaning of which he did not comprehend.—Others think, that though he might suspect Jesus to be the Messiah before he saw the Spirit descend, he was not fully confirmed in the belief of it till then.—Fabritius is of opinion, that the Spirit descended on Christ in John's presence, some time before his baptism; and on this Mr. Whiston has grafted the principal article of his scheme of the harmony, in which he is followed by Mr. Marthal, and Mr. Pilkington. He fancies that Jesus began to preach and baptise long before he was baptised himself. That the news of his preaching and baptising had reached John before his arrival, which made the latter say, *I have need to be baptized of thee.* That the Baptist saw the Spirit descend upon Jesus in the beginning of his ministry, as well as at his baptism, and that it is the descent of the Spirit in the beginning of his ministry, which is mentioned in the so-called passage. Agreeably to these suppositions, he places Christ's baptism immediately before John's imprisonment; that is to say, a long time after our Lord began his ministry. But his opinion is contrary to Acts i. 21, 22. where Peter dates the commencement of Christ's ministry from his baptism.—Witzius, Dr. Clark, &c. following Chrysostom, suppose that God having given John the token to know Christ by, did upon his coming to be baptised, inform him by revelation, that this was the person on whom he should see the signal of the Spirit. (Compare 1 Sam. xv. 16, 17.) But this hypothesis is contradicted by the Baptist him-

self, who expressly ascribes his first knowledge of Jesus to the descent of the Spirit, John i. 34. *And I saw and bare record that this is the Son of God.*—Wolf thinks the meaning of the Baptist's affirmation is no more than that he was not personally acquainted with Jesus before his baptism. Yet this may be doubted, as they were relations, and consequently had been often together in Jerusalem at the passovers, and other festivals which the Jewish males were obliged by law to attend. For on such occasions, relations would seek each other out, and converse together as much as possible. Luke ii. 44. Moreover, the difficulty will be increased, if, as is probable, the Baptist was acquainted with our Lord's private history, having been informed of it by his parents, who were religious observers of Providence, and had got from Mary an account of the miracle that accompanied the conception and birth of her son. Wherefore to reconcile these seeming inconsistencies, we must suppose, that Christ's obscure life as a carpenter till he was upwards of thirty years of age, had in some degree obliterated the impressions which the extraordinary circumstances attending his advent had made upon the minds of those who had heard of them: And as the Jews in general entertained very high notions of the splendour of the Messiah's person and kingdom, the Baptist, if he was tainted with those prejudices, could not easily form a just notion of our Lord's dignity, even though he knew the history of his conception and birth. Having perfect knowledge, however, of his holy life, and his own baptism being the baptism of repentance, when Jesus came desiring baptism, he fitly refused to give it to him, saying, *I have need to be baptized of thee, and comest thou to me?*

† Our Lord's baptism tended to promote the ends both of his own mission and of his forerunner's, as it established the authority of both. It established John's mission, great honour being done him by the Messiah's receiving his baptism. It established our Lord's mission also, for after he



the Levitical law in view, *Exod. xxix. 4. xl. 12.* which ordained, that the priests at their consecration should be purified by washing; and desired to obey the letter as well as the spirit of that law, before he entered on his ministry, wherein he discharged the office of high priest for all the nations of the world. Christ's baptism being proper on these accounts, he urged it, and John at length complied, baptizing him in Jordan, before a multitude of spectators.—But as he had no need of the instructions that were given after baptism, he came straightway out of the water, and kneeling down on the banks of the river, prayed,<sup>7</sup> probably for the influences of the Spirit, whereby his future ministry would be rendered acceptable to God, and effectual unto the salvation of men. This may be gathered from the answer he received. For in time of prayer, *the heaven*, i. e. the sky, *was opened unto him*, and an immense expanse appeared beyond it, from whence the Holy Spirit in some visible form, perhaps that of flame or fire, was seen descending in the manner that a dove descends. And as the fire descended, a voice from heaven was heard pronouncing articulately these words. *17. This is my beloved Son, in whom I am well pleased.* \* The epithet *beloved* (*αγαπητός*) given to the Son on this occasion, marks the greatness of the Father's affection for him, and distinguishes him from all others to whom the title of God's sons had formerly been given. Accordingly we find our Lord alluding to it with peculiar pleasure in his intercessory prayer. *John xvii. 26.* “And I have declared unto them thy name, and will declare it, (*ὅτι ἡ ἀγάπη ἣν ἀγάπησας με*) that the love “wherewith thou hast loved me, may be in them, and I in them.” It was therefore the voice of God the Father that was heard at Christ's baptism, probably loud like thunder, as in the instance recorded, *John xii. 29.* making a sound which no human organ of speech was able to form, and consequently could not be mistaken for the whispering voice of any of the multitude present. See *Prov. viii. 30.* to which it is thought the voice alluded. *The Son of God* was one of the Messiah's known titles. *Matt. xvi. 16.* *Mark xiv. 61.* *John i. 49.* founded on *Pf. ii. 7.* *If. vii. 14.* where it is expressly attributed to him. And therefore, according to the received language of the Jews, Jesus was on this occasion declared from heaven to be their long expected deliverer: and his mission received a most illustrious confirmation from the Father Almighty, a confirmation on which Jesus himself laid great stress, as absolutely decisive, *John v. 37.* For lest the people might have applied the words of the voice to the Baptist, the Holy Spirit alighted upon Jesus, and remained visible for some time in the before-mentioned sensible symbol, (*Jo. i. 33.*) which probably surrounded his head in the form of a large glory, and pointed him out as God's beloved Son. Thus all present had an opportunity to hear and see the miraculous testimony, particularly the Baptist, who, as soon as he beheld the Spirit remaining on Jesus, cried out, *John i. 15. This is he of whom I spake when I told you, he that cometh after me is preferred before me.* The de-

was baptised, the testimonies of the Spirit and voice from heaven were given him in the presence of the multitude assembled at Jordan. That these testimonies should have been given on this occasion, rather than on any other, was fit, because it was an august manner of opening our Lord's ministry, was the most public occasion that could be found, and pointed him out as the Messiah to the Baptist, who was thereby qualified for the principal duty of his mission. *John i. 31.*

\* Mark relates the words thus, *Thou art my beloved Son, in thee I am well pleased.* Gerſhon and Chemnitius imagine that both sentences were pronounced; the voice uttering the words, *Thou art*

*my beloved Son, in thee I am well pleased,* while the Spirit was descending, as if they had been directed to Jesus alone; and that after the Spirit rested on Jesus, the voice speaking to the Baptist and the multitude, said, *This is my beloved Son, in whom I am well pleased.* On this supposition, which without doubt renders the miracle very remarkable, the words, *Matt. iii. 16. He saw the Spirit of God descending like a dove, and lighting upon him,* may be referred to the Baptist, notwithstanding the same words, *Mark. i. 10.* are evidently spoken of Jesus. See another solution of this difficulty in the first Prelim. Observ.

scant of the Spirit on Jesus was predicted. If. xlii. 1. lxi. 1. In like manner the voice from heaven is supposed to be predicted, Ps. ii. 7. *The Lord hath said unto me, Thou art my Son.*

§ XVI. Luke iii. 23. *Jesus begins his ministry. His genealogy by his mother.*

Jesus having received those different testimonies from his Father, from the Spirit, and from John Baptist, all given in presence of the multitudes assembled to John's baptism, began his ministry when he was about thirty years old, the age at which the priests entered on their sacred ministrations in the temple. 23. *And Jesus himself began so to be about thirty years of age.*—On this occasion, Luke gives our Lord's genealogy by his mother, (See on Matt. i. 1. § 6.) in which it is remarkable, that there are two Cainans mentioned, contrary to Gen. x. 24. where the first is omitted. It is true, in the translation which the LXX have given of that passage, both are found. But it is more than probable, that the name crept into Luke, (verse 36.) through the carelessness of some blundering transcriber, who, because this evangelist mentions Cainan in his proper place, put the name down by accident before Arphaxad also. And later transcribers finding it there, foisted it into the LXX, which in early times was generally used both by Jews and Christians; and so the error being thus handed down has become universal.

Verse 23. *About thirty years of age.*] To understand Luke's account of our Lord's age at his baptism aright, we must take notice, that his words, verse 23. stand thus in construction: καὶ αὐτὸς ὁ Ἰησοῦς ἀρχόμενος ἢ ὡς εἰς ἑτῶν τριάκοντα. *And Jesus himself when he began, was about thirty years of age,* i. e. when he began his ministry, in opposition to the commencement of the Baptist's ministry, the history of which is given in the precedent part of the chapter. The word ἀρχόμενος is used in the sense Acts i. 21. 22. *Whence of*

*those men which accompanied with us, all the time that the Lord Jesus went in and out among us, beginning (ἀρχόμενος) from the baptism of John, until the same day that he was taken up from us.* Here Christ's ministry is evidently said to have commenced at the baptism of John, the time that John baptised him; and to have ended at the day of his ascension. So likewise, Luke xxiii. 5. *He (Jesus) stirreth up the people, teaching throughout all Jewry (ἀρχόμενος) having begun, namely, to teach, from Galilee to this place.*

§ XVII. Matt. iv. 1. *Jesus is tempted of the devil in the wilderness.*

Our blessed Lord began his ministry immediately after his baptism, not by going directly to Jerusalem the seat of power, preceded by the Baptist, and with the divine glory surrounding his head, but by retiring into the wilderness, that without interruption he might prepare himself for his work, by fasting, meditation, and prayer, and by sustaining temptations. Hence his journey to the wilderness is said to have been undertaken by the direction of the Spirit. Luke iv. 1. *And Jesus being full of the Holy Ghost returned from Jordan, 2. And was led up of the Spirit into the wilderness, being forty days tempted of the devil, and in those days he did eat nothing.* Moses, who was a type of him, made himself remarkable by fasts of this kind; for at two different times he was forty days and forty nights with the Lord, and did neither eat bread nor drink water all the while. Deut. ix. 9, 25. x. 10. In like manner Elijah, who was a type of Christ's forerunner, went in the strength of the meat he had eaten, forty days and forty nights unto Horeb, the mount of God. Moreover, as Moses, during his forty days fast, received from God the laws which he afterwards delivered to the Israelites, and by continuing so long without food, proved the reality of his intercourse with God; so Jesus during the whole of his fast, enjoyed continual converse with God, was instructed in the doctrine he came to preach,

preach, and in all the duties of his public life. And by the miracle of a total abstinence from food for so long a time, demonstrated the truth of his mission. It is probable, therefore, that this solemn fast of Christ, like those of Moses and Elias, was intended to prove the divinity of his mission, and to inculcate the necessity of weakening the animal passions, and of vanquishing the pleasures of sense, before a man takes on himself the high character of an instructor of others in the knowledge of divine things.

We are told, that all the time of our Lord's retirement, he was tempted of the devil: Mark i. 12. *And he was there in the wilderness forty days tempted of Satan*; but there is no account of the various subtle arts which that evil spirit used in the course of so long a temptation. The three assaults only which he made at the expiration of the forty days are recorded, perhaps because they were more violent than the rest, or more for the instruction of mankind.\*

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\* To have a just notion of this extraordinary event, we must consider it in two lights. 1. As it was permitted by God: 2. As it was executed by the tempter.—The reasons for which God permitted his Son to be tempted of the devil, were such as these. 1. That he might become a faithful and merciful high priest, one who can succour his people in time of need, and pity them when they happen to fall by temptation. The apostle assigns this reason expressly, Heb. ii. 17, 18. *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.* See also ch. iv. 15. 2. That his example might be a complete pattern of all the virtues, Jesus, like a wife and valiant general, underwent himself all the hardships attending his service, that we his soldiers might be animated to sustain them together with him. He has gone before us, not only in poverty and reproach and contempt of sensual pleasure, but was given up to be tempted of the devil, that his people might not be dismayed by such dispensations of providence, but be taught to expect them, especially after having had proofs of the divine love, and manifestations of his presence. Also, that we might know both what sort of an enemy we have to encounter, and the kind of temptations he will assault us with; particularly that there is no impiety or wickedness so gross, but he will tempt even the best of men to commit it. Farther, it was designed to shew us, that the devil, though a strong enemy, may be overcome, and by what means, and to stir us up to constant watchfulness. Hence this conflict, though managed in the presence of God and the angels only, was in due time made public for the instruction of mankind. 3. That our Lord might with the greater advantage begin and carry on his ministry, in the course

of which he was to accomplish the salvation of men, it was necessary that he should first of all vanquish the strongest temptations of the old serpent, who had formerly brought ruin on mankind. His sustaining the temptations of the devil, therefore, when he entered on his ministry, teaches us, that no man is so rightly qualified to preach the gospel, as he who by temptation, has been fortified against luxury, ambition, pride, lust, covetousness, and such like passions, with which the devil overthrows the minds of the simple.—On the other hand, the motives which induced the devil to undertake this temptation might be, 1. His general desire of seducing men to sin. 2. Some particular end which he proposed to accomplish thereby. It is reasonable to believe, that God's gracious intention to save the world by his Son, was not entirely concealed from the evil spirits. If so, they might be led by the prophecies to conjecture, that this was the period fixed in the decrees of heaven for the advent of God's Son. That the devils are acquainted with the scriptures, is evident from the citation which we find the tempter making out of the Psalms on this occasion. Besides, they might be confirmed in their opinion by the general expectation of the Messiah, with which all the east was now filled. If therefore they had any how received intelligence of the wonderful things which accompanied the birth of Christ, or having been witnesses to the descent of the Spirit upon him at his baptism, some of them had heard the voice from heaven declaring him the Son of God, they could not but have a great curiosity to know whether he was really the grand personage so long expected by men. The resolution of this point was undoubtedly of the greatest moment to them, because the part they were afterwards to act, in carrying on their own projects for destroying the human race, depended in a great measure upon it. Wherefore, all the time Jesus was in the wilderness, the chief of the evil spirits,

The first of the three temptations mentioned by the evangelists, was grafted on the keen sensation of hunger with which Jesus was pressed after his forty days fast. For as no such thing had happened either to Moses or Elias after their fasts, the devil might think it argued weakness in Jesus, and on that account, might suspect him to be no more than an ordinary man. To put him therefore to the trial, he came and said to him, If thou be the Son of God, why dost thou suffer thyself to be thus afflicted with hunger? thou mightest immediately provide food for thyself by miracle, so thou shouldest have the satisfaction to know the truth of what was declared concerning thee at thy baptism. Matt. iv. 2. *And when he had fasted forty days and forty nights, he was afterwards hungered.* 3. *And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.* In this temptation, Jesus was solicited to doubt the evidence of his mission, that had lately been given in the presence of the multitude, and to distrust the divine power, which the devil would have had him think was not sufficient to sustain him without food; sins which were the more heinous, as the voice at his baptism had been so uttered, that none could justly doubt its being from heaven. Moreover, Jesus having been directed by the Spirit to undertake this fast, a promise of sustentation during the continuance of it had virtually been given him, just as a promise of sustenance had been made to the Israelites, when God commanded them to go into the wilderness.—Hence our Lord fitly repelled this temptation, by citing the words of Moses, Deut. viii. 3. who told the Israelites, that God had fed them forty years with manna, a light kind of food, which dropped down upon them from the air, yet gave their bodies as much vigour as they had ever had from the bread and flesh and onions of Egypt; to make them know that man does not live by bread only, but by every word which proceedeth out of the mouth of God: or to vary the expression, that they might be possessed with a lively sense of this great truth, that God's commandment expressing his will, is itself sufficient to keep a man alive without any mean whatever: and therefore, that it is not so necessary to provide food for the preservation of life, as to maintain a rational and religious trust in the exuberant goodness of God. Luke iv. 4. *Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God.*

This repulse was vigorous, yet it did not make the devil desist: for he renewed his attack by carrying him to Jerusalem, and setting him on a pinnacle of the temple, and urging him to throw himself down. Matt. iv. 5. *Then the devil taketh him up (παράλαμβαναι αὐτοῦ taketh him along with him) into the holy city, and setteth him on a pinnacle of the temple,* 6. *and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give*

spirits, as being best qualified for the undertaking, beset him with a multitude of temptations, in order, if possible, to discover who he was. The form in which two of his temptations run, seems to favour this conjecture. *If thou be the Son of God command that this stone be made bread. If thou be the Son of God, cast thyself down from hence.* Besides, unless the tempter had been in doubt as to the character of Jesus, it is not to be imagined that he should have attempted to seduce him at all.

Ver. 6. *Cast thyself down.* The Jews were undoubtedly right in thinking the Messiah is spoken of by Daniel, ch. vii. 13, 14. *Behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near*

*before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him.* But they fell into a gross mistake, when interpreting this passage literally, they believed the Messiah would actually come in the clouds of heaven, and wrest the kingdom from the Romans. (See Matt. xxiv. 30. § 122.) The Pharisees however, had the destruction of the Romans, and the miraculous erection of a temporal empire in view, when they required our Lord to shew them a sign from heaven, Matt. xvi. 1. § 67. And the people in general were so strongly impressed with the belief of it, that they overlooked all the proper proofs of Christ's mission, and rejected him, because he did not confirm it by that sign, John vii. 27. *Howbeit we know this man whence*

give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. In the former temptation, the devil had endeavoured to make our Lord distrust God's promise and providence, but in this he attempted to make him presume too much upon them; thinking he should have had an agreeable solution of his doubts, if in making the experiment, Jesus dashed himself in pieces — Had Jesus complied with the former temptation, it would have shewed great distrust in God. Had he complied with this latter, it would have been presumption. And both would have argued a disbelief of the voice which had declared him the Son of God, or at least would have been a vain-glorious ostentation of his power; sins which the devil would gladly have persuaded him to be guilty of. But he was disappointed, for Jesus easily repelled this temptation likewise. 7. *Jesus said unto him, It is written also,* (so *παλι* signifies here elegantly, in opposition to the quotation which the tempter had made. *It is written also*) *Thou shalt not tempt the Lord thy God, Deut. vi. 10.* Thou shalt not provoke the Lord, either by acting otherwise than he has appointed, or by requiring proofs of his power and veracity, after such as are sufficient have already been given.

The third temptation comes next to be considered, the scene of which lay probably in the wilderness, on the eastern side of Jordan. (vide § 14.) For after all was over, we find Jesus a second time with the Baptist at Bethabara, beyond that river. The history of it runs thus. 8. *Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, and saith unto him, all these things will I give thee, if thou wilt fall down and worship me.* The impudence of the devil is boundless.

*whence he is: but when Christ cometh, no man knoweth whence he is; no man knoweth from what particular place he shall first come.* For the doctors taught, that tho' the Messiah was to be born in Bethlehem, he was immediately to be conveyed thence, and concealed till Elijah the Tishbite came from heaven, and prepared matters for his reception; after which he was to be manifested in a miraculous manner. And as they expected that the Messiah was to come in the clouds of heaven, they thought his first appearance was to be in the temple, because it is said, Mal. iii. 1. *Behold I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant.* Also, because it is said of the Messiah, Ps. cx. 2. *He shall send the rod of his strength out of Zion.* And Is. ii. 3. *Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.* The second temptation, considered in the light of this popular error, had considerable strength in it; for the tempter's meaning was, since thou art the Son of God, thou shouldst cast thyself down from hence over the courts below, where the numerous worshippers seeing thee born up by angels, will immediately acknowledge thee as the Messiah coming to them in the clouds of heaven; *for it is written, he shall give his angels charge concerning thee, and in their hands they shall bear thee up.* Had not this been the devil's meaning, there was not the least reason for carrying Jesus to Jerusalem, and setting

him on a pinnacle of the temple. He might as well have bidden him cast himself down from any precipice in the wilderness, or from the turret of any neighbouring town, where the interposition of angels in his preservation, would have been as conspicuous a proof to him of his Messiahship, as in the city of Jerusalem. It may be objected, indeed, that the text cited, by no means promises a visible interposition of ministering spirits for the preservation of the Messiah, as this sense of the temptation seems to require. But the answer is, that there was nothing to hinder the father of lies from putting an artful gloss upon a text of scripture in order to delude: as if he had said; Since God has promised that his angels shall bear good men up in their hands, the Messiah may well expect the same favour, especially when it is necessary to the erecting of his kingdom. Withal, the tempter's argument would have the more weight, if, as is probable, he was now transformed into an angel of light, and feigned a willingness to assist Jesus in the undertaking.

Ver. 8. *And sheweth him all the kingdoms of the world.*] That this temptation was founded on a real, not an imaginary sight of the kingdoms of the world, is evident from the devil's carrying our Lord up into an exceeding high mountain, to view them. For had it been either a delineation of the kingdoms in a map, or a visible representation of them in the air, or a vision of them in an ecstasy, or a sight of them in dream or a view of them

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boundless. He promises liberally what is peculiar unto God to give, and in return, asks what is due to God alone, religious worship! that is, an acknowledgement, not of his being the first cause of all things, the maker, preserver, and governor of the universe: for on this very occasion, he confessed, that what he had, was delivered unto him; see Luke iv. 6. but an acknowledgement of his being lord of the world, so far as to dispense its joys to whomsoever he had a mind; which acknowledgement implied likewise a promise of submission to the measures which he, as lord of the world, should prescribe.

The devil's affirmation, that it is his right to bestow the kingdoms of the earth on whomsoever he pleases, implying, that God had parted with the government of the world out of his own hand, our Lord rebuked him, by quoting a text of scripture, wherein God appropriates to himself the worship of all his creatures, and of consequence universal government and dominion over all. 10. *Then saith Jesus unto him, get thee behind me Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.* (Deut. vi. 13. x. 20.) Probably in this and the preceding temptations, the devil transformed himself into an angel of light, or assumed the appearance of a good spirit, hoping the better to deceive Jesus. For agreeably to the opinion of the Jews, he might think that he would take him for the guardian angel of the Promised Land, who could easily raise him to the throne of all the kingdoms contained in it, the peculiar management of their affairs being committed to him.

by being carried round the globe in a moment of time, that is meant, it might have been done any where as well as on an high mountain. Nevertheless, a real sight of all the kingdoms of the world from any high mountain whatsoever, may seem impossible, and therefore must be considered particularly. It is said, Deut. xxxiv. 1—3. *And Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah, that is over-against Jericho: and the Lord shewed him all the land of Gilead unto Dan.* Gilead was the country beyond Jordan, and Dan was the boundary thereof northward. Moses therefore, on the top of Nebo, saw it to its utmost limits on every hand. *And all Naphtali, and the land of Ephraim, and all the land of Judah, unto the utmost Sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.* Naphtali was the most northern part of the land of Israel on this side Jordan; Ephraim was the middle region; Judah was the southermost tribe; the utmost sea was the Mediterranean; the south was the country between Palestine and Egypt, and the plain of the valley of Jericho unto Zoar was that which extended from Jericho to Zoar, encompassing the Asphaltite lake, on the southern shore of which Zoar stood. From the top of Nebo therefore, Moses saw not only the country beyond Jordan, but the whole region on this side of the river from north to south, and westward as far as the Mediterranean sea. This mountain of Nebo, over-against Jericho, from whence Moses had the prospect of the whole land, may have been that from which the devil

shewed our Lord all the kingdoms of the world, that is to say, the whole Land of Promise: for so the word is used in the literal sense, at least of Rom. iv. 13. *The promise that he should be the heir of the world was not to Abraham or to his seed, through the law, but through the righteousness of faith.* The Land of Promise, in its largest signification, reached from the Euphrates to the Mediterranean, east and west, and from Egypt on the south, to beyond Sidon northwards, Deut. xi. 24. In Joshua's time, that extent of country contained thirty distinct principalities, besides the Philistines and Sidonians, as Spanheim observes; and even in our Lord's time, it comprehended several kingdoms, some of which are mentioned, Luke iii. 1. All these the devil pointed out to Jesus in the temptation, taking particular notice of their glory, that is, their great and opulent cities, their rich fields, their hills covered with woods and cattle, their rivers rolling through fertile valleys, and washing the cities as they passed along; and promised to put him in possession of the whole instantly, if he would fall down and worship him. By confining this prospect to the Land of Promise, the third temptation will appear to have had a peculiar force. The devil, that he might know whether Jesus was the Messiah, offered to give him all the kingdoms of the land to which the Messiah had an undoubted right, see Ps. ii. 8. lxxii. 8. He hoped thus to have enticed him to commit idolatry, thinking if he was not the Messiah he would eagerly embrace this, as the speediest way of accomplishing his designs.

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The temptation being ended, the devil left Jesus. Luke iv. 13. *And when the devil had ended all the temptation, he departed from him for a season* : This implies, that he assaulted him afterwards : we may therefore believe that he was nothing the wiser \* for the trial he now made.—When the tempter was gone, a number of good angels came and ministered to him, bringing him food and every thing else he had need of, as appears from the force of the word διακονειν, which properly signifies to serve at table. Matt. iv. 11. *Then the devil leaveth him, and behold angels came and ministered unto him*, οἱ ἄγγελοι διακονουν αὐτῷ †.

From what has been observed above, it appears that the view which the devil had in tempting our Lord at this time, was of a very singular kind. Yet his conduct in the present instance is a lively example of what Peter has told us, 1 Pet. v. 8. *Your adversary the devil as a roaring lion walketh about seeking whom he may devour* ; the malice, the cruelty, and the fury with which the evil spirit attacks mankind, is but faintly represented, by the fierceness of the most ravenous wild beasts. The devil, on this occasion, seems to have assaulted our Lord in some visible form, and with an audible voice. He could hardly do it otherwise, the human nature of Jesus being incapable of sinful thoughts. Commonly however his strongest temptations are those wherein he least appears ; for example, when he suggests evil imaginations, in order to raise evil desires. A man therefore in such cases should enter into himself, and with the help of the Spirit of God, should courageously expel those detestable sentiments, the devil's auxiliaries, by which he takes and keeps possession of the soul. And as for the assaults which he makes upon us, by means of things without us, they must be sustained, and repelled by a firm resolution, as waves by a rock. The christian has good encouragement thus to exert himself with vigour, for his master has shewed him, that there is in the word of God sufficient armour to preserve him invulnerable against all the fiery darts of the adversary. Farther, as Christ after having vanquished the devil, was ministered unto by angels, his followers who endeavour to do their duty shall have such assistance as is necessary to their continuing immovable amidst the rudest shocks of temptation ; or to their rising again after they are thrown down. They may be amidst legions of devils, but their integrity shall be happily preserved ; for the angels of God shall minister unto them.

\* It is true, we find the devils more than once confessing our Lord in the course of his ministry ; but it does not follow from thence, that they were fully certain of his character. If they suspected him to be the Messiah, they might give him the title, in order to make his enemies believe he acted in concert with them. Besides, towards the conclusion of his ministry, we find the devil active in procuring his death, which he could not have been, had he known who our Lord was, or understood the method in which the redemption of the world was to be accomplished. It cannot be denied, indeed, that the devils had some knowledge of God's merciful intention to save the world by his Son. At the same time it is equally true, that their knowledge of this grand event was very imperfect ; the prophecies relating to it, having been all along conceived in such obscure terms as made it difficult, if not impossible, to understand them fully, till the event explained them ; on purpose, I suppose, that evil spirits might

not have it in their power to frustrate the beneficent work, in the execution of which, contrary to their dispositions, they were to be active.

† Some are of opinion, that Luke, in his account of those temptations, has neglected the order of them, as a thing not very material : and the supposition may be admitted without weakening his authority in the least, for he connects the temptations only by the particle καὶ, which imports, that Jesus was tempted so and so, without marking the time or order of the temptations, as Matthew seems to do. If the reader is of a different opinion, he must suppose with Toinard, that the temptation to idolatry was twice proposed, once before Jesus went with the devil to the temple, as the order observed by Luke may imply ; and again, when he was returning from the temple to receive new testimonies from the Baptist, and to make disciples at Jordan, the devil taking him a second time into the mountain for that purpose.

§ XVIII. John i. 19. *Messengers from the Sanhedrim come to John at Bethabara.*

About this time the rulers at Jerusalem were informed, that the Baptist's extraordinary sanctity, zeal and eloquence had made such an impression on the people, that they were beginning to think he might be the Messiah. They judged it proper therefore that certain of their number, whose capacity and learning rendered them equal to the task, should go and examine him. When these messengers arrived at Bethabara, they asked the Baptist, if he was the Messiah, or Elias, or that prophet who was expected to arise and usher in the Messiah. John i. 19. *And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou? 20. And he confessed, and denied not; but confessed, I am not the Christ. 21. And they asked him, What then? art thou Elias? and he saith, I am not. Art thou that prophet? and he answered, No. 22. Then said they unto him, who art thou, that we may give an answer to them that sent us? what sayest thou of thyself? I am,* said he, the Messiah's harbinger, whose character and office is described by Isaiah, xl. 3. *23. He said, I am the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his path straight, as said the prophet Esaias. 24. And they which were sent, were of the Pharisees.* The priests having heard John's answer, 25. *said unto him, Why baptisest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26. John answered them, saying, I baptise to shew you the nature and necessity of repentance, but it is with water only, which cannot cleanse you from your sins, as the washing predicted by Zachariah will do.—That more efficacious baptism will be dispensed unto you by the Messiah, who is at present among you, though you do not know him, because he has not manifested himself. Besides, in dignity the Messiah is infinitely my superior, for I am not worthy to be his servant, or to do him the meanest offices; 26. but there standeth one among you whom ye know not. 27. He it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. 28. These things were done in Bethabara beyond Jordan, where John was baptising; consequently in presence of a great multitude of people.*

It seems Jesus returned from the wilderness about the time that the priests and Levites arrived at Bethabara; for the day after they proposed their questions, he happened to pass by, while the Baptist was standing with the multitude on the banks of the Jordan. But the business of the Messiah's forerunner being to lead the people to the Messiah, John embraced this new opportunity of pointing him out to them. 29. *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30. This is he of whom I said, after me cometh a man which is preferred before me; for he was before me.* And lest the surrounding multitude might have imagined that Jesus assumed, and John gave him the title of the Messiah, by private concert between themselves, he solemnly declared, that he did not so much as know Christ's pretensions to that high character, till having baptised him, he saw the spirit descend and remain upon him. 31. *And I knew him not: but that he should be made manifest to Israel, there-*

Ver. 21. *He saith, I am not.* That the Baptist, on being asked if he was Elias, should have answered in the negative, needs not be thought strange, if the persons who put the question to him believed that Elias the Tishbite was coming personally from heaven to usher in the Messiah. For tho' the name of Elias did truly belong to John, Malachy having called him thereby, he was not the person whom the people expected, and the

priests meant, when they asked him, *art thou Elias?*

Verse 25. *Why baptisest thou then?* The Jews it seems had conceived an opinion, that they were all to be baptised, either by the Messiah himself, or by some of his retinue, because it is said, Zach. xiii. 1. *In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.*

fore



fore I am come baptising with water. 32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33. And I knew him not: but he that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptiseth with the Holy Ghost. 34. And I saw, and bare record that this is the Son of God.—Next day likewise John happening to be with two of his disciples on the banks of the Jordan, saw Jesus passing by a second time, and repeated what he had said to the multitude the day before. 35. Again the next day after, John stood, and two of his disciples: 36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God. 37. And the two disciples heard him speak, and they followed Jesus. John pointed out Jesus to the two disciples, probably because they had been absent when the Spirit descended upon him, and the voice from heaven declared him to be the Son of God. But having now had an account of these things from their master, they desired to become acquainted with Jesus, and for that purpose followed him.—Jesus knowing their intentions turned about, and invited them to go along with him. 38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? they said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou? 39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. See Obf. V.—40. One of the two which heard John speak, and followed him, was Andrew, Simon Peters brother. Probably John the evangelist was the other, it being his custom to conceal his own name in his writings.—41. He (Andrew) first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. It seems the Baptist's testimony, joined with the proofs offered by Christ himself, in the long conversation which the two disciples had with him, fully convinced Andrew.—42. And he brought him to Jesus: and when Jesus beheld him, he said, thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation, a stone. Though Jesus had never seen Simon before, immediately on his coming in, he saluted him by his own and his father's name, adding, that he should afterwards be called Cephas, that is, a rock, on account of the strength of his mind, and the unshaken firmness of his resolution; also because the christian church was to be built on his labours, as on a solid foundation.—43. The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, follow me. 44. Now Philip was of Bethsaida, the city of Andrew and Peter. As it appears from the subsequent part of the history, that Philip was already acquainted with our Lord's character, this observation is made by the evangelist, to shew by what means he was brought to Jesus: his townsmen Andrew and Peter had done him the favour.—45. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.—46. And Nathanael said unto him, can any good thing come out of Nazareth? Philip saith unto him, come and see. Nathanael thought Jesus could not be the Messiah, because he came from Nazareth: yet being a man of a candid disposition, he resolved to go and examine his pretensions before he rejected them.—Accordingly he and Philip were coming on this errand, when Jesus, who knew his thoughts, honoured him with the amiable character of a true Israelite, in whom there was no guile. 47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in

Verse 45. Nathanael] This Nathanael is supposed by many to have been he who in the catalogue of the apostles is called Bartholomew. They support their opinion by this argument, that Matthew, Mark and Luke have made no mention of Nathanael, though he is said by John to have been one of the disciples to whom Christ shewed

himself after his resurrection, at the Sea of Tiberias. John xxi. 1. Wherefore as John has not spoken of Bartholomew whom they mention in the catalogue of the apostles, they conclude, that Bartholomew and Nathanael must be different names of the same person.

whom is no guile.—48. *Nathanael saith unto him, whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.* 49. *Nathanael answered and saith unto him, Rabbi, thou art the son of God, thou art the king of Israel\*.* Having never seen Jesus before, he was not a little surprised at this description of his character, and asked how he came to know him. Jesus replied, that he had seen him under the fig-tree, founding the character he had given him on that circumstance; which when Nathanael heard he acknowledged him for the Messiah.—50. *Jesus answered and said unto him, Because I said unto thee I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these.*—51. *And he saith unto him, verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the son of Man.* Ye shall see the whole frame of nature subject to my commands, and be witnesses to such remarkable interpositions of Providence in my behalf, as will leave you no room to doubt of my mission from God†.

\* Most commentators are of opinion, that this conviction was produced in Nathanael's mind by our Lord's miraculous power. But his faith may be accounted for on supposition that he had been praying under the fig-tree, and that in his prayer he had made confession of his sin in such a particular manner as to merit this ample character. Accordingly, when Jesus insinuated that he had given it to him on account of what had passed under the fig-tree, Nathanael immediately perceived that he not only knew what was done at a distance, but could also look into mens hearts, so cried out in great astonishment, that he was the long expected Messiah of the Jews.

† This certainly was the moral meaning of the ladder reaching from earth to heaven, on which Jacob in his dream saw the angels ascending and descending, Gen. xxviii. 12. and which our Lord seems

to have alluded to in this passage. Spencer thinks he had here in his eye some visions of ministering angels, which in the course of his public life the disciples were to behold, tho' the Evangelists have not mentioned them. For that angels did minister to Jesus is certain, from the accounts we have of his temptation and resurrection. And that they might be made visible to the disciples was a possible privilege, and such as holy men of old had enjoyed, particularly the prophets, who saw the heavenly hosts surrounding even the throne of God. Or we may suppose that our Lord in this passage is speaking of the angels who waited on him at his resurrection and ascension. For thus he shall have referred his disciples to the greatest of his miracles, his resurrection from the dead and his ascension into heaven, by which the truth of his mission is put beyond all doubt.

§ XIX. John ii. 1. *Jesus and his disciples return from Bethabara into Galilee, and are present at the marriage in Cana.*

Our Lord having thus in the beginning of his ministry proved his mission, and made several disciples at Jordan, departed for Galilee, accompanied by Philip, (John i. 48.) probably also by Simon, Andrew, and Nathanael. The persons called his disciples, who were with him at the marriage in Cana, with him also in Jerusalem, and who accompanied him to the distant parts of Judea, and baptised those who offered themselves to his baptism, (John iii. 32. iv. 1.) could be no other than the four just now mentioned. For as those transactions happened before the Baptist's imprisonment, (John iii. 24.) we cannot think the disciples present at them had followed Jesus in consequence of the call given near the sea of Galilee, Matt. iv. 18. or the call spoken of Luke v. 1. because it is certain that neither the one nor the other was given till after the Baptist was silenced. See the last paragraph of sect. 25.

On the third day after Jesus and his disciples arrived in Galilee, they went to a marriage that was in Cana. Here Jesus furnished wine for the feast by miracle, at the desire of his mother, who was also bidden. Dr. Clark thinks our Lord in the course of his private life had sometimes exerted his divine power for the relief of his friends, and that his mother having seen or heard of those miracles, knew the greatness of his power, so applied to him

on this occasion. Or we may suppose she had heard him speak of the miracles he was to perform for the confirmation of his mission, and the benefit of mankind, and begged him to favour his friends with one in the present necessity. Probably Mary interested herself in this matter, because she was a relation, or an intimate acquaintance of the new married couple, and had the management of the entertainment committed to her care, so was anxious to have every thing gone about with decency. Or she might make the case known to her son, being desirous to see him perform a miracle before such a numerous company of friends, John ii. 1. *And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there.* 2. *And both Jesus was called, and his disciples to the marriage.* 3. *And when they wanted wine, the mother of Jesus saith unto him, They have no wine.* 4. *Jesus saith unto her, \* Woman, what have I to do with thee? mine hour is not yet come.* Mary was without doubt blameable for presuming to direct her son in the duties of his ministry, her parental authority not extending to these matters. Therefore he very justly gave her this gentle rebuke, in which he insinuated that his miracles were not to be performed at the desire of his relations, for civil and private reasons, but in pursuance of the great ends he had in charge, the conversion and salvation of mankind.—But tho' Mary had only private reasons of convenience for asking this miracle, so that she acted improperly in making the request; yet Jesus knowing that it would tend to the confirmation of his disciples faith, and to the advancement of his mission, † thought proper to comply, being not the less willing to exert

\* The compellation with which Jesus addressed his mother sounds harsh in our language, because it is never used where respect is meant to be shewed: *Woman, what have I to do with thee?* Nevertheless *woman* anciently was a term of honour, being used in speaking to persons of the first quality; besides, it was that by which our Lord addressed his mother at a time when his respect and tenderness for her cannot be called in question. Jo. xix. 26. *Woman, behold thy son.*—The clause which in our translation runs, *What have I to do with thee?* might be rendered so as to have a milder aspect; thus, *What hast thou to do with me?* For the original words, *τι εμοι και σοι*, are evidently used in this sense, 2 Sam. xix. 22. Mark v. 7. *What hast thou to do with me, mine hour is not yet come?* The season of my publick ministry in this country is not yet come. Before I work miracles in Galilee, I must go into Judea and preach, where the Baptist my forerunner has been preparing my way. Others translate the clause interrogatively, *Is not mine hour come?* The season of my publick ministry, at which period your authority over me ends. Upon the whole, our Lord's answer to his mother was not in the least disrespectful; as is evident likewise from the temper with which she received it, and from her desiring the servants to wait on him and do whatever he should bid them.

† Our Lord's furnishing wine for this feast by miracle, sheweth that on some occasions a more than ordinary cheerfulness arising from the use of the creatures which God's power has formed, and

his bounty bestowed on men, is by no means inconsistent with piety, but rather conducive to it, when the benefits are sanctified to us by the word of God and prayer, 1 Tim. iv. 4, 5. that is, when they are used in moderation, as the word of God directs, and with due expressions of thankfulness.—The quantity of water turned into wine on this occasion deserves notice. The six water-pots in which the wine was formed being appointed for such purifications or washings as required the immersion of the whole body, were of a large capacity, holding about two or three firkins a piece: so that being filled to the brim, there was abundance of wine furnished. But the Deists, a sort of people who look on a'l Christ's actions with an evil eye, have not let this escape their censure, making it the subject of ridicule, which might have been spared, had they considered that the speech made by the governor of the feast to the bridegroom ver. 10. does not imply that any of the company was drunk, as they would have us to believe. It is only a comparison between the order in which he had produced his liquor and that commonly observed by other people. For whereas it was usual at entertainments to give the best wine first, before the taste of the guests was blunted by drinking, he, contrary to custom, had given the worst first. Besides, it ought to be considered that Jesus did not order all the wine he furnished to be drank at this solemnity, tho' according to the customs of Judea it lasted a whole week, Judges xiv. 12, &c. It is probable that he designed to provide for the

exert his power, that his friends would reap some benefit from the matter of the miracle. Ordering the servants therefore to fill six water-pots that were at hand to the brim with water, the instant the pots were filled he converted the whole mass of the fluid into excellent wine: then desired that some of it might be drawn out, and carried to the governor of the feast or entertainer of the company, John ii. 5. *His mother saith unto the servants, whatsoever he saith unto you, do it.* 6. *And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.* 7. *Jesus saith unto them, fill the water pots with water. And they filled them up to the brim.* 8. *And he saith unto them, draw out now, and bear unto the governor of the feast. And they bare it.*—The governor of the feast on tasting the wine was highly pleased with its flavour and richness, but did not know how it had been procured. Wherefore, addressing himself to the bridegroom in the hearing of all the guests, he commended it as far preferable to what they had been drinking, and praised him for the elegance of his taste, and for his civility, in giving the company better wine during the progress of the entertainment than at the beginning of it, which shewed that he did not grudge the quantity they might use. 9. *When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom.* 10. *And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.*—These words no doubt surprised the bridegroom, who knew nothing of the matter, and occasioned an inquiry to be made about it. It is reasonable therefore to suppose that the servants were publicly examined, and that the company received an account of the miracle from them. For it is expressly said, that by it *Jesus manifested his glory* i. e. demonstrated his power and character to the conviction of the disciples, and of all the guests. 11. *This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory,—and his disciples believed on him.* Being the first miracle they had ever seen Jesus perform, it tended not a little to the confirmation of their faith, and made his fame spread over all the neighbouring country.—From Cana Jesus went with his disciples to Capernaum, and from Capernaum to Jerusalem to the passover, which it seems was approaching. 12. *After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.* 13.

future occasions of the new married couple, making them a valuable and seasonable nuptial present, in this modest tho' miraculous manner. And surely he, who in the first creation made such liberal provision for the necessities of men, might on a particular occasion, when he was forming nourishment for the natural life of his friends, do it plentifully; because thus the favour was enhanced, and by the quantity furnished he both shewed his own exuberant goodness, and gave such magnificence to the miracle as removed it beyond all possibility of fraud. Whereas, had the quantity been considerably less, who knows but the enemies of Christianity might have affirmed there was no miracle here at all, but that the water was artfully carried away and wine put into its place; an impossible cheat in so large a quantity, especially as the transmutation happened the moment the vessels were filled. We need not then dispute with the Deists for the smallness of the measure (μετρητης) mentioned by

the Evangelist in the account he has given of the capacity of the water-pots. Let them make it as large as they please. Let them suppose it was the Attic measure of that name equal to our firkin, and that each water-pot held three of those measures, the miracle will still be decent, and in all respects worthy both of the wisdom and goodness of him who performed it.

Ver. 13. *And the Jews passover.*] This was the chief of all the Jewish festivals, being instituted and celebrated the first time in Egypt on the night when God destroyed the first-born of that land, but spared the children of Israel; the destroying angel passing over the houses whose door-posts were sprinkled with the blood of the paschal sacrifice, called for that reason the *passover*. This feast therefore was observed by the Jews in all succeeding ages with great solemnity, bringing to their remembrance the wonderful deliverance which God had wrought for the nation in Egypt.

*And the Jews passover was at hand, and Jesus went up to Jerusalem.*—None of the Evangelists mention the particulars of our Lord's history between his baptism, and this which was the first passover in his ministry. But his transactions at the feast itself are mentioned by John. It is therefore probable, that tho' Christ's ministry really commenced immediately after his baptism, it began to be more publicly exercised at this passover

## § XX. THE FIRST PASSOVER.

Sir Isaac Newton, following the example of other harmony-writers, places the first passover that happened in our Lord's ministry here. But Lamy places it immediately before the first second day sabbath mentioned Luke vi. 1. And because this first passover, with the other transactions mentioned in the Gospel of John, till we come to Ch. iii. 24. are said to have happened before the Baptist's imprisonment, at which period the three Evangelists begin their history, he fancies the Baptist was twice imprisoned, once by the Pharisees in the beginning of his ministry, and again by Herod a while after the first passover, to which he assigns the place in the history mentioned above. He thinks Matthew and Mark speak of the former, in the beginning of their histories, and John of the latter, Ch. iii. 24. To prove this, he affirms that no good account can be given of the Baptist's message to Jesus, *Art thou he that should come, or do we look for another?* unless it was sent during his first confinement by the Pharisees, before he had received full proof of Christ's being the Messiah. But it is certain that Jesus was returned from his temptations the day after the Pharisees called John's authority in question, John i. 26. His interview therefore with the Pharisees, consequently his imprisonment, (for he could not be imprisoned before the interview) happened at least forty days after our Lord's baptism, his temptation in the wilderness having lasted so long. If so, the Baptist before his supposed imprisonment by the Pharisees, must have been witness to the miraculous testimonies, in consequence of which he declared three several times that Jesus was the Messiah. He had then seen the

descent of the Spirit, and heard the voice from heaven, and therefore his message is equally hard to be understood on Lamy's scheme, as on the common one. See the proper solution of the difficulty, sect. 42.—The writers of harmonies generally espouse the order of the history observed by some one of the Evangelists, transposing the rest wherever they judge it necessary. Yet there are some who do not approve of the order kept by any of the sacred historians, but transpose them all. And these transpositions they make, notwithstanding the parts of the history which they disjoin are linked together by connections which expressly determine the facts narrated to have happened at the times and in the order assigned him. Sir Isaac Newton, and before him Lamy, thought the order observed by Matthew and John the most authentick, because they were eye-witnesses of the things they have related; for which reason they have transposed Mark and Luke. On the other hand, Le Clerc, Whiston, &c. follow the order of the latter, because they agree between themselves in most particulars, and are not inconsistent with John: also because Luke affirms in his preface that he wrote in the order of time. But then, because this makes it necessary to transpose Matthew in places where he has expressly affirmed his own order, Mr. Whiston has fallen on a very singular method of obviating the difficulty. He supposes his gospel was originally composed in the order observed by the rest, but that thro' some accident or other it has been quite disturbed from the beginning of ch. iv. to the end of ch. xiii.

John ii. 13. *Jesus drives the traders out of the temple. He converses with Nicodemus.*

While Jesus was at the first passover, he signalized himself in the metropolis by driving the buyers and sellers out of the temple, and by pouring out the changers money, and overturning their tables. 13. *And Jesus went up to Jerusalem.* 14. *And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting.* It seems the officers whose province it was to take care of the temple, permitted a market of oxen, sheep, doves, and other things necessary for sacrifice, to be kept in the court of the Gentiles, by which means there was often such a bustle and confusion there, that the

Ver. 14: *The changers of money.*] The Changers (κολληταί) were people who gave the Jews from foreign countries current money of Judea in lieu

of the money of the countries from whence they had come; and for that service took a small premium in which the profits of their business consisted: proselytes

profelytes who came up to worship, could not but be much disturbed in their devotions.—These being gross prophanations of a place set apart for the worship of God, Jesus thought fit to correct them: and he had a right to do it, because the temple was his own house, (Mal. iii. 1.) 15. *And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen, and poured out the changers money, and overthrew the tables.* 16. *And said unto them that sold doves, Take these things hence; make not my father's house an house of merchandise.* It is remarkable that the persons in the fault did not offer to make the least resistance: probably they were intimidated by the energy of our Lord's miraculous power on their minds.—Nevertheless, in the apprehension of the disciples he exposed himself to great danger, by turning out a body of factious men whom the priests and rulers supported. On this occasion therefore they called to mind that text in the Psalms where it is said, "the zeal of thine house hath eaten me up," imputing their master's action to such a concern for the purity of God's worship, as the Psalmist of old was animated by. 17. *And his disciples remembered that it was written, The zeal of thine house hath eaten me up.*—The truth is, this affair had the marks of an extraordinary zeal, a zeal nothing inferior to what the prophets were famed for, which was the reason that the rulers came to him and desired to know by what authority he had undertaken singly to make such a reformation. 18. *Then answered the Jews, and said unto him, what sign shewest thou unto us, seeing that thou doest these things?*—Jesus replied, by referring them to the miracle of his own resurrection. 19. *Destroy this temple, and in three days I will raise it up;* pointing no doubt to his body, which with the greatest propriety he called a temple, on account of the Divinity residing in it.—But they supposing that he spoke of Herod's temple in which they were standing, replied, 20. *Forty and six years was this temple in building, and wilt thou rear it up in three days?* 21. *But he spake of the temple of his body.* 22. *When therefore he was risen from the dead, his disciples remembered that he had said this unto them:—and they believed the scripture, and the word which Jesus had said.* They believed the scriptures which predicted the Messiah's death, and they believed the more firmly in their master on account of this prophecy. See Differt. III. fine.

During the whole of this passover (so *εν τη εορτη*, ver. 23. signifies) our Lord performed many miracles on purpose to engage the attention of the people. They read every day in their sacred books astonishing accounts of miracles: but it was several ages since any thing supernatural had happened among them publicly. Wherefore miracles being now revived again, they were beheld no doubt with great pleasure, and made a strong impression upon the spectators, and led many of them to believe in Jesus as the Messiah, ver. 13. *Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.*—24. *But Jesus did not commit himself unto them,* did not discover himself to be the Messiah, because he knew all men, had perfect knowledge of their dispositions. 25. *And needed not that any should testify of man:—for he knew what was in man.* On the present occasion he knew that the belief of many was not yet grown up to a full conviction, and foresaw that they would quickly fall off, when they found he was rejected by the great men, and did not erect a secular empire.

Of his knowledge of mens minds our Lord gave a remarkable proof in a conversation he had during this passover with one Nicodemus, a member of the great council, or as others suppose, \* a ruler of some synagogue. This doctor had heard our Lord's

\* *Αρχων*, the title given him is often used in this sense by the Evangelists; compare Matt. ix. 18. 23. with Luke viii. 41. Accordingly, ver. 10. on this very occasion Jesus calls him (*διδασκαλος* *του Ισραελ*) a master or teacher of Israel. But he

might possess both dignities, the members of the council being many of them rulers of synagogues; in the mean time it is certain that he was one of the council, for we are told so expressly, John vii. 50.

miracles often talked of, perhaps had seen some of them, and, like many of his countrymen, was thinking that he who did such things must be the Messiah. On the other hand, the meanness of his appearance occasioned scruples which he could not remove. In this state of doubtfulness he resolved to wait on Jesus, that by conversing with him personally he might find out the truth. John iii. 1. *There was a man of the Pharisees named Nicodemus, a ruler of the Jews.* 2. *The same came to Jesus by night: he came to Jesus privately for fear of his brethren of the council, who were generally Christ's enemies—and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.* Christ's miracles left Nicodemus no room to doubt of his mission from God, yet they did not prove him to be the Messiah, because he had not as yet called himself by that name, at least in the hearing of Nicodemus. Wherefore, when the latter told Jesus that he believed him to be a teacher come from God, he insinuated that at present he did not believe on him as the Messiah; but that he would believe if he assumed that character: and by these insinuations modestly requested Jesus to explain himself with regard to his pretensions.—It is remarkable that the Evangelist introduces this passage of the history with observing, that Jesus knew the thoughts of all men. Probably he meant to signify that in the course of the conversation he prevented Nicodemus, by forming his discourse to him in such a manner as to obviate all the objections which his thoughts had suggested, without giving him time to propose them. This remark, if I mistake not, shews the force and propriety of the things which our Lord said to Nicodemus, and accounts for the latter's being so speedily and thoroughly convinced; altho' Jesus did not assume either the name or character of the Messiah. It seems his reasonings, besides their own intrinsic light, had an additional evidence arising from their being exactly adapted to Nicodemus's most secret thoughts, so that they demonstrated the extent of his knowledge with great advantage. We see this in all the branches of the conversation, but more especially in the answer returned to Nicodemus's salutation. 3. *Jesus answered and said unto him, Verily, verily, I say unto thee, except a man \* be born again, he cannot see*

\* By the Jews being begotten and born again our Lord meant that their notions of things should be rectified, and their inclinations changed, particularly their notions concerning the secular grandeur of the Messiah, and their passion for sensual enjoyments, their error concerning the immutability of the Mosaic law, and their hatred of heathens more for their opposition to the Jewish institutions than for the wickedness of their lives. He meant also, that their manners were to be greatly reformed even in matters which they pretended were allowed by the law: for example, they were to abstain from all degrees of lust, profane swearing, revenge, unchastity, &c. See on Matt. v. 27, § 26. Nor was this change of opinions, dispositions and actions, necessary to the Jews only. The Gentiles likewise needed to be begotten and born again in order to their entering into the kingdom of God: for they entertained very low and dishonourable sentiments of the perfections of God, of the worship that is due to him, and of the method of appealing to him: not to mention that they erred in many essential points of morality, and in

their practice came far short of their own imperfect ideas of virtue. Nay to make even them who from their infancy have been blessed with the Gospel, the true subjects of God's kingdom, there must be a total change of opinions, inclinations, and actions wrought in them; for as the Apostle tells us, 1 Cor. ii. 14. *The natural man receiveth not the things of the Spirit of God.* Conversion therefore has in all ages been a great and surprising effect of the divine power upon the human mind, producing a change the full extent of which cannot be better expressed than by the terms, *Regeneration, begetting again, new birth*, which import the communication of a new nature. And upon the diversity of mens dispositions before and after that change, are founded the names of *Old and New man*, by which the Apostle denominates our unconverted and converted states: as if when converted, men obtained a nature essentially different from what they had before. This however must not be so understood, as if the new nature was raised to its perfection immediately upon its being conveyed to us in regeneration. For as by the natural generation we are

*see the kingdom of God.* Tho' the lustre of my miracles constrains thee to acknowledge that I am a teacher come from God, thou dost not fully believe that I am the Messiah. And the reason of thy doubt is, that thou dost not find me surrounded with the pomp of a temporal prince: but believe me, unless a man is renewed in the spirit of his mind, he cannot discern the evidence of my mission, who am come to erect the kingdom of God, consequently he cannot see that kingdom, cannot acknowledge it, nor enter into it.—Nicodemus hearing Jesus affirm that the posterity of Abraham needed a second generation and birth to fit them for becoming the people of God, could not take his words in the sense which he with other doctors commonly affixed to them when speaking of proselytes, because so applied they signified conversion to Judaism, a thing not applicable to Jews. Not doubting therefore that Jesus spake of a second natural generation and birth, he was exceedingly surpris'd. 4. *Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born?*—Jesus replied, that he was not speaking of a natural, but of a spiritual generation. 5. *Jesus answered, Verily, verily I say unto thee, except a man be born* (he meant likewise *begotten*, as previous thereto, for the original word signifies both) *of water that is, baptis'd, and of the Spirit, he cannot enter into the kingdom of God:* unless a man has a new nature given him by the Spirit, which is being born of the Spirit, and publickly receive the Christian religion when offered to him, (Matt. x. 33.) which is being born of water, he cannot be a subject of God's kingdom here, nor have a share in his glory hereafter.—But that Nicodemus might see the absurdity of his notion, Jesus told him that whatsoever is begotten must necessarily partake of the nature of that which begets it: and therefore that a man's being begotten and born a second time by his natural parents, tho' it were possible, would not make him holy and immortal, or qualify him for the kingdom of God. After such a second generation his nature would be the same sinful corruptible thing as before, because he would still be endued with all the properties and imperfections of human nature, and consequently would be as far from a happy immortality as ever. 6. *That which is born of flesh is flesh, and that which is born of the Spirit is spirit.* In order to your being admitted into the kingdom of God, you must have a spiritual and immortal nature conferred on you, which cannot be done but by the renewing of the Spirit.—7. *Marvel not that I said unto thee, ye must be born again:* ye Jews the descendents of Abraham, ye Scribes, Pharisees, and doctors of Israel, must be born again in this spiritual sense.—It is true, thou mayest not understand how this second birth can be brought to pass: but that is no reason why it should be disbelieved, since there are many great effects in nature

not born with the reason and perfections of men, but with the faculties and possibilities of attaining these perfections: so in the spiritual generation the habits of grace and holiness are not all at once raised to their maturity: we have only the seeds of them conveyed to us, which must be gradually nourished to their full measure by long practice and experience.—In speaking to Jews there was a peculiar propriety in expressing this change by the idea of regeneration, as it shewed them that Abraham's begetting them, however much they might glory in it, was not sufficient to make them the people and children of God, but that laying aside the glory of their descent, it was necessary they should be begotten anew by a greater father, even the Spirit of God, who would communicate a better nature to them than what they had derived from Abraham.

Verse. 5. *Except a man be born of water.*]

Our Lord did not mean that baptism is in all cases necessary to salvation, for in the Apostles commission (Mark xvi. 16.) notwithstanding faith and baptism are equally enjoined upon all nations, not the want of baptism but of faith is declared to be damning. Besides, it should be considered that this is a mere ceremony, which in itself has no efficacy to change mens natures, or to fit them for heaven, and that in some circumstances it may be absolutely impracticable. Nevertheless, as the washing of the body with water in baptism fitly represents the purification of the soul necessary to its enjoyment of heaven, this ceremony is very properly made the rite by which we publickly take upon ourselves the profession of the Christian religion the dispensation preparatory to heaven.

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which you must acknowledge, though you cannot explain their causes. For instance, 8. *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh,* (ποθεν ερχεται from what repository it cometh) *and whither it goeth:* (πρην υπαγει, into what place it goeth away and is laid up) in allusion I suppose to Ps. cxxxv. 7. where God is said to bring the wind out of his treasures. See also Eccles. xi. 5.—*So is every one that is begotten and born of the Spirit.* The influences by which he is begotten, are altogether imperceptible to sense, yet the effects thereof are far from being so. Moreover, to the actions and ends of the spiritual life, the new birth is as essential, as the natural is to those of the animal life.—These arguments were undeniable: nevertheless Nicodemus surprised to hear that Jews, who by birth were the people of God, must be begotten and born again, still urged that the thing was impossible; which it doubtless was, taking regeneration as he did for conversion to Judaism, a notion which he was led into from what Jesus had told him, ver. 5, 6. namely, that the regeneration he spake of was a moral and spiritual one. 9. *Nicodemus answered and said unto him, How can these things be?*—10. *Jesus answered and said unto him, Art thou a master (διδασκαλος a teacher or doctor) in Israel, and knowest not these things?* Our Lord having all along spoken to Nicodemus in the common dialect of the Jewish divinity schools, might justly express his surprise that he who was a doctor of Israel did not understand him. For tho' he affixed a meaning to the word *Regeneration*, a little different from what it bare in the mouths of the doctors, it was plainly analogous to their sense of it, and so might easily have been understood even by a novice; the admission of a proselyte being looked on by the Jews as a second birth to him, in regard his parents and relations were no longer reckoned such, and the proselyte himself was thought to have received a new soul by the change of his religion.—Farther Jesus told Nicodemus, he was to blame for rejecting the doctrine of the new birth, since the person who taught it was certain of its truth. 11. *Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen, and ye receive not our witness.*—12. *If I have told you earthly things, and ye believe not: how shall ye believe, if I tell you of heavenly things?* If ye believe not these obvious truths, concerning the spiritual nature of God's kingdom, and the qualifications of his subjects, how shall ye believe the more sublime doctrines of religion which I am come to teach you?—In the mean time you may safely receive my instructions, for I am vested with an authority, and endued with gifts far superior to all the prophets that ever appeared. 13. *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven\*.* Perhaps Jesus mentioned his coming down from heaven to put the Jewish doctor in mind of the acknowledgement with which, at the beginning of their interview, he had addressed him, viz. that he was a teacher come from God.—And by telling him, that the death of the Messiah was prefigured by types in the law, he shewed him that it was agreeable both to the doctrine of Moses, and to the counsels of heaven, that the Messiah should be in a suffering state, consequently he insinuated that the meanness

\* Beza and others suppose that the present tense (ων) is here put for the past (ην) of which construction we have some examples, particularly John ix. 25. Accordingly they translate the clause, *The Son of man who was in heaven:* but the common translation may be retained thus. Moses your lawgiver did not ascend into heaven: he only went up to Mount Sinai, and that but for a few days, that he might receive the law from God. Whereas *the Son of man* (this was one of the Messiah's titles) *who is come down from heaven* (ο εκ των ουρανων καταβας) who is commissioned by God in an extraor-

dinary manner to reveal his will to men, and in respect of whose commission all the other messengers of God may be said to have been of the earth; (see John iii. 31. Heb. xii. 25.) *he both ascended up to heaven,* hath received the clearest and most extensive views of spiritual things, hath penetrated into the recesses of the divine counsels (see Prov. xxx. 3, 4.) *Now is at present in heaven,* is with God, is conscious of all his gracious purposes towards men, consequently must be a messenger of much higher dignity than Moses, or Elijah, or any of the prophets.

of his present appearance on earth, was no reason why Nicodemus should doubt of his having been in heaven. The type he mentioned as prefiguring his sufferings, both in their circumstances and consequences, was that of the brazen serpent, which, tho' it represented a thing noxious in its nature, was so far from being so, that all who were poisoned by the stings of real serpents, obtained a perfect and speedy cure if they but looked at it. In like manner the Son of God, tho' made in the similitude of sinful flesh, would by his death on the cross heal all true penitents, even such as had been guilty of the greatest and most deadly sins. 14. *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:* 15. *That whosoever believeth in him, should not perish, but have eternal life.*—This unspeakable happiness, he assured him, men owed to the free and immense love of God the father, who desired their salvation with such ardency, that he sent his only begotten son to bestow everlasting life on them; so far was he from sending him to condemn them, as they had reason to fear. 16. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* 17. *For God sent not his Son into the world to condemn the world: but that the world through him might be saved.*—Hence he concluded, that they who believed on the Son of God were not condemned, whereas they who did not believe, were condemned already for that sin; and justly, because their unbelief was owing to their own wickedness, and not to any defect in the evidences of his mission, which were so full as to work conviction in every unprejudiced mind. 18. *He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.* 19. *And this is the reason of that condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*—20. *For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.* Wicked men who cleave to their sin because of the present pleasure they find in it, cannot endure true doctrine for this reason, that it shews their actions in a proper light, condemns them, and raises qualms of conscience that are extremely painful.—21. *But he that doth truth;* he that is exercised to righteousness and goodness, for so truth signifies, 2 Chr. xxxii. 1. Eph. v. 9. *cometh to the light;* every good man desires, and rejoices in the knowledge of his duty, *that his deeds may be made manifest, that they are wrought in God;* are agreeable to the divine nature and will, and performed by virtue of that union with God, which is the perfection and happiness of the rational nature.—This discourse we may believe affected Nicodemus greatly: he perceived that Jesus saw into his heart, was convinced, and from that time forth became his disciple, defended him in the great council of which he was a member, and with Joseph of Arimathea paid him the honours of a funeral, when all his bosom friends deserted him.

§ XXI. John iii. 22. *Jesus goes into the country of Judea, and baptises.*

Some time after the conference with Nicodemus, Jesus and his disciples leaving Jerusalem went into the land of Judea, or those parts of Judea that were remote from Jerusalem. As he took this journey that he might have an opportunity of baptising his disciples, it is probable he went to Bethabara beyond Jordan, John having removed thence to Enon, a place in Samaria about eight miles south of Scythopolis, remarkable for its waters, and where he had great conveniency for baptising.—Here Jesus tarried a long time. For the report of his baptising spread through the country, and occasioned the dispute between John's disciples and the Jews about *purification*. The Jews called all sorts of ablutions prescribed by their teachers, purifications: the subject therefore of this debate was, how Jesus, who had been himself baptised by John, came to rebaptise John's disciples,

disciples, (Acts xix. 4, 5.) that is, assume greater authority than John, and virtually declare that his baptism was inefficacious for the purposes of purification. The Baptist's disciples, tho' they had often heard their master speak on the subject, not understanding the subserviency of his ministry to that of Jesus, were unable to give their antagonists a satisfactory answer, so came and proposed their question to John himself. 25. *Then there arose a question between some of John's disciples and the Jews about purifying.* 26. *And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptiseth, and all men come to him.*—27. *John answered and said, A man can receive nothing except it be given him from heaven.* A man of God, or prophet, can assume no greater dignity and authority than God has thought fit to confer on him.—28. *Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.* I never pretended to be the Messiah, as you very well know; but when you asked me, I told you I was only his harbinger, sent before to give you notice of his coming, and to prepare you for receiving him.—So far therefore am I from envying his growing fame, or the number of his disciples, that I greatly rejoice in both, just as the bridegroom's friend who is appointed to stand and hear him converse with his bride, rejoices in the love she expresses to him; which love the friend forms an idea of likewise, by what he hears the bridegroom say to her in return. My highest joy therefore is, that men cheerfully submit to the Messiah, and pay him all due honour. 29. *He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and beareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.*—Besides, I am not ignorant that his fame and the number of his disciples shall every day increase, while mine shall decrease; for he is a person of infinitely greater dignity than me, possesses far more intimate knowledge of the divine will, and the discoveries which he makes thereof, as far transcend mine as heaven exceeds earth. 31. *He that cometh from above (see ver. 13.) is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.*—32. *And what he hath seen and heard,* in allusion to his being from above, where he enjoyed the most intimate communications of the divine counsels, *that he testifieth, and no man receiveth his testimony,* particularly concerning the spiritual nature of the kingdom of God, and the qualifications requisite in his subjects. There is a strong resemblance betwixt this, and what our Lord himself said to Nicodemus, ver. 11, 12, 13.—33. *He that hath received his testimony, hath set to his seal, that God is true:* hath made a most becoming and substantial acknowledgment of the veracity of God, who by his prophets in ancient times foretold what the nature of his kingdom under the Messiah would be,—and who speaketh now to men by his only begotten Son in such a manner as he never did by any other prophet. 34. *For he whom God hath sent,* his only begotten Son, *speaketh the words of God;* doctrines which by their own native light of truth shew themselves to be the oracles of God,—and which besides, have the confirmation of most extraordinary miracles. *For God giveth not the Spirit by measure unto him:* God has given him the inspiration and assistance of the Spirit, without those limitations and interruptions wherewith they were given to all other prophets whatsoever. For in Scripture language, to do or give a thing by measure, is to do or give it sparingly. See Ezek. iv. 16. Jer. xlv. 28.—35. *The Father loveth the Son, and hath given all things into his hand.* The affection which the Father bears to his only begotten, is altogether different from the regard which he shewed to his other messengers. They were servants and treated as such, being endued with scanty portions of the Spirit in comparison; whereas this is God's Son, for which reason he has anointed him with the oil of gladness above his fellows, and made him not the greatest prophet and priest only, but the greatest king also that ever was; even king and judge universal, by whose laws men must govern their lives, and at whose

bar they shall all be finally tried. Hence—36. *He that believeth on the Son hath everlasting life: hath a right to it, and is as sure of obtaining it as if he had it already in possession: and he that believeth not the Son, shall not see life:—but the wrath of God abideth on him.* In Scripture the word *abide* has a particular signification, denoting the adhesion and permanency of the thing that is said to abide. Of this signification we have an example here, for there is a momentary wrath of God that quickly passeth, and which his own people are liable to; but his *abiding wrath* torments and does not kill, and being once inflicted never draws to an end.—Thus the Baptist bare testimony to Jesus anew, setting forth his dignity, in the plenitude of his commission, the excellency of his gifts, the nearness of his relation to the Deity as his only Son, and the greatness of his power as universal judge.

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§ XXII. John iv. 1. *Jesus converses with a woman of Samaria.*

Herod the tetrarch of Galilee, entertaining an high opinion of John Baptist, on account of the efficacy of his sermons, and the uncommon sanctity of his life, took a pleasure in hearing him. It seems he sent for him often, and paid great regard to his precepts, Mark vi. 19, 20. But the Baptist, in some of those private conferences, reproving Herod for keeping Herodias, his brother Philip's wife, and for all his other evil deeds, the king was so provoked, that he cast him into prison. This happened while our Lord was in Judea, where he continued till the fame of his doctrine, disciples, and miracles, reaching Jerusalem, gave umbrage to the Pharisees. After that, to shun the effects of their malice, he retired with his disciples into Galilee. His presence it seems was necessary there, as the ministry of his forerunner in that country was now brought to a period. 1. *When therefore the Lord knew how the Pharisees had heard that Jesus made and baptised more disciples than John,* 2. *(Though Jesus himself baptised not, but his disciples)* 3. *He left Judea, and departed again into Galilee.*

In his way to Galilee Jesus passed thro' Samaria, where one evening (see Obs. V.) being wearied with his journey, he sat down by Jacob's well, not far from Sychar. To this town he would not go as yet, but sent his disciples to bring him meat. It seems the Jews might buy what they would of the Samaritans, as they might do likewise from heathens; but they were not to accept of any thing from them in the way of beneficence, (ver. 9.) that being a crime in their opinion equal to the eating of swines flesh; so bitter was the animosity which subsisted between the two nations. See John viii. 48. 4. *And he must needs go through Samaria.* 5. *Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.* 6. *Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour.*—While the disciples were away, a Samaritan woman came with a bucket to draw water out of the well, and Jesus being thirsty desired her to give him some of it. For as he was not spirited with the passions of his countrymen, he did not think himself bound by the rules which they observed. Nevertheless, his demand surprised the woman, who knowing him to be a Jew either by his speech or dress, could not understand how he came to ask any good office of her that was a Samaritan. 7. *Then cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink,* 8. *For his disciples were gone away into the city to buy meat.* 9. *Then saith the woman of Samaria unto him, How is it, that thou being a Jew, askest drink of me which am a woman of Samaria? For the Jews have no dealings, intercourses of friendship, with the Samaritans.*—On this occasion Jesus shewed the greatness of his condescension and benevolence: for tho' this was a person of an infamous character, and tho' he himself was pressed with thirst, he delayed the gratification of that innocent appetite, that he might bring her who was spiritually dead

dead to the waters of life. 10. *Jesus answered and said unto her, If thou knewest the gift of God, what an opportunity God hath put into thine hand of receiving the greatest blessing that ever was bestowed, and who it is that saith to thee, Give me to drink, instead of scrupling to grant him so small a favour, thou wouldst have asked of him, and he would have given thee living water.*—11. *The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?* She meant water from a running spring, for so the phrase signifies in the language of Judea.—12. *Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?* Are you a person of greater power, or more in favour with God than our father Jacob, that you can procure water for yourself by supernatural means? He was obliged to dig this well in order to provide drink for himself and his family: can you create water?—13. *Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:* this water can allay the pain of thirst only for a little while, because, tho' it be drank ever so plentifully, the appetite will soon return.—14. *But whosoever drinketh of the water that I shall give him, shall never thirst:* shall at no time be subject to any vehement painful sensations arising from unmortified irregular appetites,—*but the water that I shall give him, shall be in him a well of water, springing up into everlasting life;* shall yield him divine satisfaction now, and shall be the source of his happiness to all eternity in heaven, where he shall feel none of the bodily appetites or wants so troublesome to men in this life. Thus Jesus, under the image of living or springing water, taken from the well beside which he was sitting, as his manner was, beautifully described the efficacy of grace: for as water quenches thirst, grace by quieting the agitation, and cooling the fervency of earthly desires, begets an unspeakable inward peace. By this image also he set forth the plenitude and perpetuity of the celestial joys flowing from grace. For these by an innate power satisfying all the capacities and desires of the soul, render it so completely happy that it is not able to form a wish or a thought of any thing better.—The woman taking Christ's words in a natural sense, had a mind it seems to turn them into ridicule: for she desired him by all means to give her some of that excellent water, which by preserving her from ever thirsting again, would save her the trouble of coming so far every day for water. 15. *The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.*—But to check this impertinence, Jesus shewed her that he was perfectly acquainted with her character: for he bade her call her husband: and, when she replied that she had no husband, he told her, that she had had five husbands, and was then living in adultery with a man that was not hers, but another's husband. 16. *Jesus saith unto her, Go call thy husband, and come hither.* 17. *The woman answered and said, I have no husband.* Jesus said unto her, *Thou hast well said I have no husband.* 18. *For thou hast had five husbands, and he whom thou now hast, is not thy husband: in that saidst thou truly.*—The woman hearing such a particular account of her life from an entire stranger, was not only humbled by the discovery, but concluded that he certainly had intercourse with heaven. 19. *The woman saith unto him, Sir, I perceive thou art a prophet.*—And being glad of the opportunity, perhaps also desiring to shift the discourse, she mentioned the principal point in controversy between the two nations, that she might have his opinion upon it. The dispute was, whether Mount Gerizim or Jerusalem was the place appointed by God for worship and sacrifice. The Samaritans declared for Gerizim, because it was in their country, and because Abraham and Jacob, whom they called their fathers, had built altars and worshipped in that mountain. 20. *Our fathers worshipped in this mountain, and ye say that in Jerusalem is*

Ver. 20. *Our fathers.*] Mr. Mede thinks that by their fathers the woman meant the Ephraimites, from whom the Samaritans pretended to be

descended, and that the mountain on which they worshipped was Mount Ephraim, where was Shiloh the seat of the tabernacle for several ages, p. 267.

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*the place where man ought to worship.*—Jesus replied, you need not be very solicitous about settling that point, for the time is at hand when an end will be put to the worship both at Jerusalem and Mount Gerizim. Nevertheless, I must tell you that Jerusalem is the place which God has appointed for offering sacrifice, as you yourselves are bound to allow, since you acknowledge that you derive your religion from the Jewish sacred books. For these books fix the worship of God to a place which he promised to chuse in our tribes, Deut. xii. 5. and which he did chuse, by putting his name or symbol of his presence, in the temple of Jerusalem as soon as it was dedicated, making it his habitation according to his promise, 2 Kings xxiii. 27. 21. *Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the father.* 22. *Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*—But the thing you are chiefly concerned to know is, that a dispensation of religion is now beginning, under which all languages, countries, and places, being sanctified, men are to worship God not in Jerusalem, but in Spirit, by offering the sacrifice not of beasts but of themselves, to love and obey him in all things, which is the truth of worship, the thing signified by every sacrifice and service enjoined in the law, and what alone was acceptable to the Father even under the legal dispensation. 23. *The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*—Moreover, as a farther answer to the woman's question, Jesus delivered a doctrine which may justly be called his own, as it exhibits an idea of the supreme being, and of the worship that is due to him, far more sublime than the best things said by the philosophers on that subject. 24. *God is a spirit, and they that worship him, must worship him in spirit and in truth.* God is the supreme mind or intelligence, who by one act sees the thoughts of all other intelligences whatever, so may be worshipped in every place. And the worship to be offered him from henceforth, does not consist in sacrifices or other external rites, but in faith and love; for these constitute the true spiritual worship due to the supreme Being from all his creatures, and which cannot but be acceptable to him wherever it is offered.—The woman being affected with this doctrine replied, that she could not but acknowledge, as he said, (ver. 22.) that the Messiah was to arise among the Jews, but she hoped when he did come he would teach the Samaritans also. 25. *The woman saith unto him, I know that Messiah cometh (namely from among the Jews) which is called Christ: when he is come he will*

Ver. 22.] *Υμεις προσκυνετε ο οκ οιδετε, ημεις προσκυνουμεν ο οιδαμεν.* The Samaritans worshipped the true God, and seem to have had as just notions of his perfections in general as the Jews; for they drew them from the five books of Moses, the authority of which they acknowledged. If so, the meaning of the above Greek clause can hardly be what our version has affixed to it, *Ye worship ye know not what*; but its proper translation seems to be, *Ye worship the Deity whom you do not know*, viz. by any revelation which he has made of himself directly to you (the word *ο οιδειν* being understood) whereas *the Jews worship the Deity, whom we know*, viz. by a revelation which he has made of himself to us: *for salvation is of the Jews*; what knowledge you have of salvation, as well as the author of salvation, cometh by your own confession from us: you have your religion from us. If the reader thinks this interpretation makes too great a sup-

plement necessary, let him look to the following passages as they stand in the common translation, Mark vii. 4. 11. John i. 8. ix. 1. xv. 25. and particularly to John xviii. 28. where the original words *αλλ' ινα φασωσι το πασχα*, must be thus rendered, *but stood without that they might eat the passover*. These examples prove that the elliptical style is familiar to John: and the one last mentioned is no less harsh than that which I suppose in the passage under consideration. Some indeed give it a more easy sense thus: since God has declared that Jerusalem is the place of offering sacrifices acceptably, ye worship him without just conceptions of him, when you fancy he has chosen Gerizim. Yet I doubt whether the Samaritan's error concerning so small a matter as the place of worship, would be reckoned by our Lord a sufficient reason for saying of them that they worshipped they knew not what.

*tell us all things.* The general expectation which now prevailed, that a great prince was to arise in Judea, together with Moses's prophecy concerning him, constrained the Samaritans to a right faith with respect to the Messiah's nation. For though they contended, that the true place of acceptable worship was in their country, they did not assume the honour of being progenitors of the deliverer of mankind. 26. *Jesus saith unto her, I that speak unto thee am he.*—Thus far had Jesus proceeded in his conversation with the woman when the disciples returned from the city. His condescension in talking with the Samaritan, and instructing her, raised their astonishment, yet none of them presumed to find fault with him, or to ask the reason of his conduct. 27. *And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?*—When the woman heard Jesus call himself the Messiah, she set down her pitcher, and ran into the city, where she published the news in the streets, and desired all she met to go with her and see him, assuring them that he had told her the principal occurrences of her life, so strong an impression had that circumstance made upon her mind. The Samaritans struck both with wonder and curiosity, did not delay, but accompanied her instantly, wishing no doubt that her news might prove true. 28. *The woman then left her water-pot, and went her way into the city, and saith to the men,* 29. *Come, see a man which hath told me all things that ever I did: is not this the Christ?* 30. *Then they went out of the city and came unto him.*

While these things were doing, the disciples set the meat which they had brought before their master. But he did not mind it, though he then stood very much in need of refreshment. It seems he was wholly intent on the duties of his mission, preferring them to his necessary food. Hence when his disciples entreated him to eat, he told them, he had meat to eat which they knew nothing of, meaning the satisfaction he was about to receive from the conversion of the Samaritans. 31. *In the mean while his disciples prayed him, saying, Master eat.* 32. *But he said unto them, I have meat to eat that ye know nothing of.*—The disciples understanding his words in a natural sense, asked one another whether in their absence any person had supplied him with provisions. 33. *Therefore said the disciples one to another, Hath any man brought him ought to eat?*—34. *Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.* I have greater satisfaction in doing the will of God, than in any sensual enjoyment whatever.—By this time the Samaritans, to whom the woman had spoken concerning Jesus, appeared on the road, and being in a fit disposition to believe, Jesus stretched out his hands towards them, and thus addressed his disciples. 35. *Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest.* “Say not ye,” &c. is a proverbial expression, taken from the

Ver. 26. *Jesus saith unto her, &c.*] The Samaritans seem to have formed just notions of the Messiah's character. For his kingly dignity being chiefly described in the prophetic books which they rejected, they considered him only as a Saviour, (verse 42.) and a teacher, according to Moses's description of him, Gen. xxii. 18. Deut. xviii. 18. Hence the woman speaking of the Messiah, saith, *When he is come he will tell us all things.* And therefore, while our Lord industriously avoided the title of the Messiah among the Jews, he without scruple discovered himself now to the Samaritans, because he could do it with success and safety, the meanness of his condition being no ways inconsistent with the prophetic character.

Ver. 35. *There are yet four months and then cometh harvest.*] From these words Sir Isaac Newton infers, that the journey through Samaria happened in autumn. But tho' his opinion be true (see Prelim. Observ. II.) his interpretation of this text is not solid. In Judea the harvest always began at the passover, the sheaf of first fruits being offered on the second day of that solemnity. Wherefore as the passover happened commonly in the end of March, or in the beginning of April, if Jesus spake the words under consideration four months before harvest, it was not autumn but the beginning of December, when he travelled through Samaria.

time that commonly intervenes between sowing and reaping, and signifies, that after having used the means of procuring a thing, the effect must not be expected to follow all of a sudden, but must be waited for with patience. Our Lord told his disciples, that in the present case they could not apply that proverb, because if they would lift up their eyes they would see the fields white already to harvest, would see a multitude coming in a fit disposition to believe, notwithstanding the seed had been sown but an hour or two before; so that he had what was his proper food to eat, a convenient opportunity of doing the will of him that sent him, and of finishing his work.—And, as they laboured together with him in this spiritual harvest, to encourage them, he put them in mind of the reward. 36. *And he that reapeth receiveth wages, and gathereth fruit unto life eternal.* In the original it is, *And he that reapeth and gathereth fruit into life eternal*; he that conducts others into heaven, alluding to the gathering of reaped corn into barns; such a person *receiveth wages, that both he that soweth, and he that reapeth may rejoice together*; namely, in the reward bestowed on them, the pleasure of which will be increased by their joint participation of it.—37. *And herein is that saying true, one soweth and another reapeth.* The common proverb may be applied to the present case, for—38. *I sent you to reap that whereon ye bestowed no labour*; he meant no labour of sowing: *other men laboured*; namely, in sowing the seeds of piety and virtue among the Jews, and thereby exposed themselves to great persecutions; he meant the prophets of old:—*And ye are entered into their labours*; ye are employed to reap that which they with great difficulty sowed, for ye are gathering into the kingdom of heaven, those who by the writings of the prophets having been imbued with a sense of piety and virtue are prepared for entering into it. This application of the proverb, one soweth and another reapeth, does not imply any discontent in the persons who sow without reaping, as it seems to do in common use; for the sower and the reaper are represented as rejoicing together in the rewards of this spiritual husbandry.—It seems, many of the Samaritans had been so struck with the account which the woman gave of Jesus, that they believed him to be the Messiah, on her testimony. Accordingly, being come to him, they begged him to take up his residence in their city. Jesus in compassion to their wants and desires, complied so far as to stay with them two days, during which time what sermons he preached were attended with great power, as appeared by their success; for they brought many of the Sycarites to believe on him as the Messiah. 39. *And many of the Samaritans of that city believed on him, for the saying of the woman, which testified, He told me all that ever I did.* 40. *So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.* 41. *And many more believed, because of his word:* 42. *And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.*

§ XXIII. John iv. 43. *Jesus goes to Cana, where he cures a nobleman's son that was lying sick in Capernaum.*

Jesus having finished his work in Sychar, went forward to Galilee. John iv. 43. *Now after two days he departed thence and went into Galilee.* 44. *For Jesus himself testified, that a prophet hath no honour in his own country.* He went a considerable way into Galilee, passing by Nazareth, his native city, on account of the prejudices which his townsmen entertained against him.—Luke speaking of this journey, says, iv. 14. *He returned in the power of the Spirit into Galilee*; that is, he went thither to work miracles and preach by the assistance of the Spirit; or in other words, to exercise his ministry: a character whereby this visit is distinguished from that which he made after his baptism, and which the three evangelists have omitted, because he did not till now begin his ministry in Galilee, which is the



the subject of their history.—Matthew tells us, iv. 12. *When Jesus had heard that John was cast into prison, he departed into Galilee.* The ministry of the Baptist being interrupted by his imprisonment, Jesus thought proper to succeed him in Galilee, (see Prelim. Observ.) where, on his arrival he preached, Mark i. 15. *the gospel of the kingdom of God, saying,—The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel:* The time is accomplished that was predetermined by the divine wisdom for erecting the Messiah's kingdom, even the kingdom of God, and of the Saints, in which the mosaical ceremonies shall be no longer obligatory, but righteousness alone shall be required from men. Wherefore repent ye and believe this doctrine.—Luke iv. 14. *And there went out a fame of him through all the region round about:* the fame of the miracles which he performed in Jerusalem at the passover, and in Judea, during the course of his ministry there, spread the more through Galilee that he was come; for at this time he had done only one miracle there, namely, the turning of water into wine.—His preaching among the Galileans at the first, was attended with considerable success, for they, (John iv. 45.) *received him, having seen all the things that he did at Jerusalem at the feast:* they treated him courteously, and attended his ministry with a disposition to believe, having conceived a favourable opinion of him, by reason of the miracles they had seen him perform in Jerusalem, during the passover.—Soon after this, he went to Cana, the town that had been honoured with the miracle of water turned into wine. Here, a nobleman who had heard of his fame, came to him from Capernaum, and entreated him to go down and heal a son of his, who was extremely ill of a fever. 46. *So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.* 47. *When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.* It seems the nobleman thought it necessary that Jesus should be personally present if he had a mind to perform the cure.—Therefore to reprove the weakness of the man's faith, Jesus said to him, 48. *Except ye see the signs and wonders, will ye not believe?* so the sentence may be translated. 49. *The nobleman saith unto him, Sir, come down ere my child die.*—50. *Jesus saith unto him, go thy way, thy son liveth:* Because Cana was a day's journey from Capernaum, and it was seven o'clock in the evening (verse 52.) Jesus refused to go down, being able to work by his power effectually where he was not personally present. Nevertheless he bade the nobleman depart, firmly persuaded that his son was well.—Accordingly he went away, and somewhere on the road next day he met his servants coming with the agreeable news of his son's recovery, to prevent him from taking the trouble of bringing Jesus down: *and the man believed the word that Jesus had spoken unto him, and he went his way.* 51. *And as he was now going down, his servants met him, and told him, saying, Thy son liveth.*—The nobleman immediately inquired of them, when his son began to grow better, they replied, 52. *Yesterday at the seventh hour the fever left him;* that is, left him all of a sudden, so that being restored to perfect health in an instant, the whole family knew that he was miraculously cured; and particularly the nobleman himself, who by the time of the cure, perceived that it happened the very moment that Jesus had pronounced it. Wherefore being not a little struck with the power and goodness of their benefactor, they all firmly believed him to be the Messiah. 53. *So the father knew that it was at the same hour in the which Jesus said unto him, thy son liveth: and himself believed, and his whole house.* 54. *This is again the second miracle that Jesus did when he was come out of Judea into Galilee.*

§ XXIV. Luke iv. 16. *Jesus goes to Nazareth, but is rejected by his countrymen, and expelled out of their town.*

At length Jesus came to Nazareth, the town in which he had been educated. Here on the sabbath day he assisted at the public worship; for in the synagogue he read that celebrated prophetic prediction of the Messiah, Isa. lxi. 1. "The Spirit of the Lord is upon me, &c." Luke iv. 16. *And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.*

Ver. 16. *And stood up for to read, &c.*] They who are acquainted with Jewish literature, know that the five books of Moses have long ago been divided in such a manner, that by reading a section of them every sabbath, the whole is gone through in the space of a year. For though the sections or *parashoth* be fifty four in number, by joining ~~two~~ *three* ~~ones~~ together, and by reading the last and the first in one day, they reduce the whole within the compass of the year. It is generally thought that Ezra was the author of these divisions, and that the Jews from his time read Moses publicly on the sabbaths, till Antiochus Epiphanes prohibited that part of their service, on pain of death. Awed by the terror of so severe a punishment, the Jews forbore reading their law for a time, and substituted in its place certain sections of the prophets, which they thought had some affinity with the subjects handled by Moses. And though more peaceable times came, in which they again brought the law into their worship, they continued to read the prophets, joining the two together, as is evident from Luke's account of the synagogue service, Acts xiii. 15. *And after the reading of the law and the prophets, the rulers of the synagogue sent unto them (Paul and Barnabas) saying, ye men and brethren, if ye have any word of exhortation for the people, say on.* By the rules of the synagogue, any person whom the directors called up, might read the portion of scripture allotted for the service of the day. Our Lord therefore read by the appointment of those who presided in the service. Vitrिंगa indeed, and Surenhusius imagine that he did not officiate on this occasion in the low capacity of a reader, but as a teacher, alledging, that none of the circumstances which usually attended the reading of the law are to be found here: particularly it is not said that Jesus was called to read; nothing is spoken of the benedictions with which this part of the service was accompanied; and only one verse with part of another was read. Vitrिंगa also asserts, that as far as he knows, the passage mentioned makes no part of any section of the prophets now read in the syna-

gogue. De Vet. Synag. p. 1000.—But the first objection proves too much; for the forecited passage, Acts xiii. 15. shews that a call from the rulers was necessary to a person's preaching in the place of public worship. It is therefore strange, that Vitrिंगa should have insisted on the omission of this circumstance, to prove that Jesus now performed the office, not of a reader but a teacher. The truth is, an omission of this kind can prove nothing at all, as it is well known that the evangelists in their narrations have omitted many circumstances which really existed. But to pass this, the historian himself seems to have determined the matter in dispute, for he says expressly, that *Jesus went into the synagogue on the sabbath day, and stood up for to read*, which I think implies, that he did read the section for the day, and that he was authorized to do so. The reason is, it does not appear that any portion of scripture was used in the synagogue service besides the appointed sections, the *shemas* excepted, which were three passages in the books of Moses, beginning with the word *shema*, whose signification is *hear thou*, and which were written on the Phylacteries. See on Matt. xxiii. 5. § 120.—As for the benedictions, it was quite foreign to the evangelist's purpose to take any notice of them at all.—And that there was only one verse read with part of another, if I mistake not, Vitrिंगa will find it hard to prove his assertion from any thing Luke has said. He tells us, that *Jesus stood up for to read*. 17. *And there was delivered to him the book of the prophet Esaias, and when he had opened the book he found the place:* no sooner had he separated the two rolls of the volume (*αναπτύξας το βιβλίον*) than that lesson of the prophet presented itself, *where it was written, The Spirit of the Lord is upon me*. Therefore, since the evangelist says expressly, that *Jesus stood up for to read*; those who understand the customs of the synagogue, and the manner in which the books of the antients were written and rolled up, must acknowledge that what he read was in all probability the section for the day, which presented itself of course; and that he did not deliver the book to the

read. 17. *And there was delivered unto him the book of the prophet Esaias ; and when he had opened the book, he found the place where it was written,* 18. *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,* 19. *To preach the acceptable year of the Lord.* 20. *And he closed the book, and he gave it again to the minister, and sat down : and the eyes of all them that were in the synagogue were fastened on him.* 21. *And he began to say unto them, This day is the scripture fulfilled in your ears.* According to the manner of the synagogue service, the original Hebrew scriptures were put into our Lord's hands. But the Hebrew was now a dead language, and Jesus had never been taught letters. His reading the passage therefore, as well as his explaining it, clearly proved his inspiration. In speaking to the congregation from the prophecy, he told them, it was that day fulfilled in their ears. For although no miracle had been done in their city, they were credibly informed of many that had been wrought by him, and it may be also at the passover, had seen him do such things as fully answered the prophet's description of the Messiah.—By some illustration of this kind, Jesus proved his assertion in a sermon of considerable length, the subject of which only is mentioned by Luke, though at the same time he leads us to think of the sermon itself; for he tells us, verse 22. *That all the congregation bare him witness, and wondered at the gracious words which proceeded out of his mouth.* It seems on this occasion Jesus delivered his thoughts with such strength of reason, clearness of

the minister till he had finished it. For consistently enough with these suppositions, Luke might characterise the lesson read, by that particular passage of it which Jesus chose to make the subject of his sermon to the congregation, especially as that sermon occasioned his removal to Capernaum, which was the principal point the historian had in view.—To Vitringa's last argument I reply, that though the passage read should not be found in any section of the prophets, read at present in the synagogue, it will by no means follow, that it was not used in the synagogue antiently, especially as it is well known that all the Jews do not now observe one rule in this matter. Or, though they were perfectly agreed about the lessons, should the practice of men who in many instances have deviated from the institutions of their fathers, outweigh in a matter of antiquity, the testimony of an author who lived in the age he wrote of, and who could not but know the form of worship then practised. Nevertheless, if the reader pleases to consult the table printed at the end of Vander Hooght's edition of the Hebrew Bible, he will find that Is. lxi. 1. according to the custom of all the synagogues, falls to be read with the fiftieth section of the law. For the section of the prophets corresponding with the 50th section of the law, begins at Is. lx. 1. and ends where the next section begins, viz. at lxi. 11. It was therefore the section for the day which Jesus read in the synagogue of Nazareth.—If so, the chronology of this part of the history is determined. For the first section of the law being antiently read on the first sabbath of Tizri, the 7th month, answering to our Septem-

ber, because Ezra, the father of the synagogue, began the public reading of the law on the first day of that month, (Neh. viii. 2.) the 50th section with its corresponding passage in the prophets, fell to be read on the last sabbath of August, or the first of September. The Jews at present begin the law according to the primitive institution of Moses, (Deut. xxxi. 10, 11.) on the last day of the feast of tabernacles, that is, the 22d day of Tizri. By this commencement it was a week or two later in the year when our Lord read the scriptures publicly in the synagogue of Nazareth, was expelled the town, and fixed his residence in Capernaum, of which the history will lead us to speak in the next section.—'Tis hoped the reader will not think such a particular discussion of this point improper, in a commentary on the Harmony of the Gospels, when he considers the use that is made of it for fixing the chronology of so important an event in our Lord's history, as his removal from Nazareth to Capernaum, which from that time forth became the place of his ordinary residence.

Ver. 20. *Sat down, &c.*] The Jewish doctors, to shew their reverence for the scriptures always stood when they read them, but when they taught the people they sat down. See Matt. xxiii. 2. thus we find our Lord sitting down in the synagogue to preach, after he had read the passage in the prophet which he made the subject of his discourse. The custom of preaching from a text of scripture, which now prevails through all the christian churches, seems to have derived its origin from the authority of this example.

method, and beauty of expression, that his townsmen, who all knew that he had not had the advantage of a liberal education, were perfectly astonished at him.—From the harmony it appears that when our Lord came into Galilee with a view to exercise his ministry, he did not go to Nazareth: on the contrary, he passed by it and went straight to Cana. This exasperated the Nazarens. Besides, he had not performed any miracle in their town, far less had he done any like that which they heard he had performed in Capernaum, where he cured the nobleman's son without stirring from Cana. It seems they thought since their townsman could so easily give health to the sick at a distance, there ought not to have been so much as one diseased person in all Nazareth. Our Lord's own words suggest this conjecture, verse 23. *Ye surely say to me, Physician, heal thyself: what ever we have heard done in Capernaum, do also here in thy country*, plainly alluding to the cure of the nobleman's son; as if they had said, Since thou possessest powers so great, and art able to cure sick people at a distance, we cannot help thinking, that in thine absence thou oughtest to have recovered the sick of thy native city, rather than those of any other town, it being expected of every physician, that he will bestow the healing virtue of his art upon his own relations who need it, sooner than upon strangers.—Jesus replied, 24. *Verily I say unto you, No Prophet is accepted in his own country.* 25. *But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land.* 26. *But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow, &c.* By putting them thus in mind of Elijah's miracle in behalf of the widow of Sarepta, a heathen inhabitant of a heathen city, in a time of famine, while many widows of Israel were suffered to starve; and of Elisha's miracle on Naaman, the Syrian leper, while many lepers in Israel remained uncleansed, he shewed them that on several occasions the prophets of the Lord have wrought miracles, not for those who thought they had the best right to them, but for those who were judged altogether unworthy of the favour.—This answer enraged the Nazarens to such a pitch, that forgetting the sanctity of the sabbath, they gathered round him tumultuously, forced him out of the synagogue, and rushed with him thro' the streets to the brow of the hill, whereon their city was built, that they might cast him down headlong; but he escaped in the midst of the confusion, probably by making himself invisible. 30. *But he passing through the mids of them, &c.*

Ver. 23. *Ye surely say to me,*] So the translation not the future of *εἶπω dico*, but the present tense of should run, for *εἰπτε* the word in the original, is *εἶπω dico*.

§ XXV. Matt. iv. 13. *Jesus settles at Capernaum, then calls his disciples to attend him, and makes a tour with them through Galilee.*

The rude treatment which Jesus met with from his townsmen, made him quit all thoughts of residing at Nazareth. From that time forth therefore he resolved to dwell in Capernaum, a town situated northward from Nazareth, on the borders of Zabulon and Nephtali. By settling in Capernaum our Lord fulfilled Isaiah's prophecy, ch. ix. 1. which elegantly describes the effect of the Messiah's residence in Galilee. 13. *And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast in the borders of Zabulon and Nephtalim.*

Verse 13. *Dwelt in Capernaum, which is on the sea-coast.*] The exact situation of Capernaum has not as yet been determined with certainty by Geographers, only from its being on the confines of the two tribes, Reuben and others conjecture,

that it stood somewhere on the north-west shore of the lake of Genesareth. According to Josephus, Bell. iii. 18. the length of this lake was a hundred furlongs, or twelve miles and a half, and its breadth forty furlongs, or five miles. Pliny says.

lim. 14. *That it might be fulfilled which was spoken by Esaias the prophet, saying, 15. The land of Zabulon, and the land of Nephthalim, by the way of the sea beyond Jordan,*

says it was 16 miles long and 6 broad. In the countries round this lake our Lord spent two or three years of his public life: and tho' he afterwards enlarged the compass of his journeys, yet they always enjoyed a considerable share of his blessed company and divine instructions. There were several reasons which might determine Jesus to be so much about the sea of Galilee. 1. The countries which surrounded this sea were large, fertile, and populous, especially the two Galilees. For according to Josephus, Bell. iii. 2. they alone had many towns and a multitude of villages, the least of which contained above 1500 souls. On the east side of the lake were Chorazin, Bethsaida, Gadara, and Hippon: on the west, Capernaum, Tiberias, and Tarrichea, with other places of inferior note. Wherefore, as it was agreeable to the end of Christ's coming, that his doctrine should be spread as extensively, and his miracles wrought as publickly as possible, no country could be a fitter scene for his ministry than this. Besides its numerous inhabitants, there were at all times many strangers resorting to the trading towns on the lake, who after hearing Jesus preach, could carry home with them the glad tidings of salvation which were the subjects of his sermons. Capernaum, chosen by Christ as the place of his residence, was a town of this kind, and much frequented.—2. The countries round the lake were remote from Jerusalem, the seat of the Scribes and Pharisees, a most malignant sort of people, who would not have borne with patience the presence of a teacher held in such estimation as Jesus deservedly was. We know this by what happened in the beginning of his ministry, when he made and baptised many disciples in Judea. They took such offence at it, that he was obliged to leave the country, John iv. 1. compared with Ch. iii. 22. Wherefore, as it was necessary that he should spend a considerable time in preaching and working miracles, both for the confirmation of his mission, and for the instruction of his disciples, in the doctrine they were afterwards to preach, these countries were of all others the most proper for him to reside in, or rather they were the only places where he could be with safety for any time.—3. It was agreeable to the end of our Lord's mission that he should be in a low station of life, because to have affected pomp and grandeur, was inconsistent with the character of a teacher from God. The reader perhaps will yield more readily to the evidence of this assertion, when he remembers that Plato, drawing

the character of one who should reform the world, says he must be poor, and void of all recommendation but virtue alone, Rep. 2. Besides, had our Lord appeared with the equipage of a great man, or been distinguished by the splendour of high life, it must soon have rendered him obnoxious either to Herod, or to the Roman Governour. On the other hand, that the duties of his ministry might be executed as extensively as possible, he and his disciples were obliged to make many long journeys, the fatigue of which would have been too great for ordinary constitutions to have sustained had they been all performed on foot. This inconveniency was remedied by the easy passages which the lake afforded: hence, the countries around it were chosen by him as the scene of his ministry preferably to the other parts of the land of Israel. Farther, as the multitude earnestly wished he would take the title of king, and set up a secular empire, it was necessary that he should have it in his power to retire from them when they became troublesome. Accordingly, we often find him and his disciples making their escapes by the lake, passing easily and speedily in their own boats from one country to another as occasion required.—4. Capernaum, of all the towns near the lake, was pitched upon by Jesus as the place of his ordinary residence, after his expulsion from Nazareth, because he was sure of meeting with a favourable reception there. He had gained the friendship of the principal family in the city, viz. that of the nobleman whose son he had cured in Cana. And the goodwill which this family with its relations bore to him, was not an ordinary kindness like that which persons bear to a benefactor. But being struck with the miracle, they firmly believed him to be the Messiah, heartily espoused his cause, and no doubt were ready to assist him on all occasions. Besides, this miracle must have conciliated the love and respect of the inhabitants of Capernaum, to whom it could not but be well known. Nor must we omit the foreknowledge which Jesus had of his being to gain the favour of two Roman Centurions, (§ 28. 39.) and of one Ruler of the synagogue (§ 35.) all living in this town, whose friendship likewise would protect him from the insults of his enemies. To conclude, Capernaum was the place where the men dwelt who had become his disciples immediately after his baptism, and whose presence was necessary to him on many occasions, before he called them to leave their families and attend upon him constantly.

*Galilee of the Gentiles.* 16. *The people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up.* In scripture, darkness represents ignorance and misery; consequently the shadow of death being the blackest darkness, must signify the greatest ignorance and misery. On the other hand, light being the pleasantest work of God, represents happiness and joy: it signifies knowledge likewise, especially the knowledge of divine things, because this is to the soul what light is to the body. Hence, the Son of God, who has dispelled the thick darkness of sin and misery, wherein the world was involved, is described by the prophet Malachy under the idea of a sun, *the sun of righteousness*; and his appearing on earth is called by Isaiah *the springing up of light*, and the people among whom he lived are said while *sitting in darkness to have seen great light*. The Jews indeed interpret this prophecy of the deliverance which their fathers obtained by the miraculous destruction of Sennacherib and his army. But from the context it is evident, that the prophecy has a much grander meaning; for it promises the universal restoration of the church and people of God, whose darkness of death should be turned into the light of life.

Thus the countries round the lake, but especially Galilee, became the scene of Christ's public life, and Capernaum the place of his ordinary residence. When he was at home he always taught in the synagogue on the sabbath days. During the rest of the week the inhabitants were employed about their affairs, and Jesus did not chuse to take them from their business. Being the place which he considered as his home, he waited for the returns of the sabbath, when they met together in the synagogue, and then preached the word to them with such energy and power as raised their admiration to astonishment. Luke iv. 31. *And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.* 32. *And they were astonished at his doctrine: for his word was with power.* He did not however confine himself to Capernaum: for he frequently made excursions into the neighbouring country, and on such occasions no doubt preached every day perhaps oftener than once.

Some time after his removal to Capernaum, Jesus intending to make a larger circuit than ordinary, would have his disciples to accompany him. Accordingly, going out to the lake where their business of fishing led them frequently to be, he saw two of them casting their nets into the sea, and called them away. The two were Simon and Andrew, formerly inhabitants of Bethsaida but now of Capernaum, Mark i. 29. They had become our Lord's disciples before this at Jordan, (John i. 40, 41.) and probably when Philip received orders to accompany him into Galilee, had been required to attend. This therefore was not the first time that he saw and called them, as those who read the Gospels singly are apt to imagine. The calls given to the disciples in the first year of Christ's ministry were only temporary, extending no farther than to the particular occasions on which they were given. After that, they returned home with their master, and pursued their occupations as formerly in Capernaum, where they and he resided, till at length twelve of them were *chosen to be with him always*, (Mark iii. 13.) an expression which plainly implies that till then they had attended him only occasionally.—Jesus having thus called Simon and Andrew from their business, saw other two brothers, viz.

Ver. 15. *Gal'lee of the Gentiles.*] In the original prophecy we find the words *Galil Hagojim*, the proper translation of which is not as the LXX have rendered them, *Galilee of the Gentiles*: but *the boundary of the Gentiles*; those parts of the land of Palestine which bordered on the heathen countries. Farther, the Hebrew word which the LXX have rendered by *καὶ πληθεύουσιν*, signifies properly

to walk. But the metaphors are of one kind, only that used by the LXX expresses the length also and confirmation of the misery of the nations who lived in, or near Galilee, and for that reason was preferred both by the LXX and by the Evangelist. Besides, *sitting* being the posture of mourners, it gives the reader a more perfect idea of their distress.

James and John, whom he ordered likewise to follow him. They obeyed instantly. From their ready compliance we may believe that they, as well as Simon and Andrew, were acquainted with Jesus, and had believed on him at Jordan. Or we may suppose, that their willingness proceeded from the secret energy of his power upon their minds. The four disciples went with Christ to Capernaum, and soon after that accompanied him to the different quarters of Galilee, whither he went to preach. The Evangelists have not told us what time he spent in this tour; neither have they given us a particular account of the transactions of it. They only say in general, that he wrought an infinite number of miracles on diseased persons of all sorts, and that the fame of his miracles drew the people after him from Galilee, and from Jerusalem; and from Judea, and from beyond Jordan, that is, from all the different corners of the country: nay, that the report of them was spread even thro' the neighbouring heathen countries, particularly Syria, in so much that they brought the sick from thence also to be cured by him. Wherefore, since the transactions of this tour were noised so far abroad, it must have taken up a considerable space of time, altho' there is but little said concerning it by the Evangelists \*.

23. *And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people, &c.*

\* It was autumn when Jesus passed through Samaria in his way to Galilee, after the Baptist's imprisonment, § 22. Soon after his arrival in Galilee he went to Cana, where he cured the nobleman's son that was lying sick in Capernaum. Then he came to Nazareth, and was expelled the town. From Nazareth he went down to Capernaum, where on the sabbath days he preached regularly in the Synagogue. Sir Isaac Newton thinks he staid at Capernaum till the passover approached: so that by adding this one to the number, he makes the passovers in our Lord's ministry to have been five in all. Immediately after this second passover, he brings in the journey which spread Christ's fame through Syria. What confirms Sir Isaac's conjecture is, that in the sermon delivered

at the conclusion of this journey we meet with several things which shew it to have been preached in the spring, or about the beginning of summer; and by consequence that the passover had been celebrated. For instance, he mentioned sowing and reaping, and gathering into barns, the work probably of the season, and bade them consider or look attentively to the lilies of the field (Matt. vi. 26--28.) which might be then in full bloom; it being our Lord's custom to raise moral instructions from such sensible objects as were nearest at hand. In this place of the harmony therefore Sir Isaac has fixed the second passover in Christ's ministry. See however the second Prelim. Observ.

§ 26. *Matt. v. 1. At the conclusion of his first tour through Galilee, Jesus preaches the sermon on the Mount.*

Our Lord's fame being now very great, a vast concourse of people attended him, some with their sick to obtain cures, (for he never rejected any who applied to him) some out of curiosity and the love of novelty, some with a design to find fault, and some to hear his doctrine, which seldom failed to make a deep impression on those who had any share of good sense or piety. Such a vast multitude of men bewildered in the darkness of ignorance excited the compassion of the Son of God: he looked on them, was sensible of their sad condition, and felt in himself a strong desire to give them more particular instruction than ever. For this purpose he went up into a mountain, and sitting down on an eminence where he could be heard, he inculcated many important points of religion, which in general were contrary to the opinions then received, and which without miracles would have been but coldly received by his hearers. Whereas the multitude having seen him freely and instantly restore health to the diseased, than which there is no gift more God like, more acceptable, or which strikes men with a higher admiration of the giver, they could not but entertain the greatest good-will towards him, and must have been sensible that the spirit and power by which he acted were divine.

This

This sermon Jesus began with the doctrine of happiness, a subject which the teachers of wisdom have always considered as the principal thing in morals, and for that reason they have laboured to give their disciples a true idea of it. Most of the Jews seem to have considered the enjoyments of sense as the sovereign good. Riches, mirth, revenge, women, conquest, liberty, fame, and other things of the same kind, afforded them such pleasures, that they wished for no better in the Messiah's kingdom, which they all considered as a secular one. Even the disciples themselves, who afterwards were made Apostles, long retained this notion of the kingdom, having followed their master first with a view to the honours, profits, and pleasures, attending the posts which they expected under him. Therefore, to shew his hearers in general, and his disciples in particular, the grossness of their error, our Lord declared that the highest happiness of men consisteth in the graces of the spirit, because from the possession and exercise of them the purest pleasures result, pleasures which satisfy the great God himself, and constitute his ineffable felicity.—Said the Wisdom of God, The rich, the great, and the proud, are not happy, as you imagine who covet the pleasures of high life, and consider prosperity as a mark of God's favour, but they are happy who rest contented with their lot whatever it is, discharging the duties well that belong to it; and particularly if, while they fill high stations, they are perfectly humble and mortified, having their affections as much weaned from sensual pleasures as the poor, who because they are deprived of the means, have in a great measure lost their taste for such enjoyments. 3. *Blessed are the poor in spirit*:—for tho' they be excluded from the honours and pleasures of earthly kingdoms, *theirs is the kingdom of heaven*: they have a peculiar title to the honours and privileges of the Messiah's kingdom.—The merry and the gay are not happy; but the afflicted, if they improve their afflictions aright, being excited by them to mourn for their sins, to amend their lives, and seek a better country. 4. *Blessed are they that mourn*:—for they *shall be comforted*: They shall have consolation here in the hope of forgiveness, and hereafter in the fruition of eternal joys. There can be nothing more true than this aphorism, because if any thing brings a man to virtue it is affliction, the natural tendency thereof being to give him a feeling of the vanity of the world, and consequently to convince him how necessary it is that he seek his happiness in things more solid and durable than the greatest of its joys. Affliction awakens serious thoughts in the mind, composes it into a grave and settled frame very different from the levity which prosperity inspires, gives it a fellow-feeling of the sorrows of others, and makes it sensible of the evil of departing from God, the source and centre of its joys.—The passionate are not happy, but they who having subdued themselves can patiently bear great provocations, being of a mild spirit, and not easily stirred up to anger. 5. *Blessed are the meek*—for they *shall inherit the earth*: they shall enjoy the protection of civil government, with all the blessings of the present life, the greatest and best of which flow from meekness itself. Meekness, consisting in the moderation of our passions, makes a person beautiful and venerable in the eyes of his fellows, so that he possesses their inward esteem, while the man devoid of this grace is despicable, tho' dignified with ever so many titles of honour. Hence it is called the ornament of a meek and quiet spirit. Farther, this grace secures a man against many injuries which he may be exposed to, a soft answer being powerful to turn

Ver. 5. *Inherit the earth.*] By inheriting the earth, the blessing of the meek, Chrysostom understood their having a title to whatever enjoyment they possess, in opposition to the wicked who have no right to them, but possess them as robbers do those goods which they have unjustly acquired. Yet I should rather think that the words being a citation

from Ps. xxxvii. were produced to shew of how great a price the ornament of a meek and quiet spirit is in the sight of God: for they put us in mind that under the dispensation wherein God rewarded virtue with temporal advantages, he annexed the highest blessing, even that of inheriting the promised land, to the lovely grace of meekness.



away wrath : or if an injury is done to a meek person, his meekness prevents the storms which pride, anger, and revenge, raise within, enables him to bear the injury with tranquillity, and strengthens him to overcome it with good.—Luxurious men who enjoy the pleasures of eating and drinking in the nicest perfection are not happy, but they who have a vehement desire of holiness. 6. *Blessed are they which do hunger and thirst after righteousness* : (see on Matt. vi. 33.)—*for they shall be filled*. By the assistance of God's spirit they shall obtain what they desire, and in the practice of righteousness shall be greatly blessed, as well as in the fulness of its future rewards.—They who successfully resent the injuries which they meet with are not happy, but they who forgive them, and who being of a humane beneficent disposition, do all the good in their power, especially to persons in distress. 7. *Blessed are the merciful* :—*for they shall obtain mercy* : when they are judged they shall find forgiveness. Nor is this all, the merciful shall be recompensed even in this life : for after many days they shall find the bread which they have cast upon the waters of affliction, returned to them ten-fold by God, who in the course of his providence will give them abundant prosperity. Besides, the delight which arises from making others happy, whether by rescuing them from want, or by restoring them to the paths of virtue, is the most ingenuous pleasure imaginable, it is God-like and Divine \*.—Persons addicted to sensual pleasures are not happy, altho' they should at the same time maintain the ceremonial purity which the law prescribes. But they are happy who having their lustful desires mortified, possess inward purity of mind. 8. *Blessed are the pure in heart* :—*for they shall see God*. We reckon it a delightful thing to behold the light, to contemplate this beautiful theatre of the world, and to look on the sun, by whose beams all other things are seen : how much more delightful must it be, to behold the Creator of the sun and of the world, in the unveiled beauties of his nature. But the pure having their hearts cleansed from every evil passion that clouds the mind, are favoured with peculiar manifestations of God here, and hereafter shall see him face to face, perhaps by some new unknown faculty, and in him shall contemplate all truth and goodness; for truth and goodness subsist in him substantially : blest privilege! and by that contemplation shall be raised to high degrees of illumination, perfection, and happiness.—Warriors and conquerors, the disturbers of the peace of mankind, are by no means happy in their victories, nor they who love to involve others in quarrels, for their own ends; but they are happy who loving peace promote it to the utmost of their power. 9. *Blessed are the peace-makers* :—*for they shall be called the children of God*. Having rendered themselves like to God by imitating his greatest perfection, they shall be acknowledged by God as his children, and admitted to a participation of his happiness; an honour which those who take pleasure in war, however eminent they may be for courage, shall certainly miss, tho' it be the aim of their ambition, because they pursue it not by the God-like disposition of diffusing happiness, but by spreading desolation and death among their fellows; so that having divested themselves of the nature of God, they have no title to be called the sons of God.—External ease and liberty do not make men happy, if obtained at the expence of virtue, but persecution for conscience sake is far more desirable. 10. *Blessed are they which are persecuted for righteousness sake* :—*for theirs is the kingdom of heaven* : having on earth undergone the severest trial which human virtue is capable of, they shall be honoured with the highest rewards of heaven.—Fame, or the applause of the world, does not give solid contentment by satisfying true ambition; but to be reviled falsely in the ways of righteousness, and to share in affronts with God, is a dignity that

\* The description which Erasmus gives of merciful men is beautiful. "Qui pro charitate fraternali alienam miseriam suam esse ducunt; qui calamitatibus aliorum illachrymant, qui de suo

pascunt egentem, vestiunt nudum, monent errantem, docent ignorantem, condonant peccanti, breviter, qui aliquid habent dotis id aliis sublevandis et resocillandis impendunt."

yields infinitely greater joy; and is that by which the saints and prophets have been distinguished in all ages. 11. *Blessed are ye when men shall revile ye, and persecute you, and shall say all manner of evil against you falsely for my sake.* 12. *Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.* See on verse 10.—Thus spake the Son of God: and it may easily be believed, that the persons described shall be blessed as he declared; for reason itself sheweth that the poor in spirit, the mourners for sin, the meek, the reviled and persecuted for righteousness sake, and such like, are beloved of God. But they who are beloved of God must be supremely happy. It is certain, that none of the sensations of pleasure which now enter the human mind properly speaking are produced by the objects which occasion them, but by the power of God, who uses these objects only as instruments. Therefore, without mentioning the divine joys that arise from the possession of holy dispositions, if God can by low and terrestrial objects give such great and manifold delights as we now possess, may he not carry the joys of his favourites vastly higher, by objects infinitely nobler, even such objects as we have reason to believe will subsist in heaven, the state which the wisdom of the Almighty has contrived, and his power formed for the happiness of his friends and people?

Having thus described true happiness, Jesus addressed himself to his disciples in general, and explained their duty as teachers appointed to lead others in the road thither. For as they were all eye-witnesses, they were all to become ministers of the word.—Hence, he compared them to salt, representing the efficacy of their good example to season mens minds with a love of piety and virtue, which is the proper preservative of spiritual substances. 13. *Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men.* If ye whose business it is to reform mankind be wicked yourselves, ye cannot be reclaimed, but will be the most useless and contemptible of men.—In the next place Jesus compared his disciples to the sun, representing the efficacy of their ministry to fill the world with the gladson light of truth, a thing as necessary in the moral world as light is in the natural. 14. *Ye are the light of the world.* And that they might be excited to diligence in dispensing the salutary influences of their doctrine and example, he bad them call to mind that *a city that is set on a hill cannot be hid*, or that the conduct of persons in eminent stations is the object of general observation.—He added, 15. *Neither do men light a candle and put it under a bushel: but on a candlestick, and it giveth light unto all that are in the house.* The knowledge of divine things is given you by inspiration, not to be concealed, but to be imparted to mankind around you.—Therefore, 16. *Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.* Make your doctrine and example bright in the eyes of all who behold you, that they may honour God, first by acting up to the precepts of the Gospel strongly impressed on their understandings by your penetrating sermons, and powerfully recommended to their hearts by your exemplary lives; next by their returning thanks to God for sending such men to enlighten and reform the world.—But, because his doctrine concerning happiness was contrary to that which the Jews were accustomed to hear, and which their teachers pretended to derive from the prophets, whose descriptions of the glory

Ver. 13. *But if the salt, &c.*] Our Lord's supposition of the salt's losing its savour is illustrated by Mr. Maundrel, who tells us, that in the valley of salt near Gebul, and about four hours journey from Aleppo, there is a small precipice occasioned by the continual taking away of the salt. "In this," says he, you may see how the veins of it lie: if

"brake a piece of it, of which the part that was  
"exposed to the rain, sun, and air, tho' it had  
"the sparks and particles of salt, yet it had per-  
"fectly lost its savour, as in St. Matt. v. The  
"innermost which had been connected to the rock  
"retained its savour, as I found by proof."

of the Messiah's kingdom, they understood in a literal sense, as well as from the law, whose rewards and punishments were all of a temporal kind: also because he was about to give explications of the moral precepts of the law, very different from those which the Scribes and Pharisees commonly gave, but which his disciples, as instructors of mankind, were to inculcate, he ended this branch of his discourse, and introduced that which followed, with declaring, that he was by no means come to destroy the law or the prophets, that is, the moral precepts †, contained in them. 17. *Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil*, (πληρῶσαι) to confirm; so the word is used, 1 Kings i. 14. marginal translation.—Accordingly it follows in the text, 18. *For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.* Eternity and immutability are by no means the attributes of any ceremonial precept whatever. They are the distinguishing characters of the precepts of morality enjoined in the law and the prophets. None of them shall pass or be abrogated *till all be fulfilled*, εως αν παντα γενηται, till all the things mentioned be done, that is, till the heavens and the earth pass, or are destroyed. Our Lord's meaning therefore was, that there is nothing in the universe so stable as the eternal truths of morality; the heavens may fall, and the whole frame of nature be unhinged, nay, every part of it be dissolved, but the rules of righteousness shall remain immutable and immortal.—Wherefore he ordered his disciples, on the severest penalties, both by their doctrine and example to enforce the strict observation of all the moral precepts contained in the sacred writings, and that in their utmost extent. 19. *Whosoever therefore shall break* (that is, destroy, λυσαι being here put for καταλυσαι, as it is likewise John ii. 19.) *one of these least commandments, and shall teach men so, shall be called* (or according to the idiom of the original languages, *shall be*) *the least in the kingdom of heaven*: since the moral precepts of the law are eternal and immutable, whosoever weakens their obligation \* shall never enter into heaven:—*But whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven*, shall be highly rewarded.—20. *For I say unto you, That except your righteousness*, the righteousness which you practise yourselves, and enjoin upon others, *shall exceed the righteousness of the Scribes and Pharisees*, the Jewish doctors of the strictest sect, *ye shall in no case enter into the kingdom of heaven*, for like them ye will be corrupters of others, and consequently monsters of the blackest kind.—But because this was a subject of great importance, he mentioned various particulars, wherein theirs should excel the doctrine and practice of the Jewish teachers.

He began with doctrine, and spake concerning murder, adultery, divorce, perjury, resentment of injuries, and benevolence; shewing them what they were to believe and teach concerning these points.—It seems the doctors gave it as their opinion, that the law, “Thou shalt not kill”, prohibited nothing but actual murder committed with a man's own hand; and therefore if he hired another to kill him, or turned a wild beast upon him that slew him, according to them it was not murder punishable by the law, though they acknowledged it might deserve the judgment of God. The doctrine of his disciples was to be more sublime, exhibiting the intention and spirit of the law, which forbids our being angry with another, our affronting him, and judging evil concerning his spiritual state,

† That is, the moral precepts.] For he came to destroy the whole ceremonial precepts of the law, the hand-writing of ordinances which he blotted out, and nailed to his cross, as the apostle speaks, (Col. ii. 14.) He nailed it to his cross blotted out, that its abolition might be known to all men. Besides, we find the phrase *law and prophets* made use of elsewhere, to signify the moral

precepts contained in them. Thus, ch. vii. 12. xxii. 40.

\* Shall never enter into heaven.] For there is in the text a figure which the Rhetoricians call (μειωσις) *diminution*, often elegantly used to convey a strong idea. Thus, Gal. v. 21. *They which do such things shall not inherit the kingdom of God*, i. e. shall be severely punished.

without good reason, for the limitation added to the first member of the sentence, must be understood throughout the whole. 21. *Ye have heard that it was said by them of old time, thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment.* 22. *But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment:* By causeless anger, he exposes himself to a degree of punishment in the life to come, which may fitly be represented by that which the judgment inflicts.—*And whosoever shall say to his brother, Raca, without a cause, shall be in danger of the council:* He who derides and affronts his brother causelessly, is liable to a degree of punishment, which may be represented by that which the council used to inflict:—*but whosoever shall say, Thou fool, without a cause, whosoever judging uncharitably of his brother, shall call him a wicked wretch\*, and an apostate, without cause, shall be in danger of hell fire;* ΕΥΧΕΣ ΕΣΤΙ ΕΙΣ ΓΕΕΝΝΑ ΤΗ ΠΥΡΟΣ<sup>†</sup> verbat. shall be obnoxious to a gehenna of fire, i. e. by a common figure of speech, obnoxious to the fire of the valley of Hinnom<sup>‡</sup>, obnoxious to a degree of punishment which may fitly be represented by that fire.—But because men

Verse 22. *Brother.*] The Jewish church was made up of two denominations of men, viz. *breth* Israelites, who were all of one blood; and *neighbours*, or the men of other nations, who became proselytes. Jer. xxxi. 34. *They shall no more teach every man his neighbour, and every man his brother.* But under the gospel there is no distinction of men in respect of descent. Accordingly, *brother* in the New Testament has a signification as extensive as *neighbour* in the Old, denoting all who profess christianity in contradistinction to heathens. Matt. xviii. 15, 17. 1 Cor. v. 11.

*Ibid. The judgment.*] This was a particular court among the Jews, consisting of twenty-three members, which before the Roman government was established in Judea, had the power of life and death so far as its jurisdiction extended, and punished criminals with strangling and beheading.

*Ibid. Raca.*] Raca is a Syriac word, which according to Lightfoot, signifies a *scoundrel*; according to Drusus, a *coxcomb*, and so is a term of great contempt. Keve, *vain man*, used James ii. 20. seems to be a translation of it, for as Jerom observes, it is derived from the Hebrew *rick*, which signifies *vain* or *empty*.

*Ibid. The council.*] In the Greek this court is named συνέδριον, a word which the Jews adopted into their language, and giving it a hebrew termination, (*sanhedrim*) appropriated it to their supreme council, whose business was to judge in the most important affairs; for instance, in all matters relative to religion, as when any person pretended to be a prophet, or attempted to make innovations in the established worship, and could, while the republic lasted, inflict the heaviest punishments, particularly stoning, and burning with melted lead poured down the throat of the criminal after he was half strangled.

\* A wicked wretch.] So *fool* signifies in scripture. For as religion is the highest wisdom, vice

must be accounted the extremest folly. Mr. Sykes draws the same sense from the word, by deriving it from the Syriac, *Marah rebellavit*; so that according to him, the original *μωγε* signifies a rebel against God, or an apostate from true religion.

† The fire of the valley of Hinnom.] The valley of Hinnom, called also Tophet, was the scene of the detestable worship of Moloch, that horrid idol, to whom the Israelites burnt their children alive as sacrifices. In after-times, continual fires were kept in this valley for burning the unburied carcases and filth of the city, that being thus polluted, it might be unfit for the like religious abominations. Kimchi, in Ps. xxvii.—The prophet Jeremiah is thought to have had these fires in his eye. ch. vii. 32, 33. xix. 11—13. The Jews, from the perpetuity of them, and to express the utmost detestation of the sacrifices which were offered to Moloch in this valley, made use of its name to signify *Hell*. Accordingly we find Isaiah describing Hell under the name of *Tophet*, and by images drawn from it. ch. xxx. 33. Induced I suppose by these considerations, the translators of the Bible have given Tophet or *Gehenna* its metaphorical meaning in the passage above, whereas it ought rather to have had its literal signification. For our Lord intending to shew his hearers that the punishment of causeless anger, contemptuous speeches, and abusive names, shall in the life to come, bear a proportion to the guilt that is in these sins; and finding no names in the language of men, by which those different degrees of punishment could properly be expressed, he illustrated them by the punishments which the Jews were acquainted with. This interpretation of the punishment in the latter clause of the verse, has a particular advantage attending it, as it prevents the reader from imagining that only the sin of calling his brother a fool, will be punished with hell fire.

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are very apt to fall into rash anger, and to express their anger by contemptuous speeches, and abusive names, fancying that there is no sin in these things, or but little, and that compensation may easily be made for them by acts of devotion, Jesus declared, that atonement was not to be made for these offences by any offerings how costly soever, and therefore prescribed immediate repentance and reparation, as the only remedies of them. He insisted particularly on reparation, assuring us, that unless it be made, God will not accept the worship of such offenders, being infinitely better pleased with repentance, than with sacrifices, or external worship of any kind, how specious soever those duties may appear in the eye of vulgar understandings. Vain therefore is their presumption who fancy they can make amends for yet more gross acts of injustice by acts of devotion.

23. *Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, any just cause of complaint, 24. Leave there thy gift before the altar, do not lay aside thoughts of worshipping God, because thou art not in a proper state, but prepare thyself for his worship without delay, go thy way, first be reconciled to thy brother, and then come and offer thy gift.*---This exhortation Jesus enforced from the consideration of what is reckoned prudent in ordinary law-suits. In such cases wise men always advise the party that has done the wrong, to make up matters with his adversary, whilst it is in his power, lest the sentence of a judge being interposed fall heavy on him. For the same reason, we who have offended our brother ought to make it up with him, whilst an opportunity of repentance is allowed us, and that though our quarrel should have proceeded to the greatest lengths, lest the sentence of the supreme judge overtake us, and put reconciliation out of our power for ever. 25. *Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26. Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing.*

27. *Ye have heard that it was said by them of old time, Thou shalt not commit adultery.* To explain the opinion of the Jewish doctors in this matter, Lightfoot cites Trip. Targ. in marg. ad Exod. xx. by which it appears, that they were very loose moralists. In opposition therefore to them, our Lord declared, 28. *That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.* Whosoever cherishes unchaste desires and intentions, or as it is expressed in the tenth precept, covets his neighbour's wife, is really guilty of adultery, though he never should find an opportunity of committing the act with her.—For which cause all such use of our senses as inflames the mind with lust must be carefully avoided. 29. *If thy right eye offend thee, i. e. cause thee to offend, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.* Deny thyself the use of thy senses, though ever so delightful, in all cases where the use of them ensnares thy soul. Turn away thine eye and keep back thine hand from the alluring object. “This,” says Chrysostom, “is a most mild and easy precept. It would have been much more hard had he given commandment to converse and look curiously on women, and then to abstain from farther commission of uncleanness with them.”

31. *It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.* The doctors of the school of Sammai affirmed, that in the law concerning divorce, Deut. xxiv. 1. the words *some uncleanness* were to be understood of adultery only, whereas they of the school of Hillel interpreted them of any matter of dislike whatever. Hence the Pharisees asked Jesus, Matt. xix. 3. if it was *lawful for a man to put away his wife for every cause?* The opinion of Hillel was generally espoused by the Jews, as appears both from

from their practice and their writings\*. Wherefore, as they had perverted the law of divorce, that they might give full scope to their lusts, Jesus thought fit to reduce it to its primitive meaning, assuring them, that he who divorces his wife for any of the causes allowed by the doctors, whoredom excepted, layeth her under a strong temptation to commit adultery; unjust divorce being no divorce in the sight of God: and that since such marriages still subsisted, he who marrieth the woman unjustly divorced, committeth adultery also. 32. *But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery*†.

33. *Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.* As to oaths, the doctors affirmed ||, that they are obligatory according to the nature of the thing by which a man swears. (Matt. xxiii. 16.) Hence they allowed the use of such oaths in common conversation as they said were not obligatory, pretending that there was no harm in them, because the law which forbade them to forswear themselves, and enjoined them to perform their vows, meant such solemn oaths only as were of a binding nature. It is this detestable morality which Jesus condemned in the following words. 34. *But I say unto you, Swear not at all; neither by heaven, for it is God's throne; 35. Nor by the earth, for it is his foot-stool; neither by Jerusalem, for it is the city of the great king.* 36. *Neither shalt thou swear by thy head, because thou canst not make one hair white or black.* By comparing Matt. xxiii. 16. it appears that our Lord is here giving a catalogue of oaths, which in the opinion of the doctors were not obligatory. His meaning therefore is, swear not at all unless you have a mind to perform: because every oath being really obligatory, he who, from an opinion that some are not, swears in common con-

\* Thus, (Malachy ii. 16.) the clause which in our translation runs, *The Lord says He hateth putting away*, i. e. divorces on frivolous pretences, is by the Chaldee paraphrast, and the LXX turned thus (εὐμισσησας ἐξαρπυεινης) *if thou hast, thou shouldest put her away*. Also the son of Sirach, xxv. 26. *If she go not as thou wouldst have her, cut her off from thy flesh.* And Josephus Ant. lib. iv. 8. *He that would be disjoined from his wife for any cause whatever, as many such causes there may be among men, let him give her a bill of divorce.* Nay, one of their doctors, R. Akiba by name, delivered it as his opinion, that a man may put his wife away if he likes any other woman better.

† In these words, only one just cause of divorce is acknowledged, namely, adultery. Yet the apostle 1 Cor. vii. 15. plainly allows another, viz. malicious and obdurate desertion in either of the parties; and that because it is wholly inconsistent with the purposes of marriage. We must therefore suppose, that our Lord here speaks of the causes of divorce, commonly said to be comprehended under the term *uncleanness* in the law, and declares, that none of them will justify a man's divorcing his wife except fornication. His doctrine concerning this matter is, that if the cause of a divorce be just, the innocent party is freed from the bond of marriage, so as to be at liberty to

marry again. But if the divorce be made without a just cause, the marriage still subsists, and consequently both parties, the innocent as well as the guilty, thus divorced, commit adultery if they marry; as do the persons likewise whom they marry. This decision, though perfectly equitable with respect to an offending party, may seem to bear hard on the innocent, who is excluded from the benefit of marriage for the others fault. But it is one of those inconveniences which arise from good regulations through the infirmity of human nature, and which in the present circumstances cannot be remedied.

|| The doctors affirmed, &c.] The Romans seem to have understood the opinion of the Jews on this point; for Martial speaking to one of them who denied some wicked action he was accused of, says to him,

*Ecce negas, jurasque mihi per templa tonantis:*

*Non credo. Jura verpe per Anchialum.*

*Lo thou deniest it, and swearest by heaven,* (see Matt. xxiii. 22.) *but I do not believe thee. Swear then by Anchialus,* אֲנִי חַי עֲלֵיוֹ *an chi alon*, i. e. *the most high does not live.* This was the most solemn oath of denial that a Jew could possibly take; being the oath of the great God himself, who in scripture is introduced swearing by his own life or existence, *As I live, saith the Lord.*

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versation by heaven, or by the earth, or by Jerusalem, or by his own head, is without all doubt guilty of perjury. Much more is he guilty who when called thereto by lawful authority, swears with an intention to falsify. But by no means does Jesus condemn swearing truly before a magistrate, or upon grave and solemn occasions, because that would have been to prohibit both the best method of ending controversies, (Heb. vi. 16.) and an high act of religious worship, (Deut. vi. 13. Is. lxv. 16.) an oath being not only a solemn appeal to the divine omniscience, from which nothing can be hid, but a direct acknowledgement of God, as the great patron and protector of right, and the avenger of falsehood.—37. *But let your communication be Yea, yea; Nay, nay*: maintain such sincerity and truth in all your words as will merit the belief of your acquaintance; so that in common conversation to gain yourselves credit, you need to do no more than barely assert or deny any matter, without invoking the name of God at all;—*for whatsoever is more than these, cometh of evil*, or as it may be translated, *cometh of the evil one*: In common discourse, whatever is more than affirmation or negation, ariseth from the temptation of the devil, who prompts men to curse and to swear, that he may lessen their reverence for God, and lead them at length to perjury, even in the most solemn instances; considerations which shew the evil nature of this sin in the strongest light.

With respect to mens resisting and revenging such injuries as are done them, Jesus assured his disciples, that altho', for the preservation of society, Moses had ordained the judges to give eye for eye and tooth for tooth, if the injured party demanded it, yet the doctors were greatly in the wrong, not only when they enjoined men to insist on retaliation as their duty, but declared it lawful in many cases for the injured party, at his own hand to avenge himself, provided in his revenge he did not exceed the measure prescribed in the law. Christ's doctrine was, that a good man is so far from revenging private injuries; that oftentimes he does not even resist them, and always forgives them when they happen to be done to him, a generosity which he warmly recommended to his disciples. 38. *Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.* 39. *But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.* 40. *And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.* 41. *And whosoever shall compel thee to go a mile, go with him twain.* 42. *Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.* To understand this passage aright, we must take notice, that there are five cases put wherein christian meekness must especially shew itself. 1. When any one assaults our person, in resentment of some affront he imagines we have put upon him. 2. When any one sues us at the law, in order to take our goods from us. 3. When he attacks our natural liberty. 4. When one who is poor asks charity. 5. When a neighbour begs the loan of something from us. In all these cases our Lord forbids us to resist. Yet from the examples which he mentions, it is plain that this forbearance and compliance is required only when we are slightly attacked, but by no means when the assault is of a capital kind. For it would be unbecoming the wisdom which Jesus shewed in other points to suppose that he forbids us to defend ourselves against murderers, robbers, and oppressors, who would unjustly take away our life, our estate, or our liberty. Neither can it be thought that he commands us to give every idle fellow all he may think fit to ask, whether in charity or in loan. We are only to give what we can spare, and to such persons as out of real necessity seek relief from us. Nay, our Lord's own behaviour towards the man who, in presence of the council, smote him on the cheek, gives reason to think he did not mean that in all cases his disciples should be passive under the very injuries which he here speaks of. In some circumstances smiting on the cheek, taking away one's coat, and the compelling of him to go a mile, may be great injuries, and therefore are to be resisted. The first instance was judged so by Jesus himself, in the case mentioned: for had he forborne to reprove the man who did it, his silence might

might have been interpreted as proceeding from a conviction of his having done evil in giving the high priest the answer for which he was smitten. Allowing therefore that this rule has for its object small injuries, and that it orders us to be passive under them rather than to repel them, it is liable to no objection. For he who bears a slight affront, consults his honour and interest much better than he who resists or resents it, because he shews a greatness of mind worthy of a man, and avoids quarrels, which oft-times are attended with the most fatal consequences. In like manner, he who yields a little of his right rather than he will go to law, is much wiser than the man who has recourse to public justice in every instance, because, in the progress of a law suit, such animosities may arise, as are inconsistent with charity. To conclude, benevolence, which is the glory of the divine nature, and the perfection of the human, rejoices in doing good. Hence the man that is possessed of this god-like quality cheerfully embraces every occasion in his power of relieving the poor and distressed, whether by gift or loan.—Some are of opinion, that the precept concerning alms-giving and gratuitous lending, is subjoined to the instances of injuries, which our Lord commands us to bear, to teach us, that if the persons who have injured us fall into want, we are not to withhold any act of charity from them on account of the evil they have formerly done us. Taken in this light, the precept is generous and divine. Moreover, as liberality is a virtue nearly allied to the forgiveness of injuries, our Lord joined the two together, to shew that they should always go hand in hand. The reason is, revenge will blast the greatest liberality, and a covetous heart will shew the most perfect patience to be a sordid meanness of spirit, proceeding from selfishness.

He proceeded in the next place to consider the doctrine of the Jewish teachers concerning benevolence.—43. *Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy.* The passage in the law referred to, is Lev. xix. 18. *Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself, I am the Lord.* The clause *and hate thine enemy*, is not in the law; but the doctors pretended, that it was deducible from the first part of the precept which seems to limit forgiveness to Israelites. Besides, they supported their opinion by the tradition of the elders, and the precepts concerning the idolatrous nations\*. In opposition to this narrow

\* Precepts concerning the idolatrous nations ] Their aversion to the Edomites and Egyptians indeed was so far tempered by the law, that the third generation of such of them as were proselytes, might be incorporated into the congregation, Deut. xxiii. 7, 8. But for their other idolatrous neighbours they had express laws which forbade them ever to be pardoned, particularly the Canaanites, (Deut. vii. 1) the Midianites, (Numb. xxxi. 2) the Amalekites, (Exod. xvii. 14.) And for the Moabites they were never to receive them into their body politic, nor to do them any good, Deut. xxiii. 3. The Israelites finding themselves thus expressly commanded by their law to hate and extirpate the heathens who lived in or near to Canaan, and observing that there was no precept enjoining kindness to the rest, they considered all the heathens in one light, and thought themselves under no obligation to do offices of humanity to any of them, unless they embraced the Jewish religion. Nay, they looked on them as enemies, of whom they were ordered to avenge

themselves as often as they had an opportunity. Their malevolence to all mankind but their own nation, was so remarkable, that the heathens took notice of it. Tac. Hist. lib. v. 5. *Their fidelity is inviolable, and their pity ready towards one another; but unto all others they bear an implacable hatred.* This character which Tacitus gives of the Jews, is agreeable to that given them by a better and more impartial judge, I mean the apostle Paul, 1 Thess. ii. 15. *Who both killed the Lord Jesus, and their own Prophets, and have persecuted us, and they please not God, and are contrary to all men.* They were so excessively haughty, that they would not so much as salute a heathen or Samaritan; none but brethren received the least mark of respect from them; a behaviour which rendered them odious to all their neighbours. The Jews dishonoured God exceedingly, in pretending that his law countenanced such ferocity. The precepts which they laid so much stress on, having no reference at all to the disposition that particular persons among the Israelites were to bear to particular persons among



narrow spirit, our Lord commanded his hearers to shew benevolence according to their power, unto every individual of the human species, without respect of country or religion; benevolence even to their bitterest enemies. 44. *But I say unto you, Love your enemies; that is, charitably and sincerely wish unto your enemies all manner of good both temporal and spiritual: bless them that curse you; give them kind and friendly language who rail at or speak evil of you: do good to them that hate you; cheerfully embrace every opportunity of promoting the welfare of your enemies: and pray for them which despitefully use you, and persecute you; besides doing all in your own power to advance their happiness, study by your prayers to engage God also to befriend and bless them.* The particulars mentioned are certainly the highest expressions of enmity: for what can be worse than cursing, and calumny, and insults, and persecutions? Yet we are commanded to love, and bless, and do good to, and pray for our enemies, even while they persist in their enmity † against us.—This doctrine of loving our enemies, so far as to do them good, Jesus enforced from the noblest of all considerations, that it renders men like God, who is good to the evil and unthankful. 45. *That ye may be the children of your father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.* Being thus benevolent towards all, the bad as well as the good, ye shall be like God\*; and so prove yourselves his genuine offspring: for he maketh his sun common to them who worship, and to them who condemn him, and lets his rain be useful both to the just and to the unjust, alluring the bad to repentance, and stirring up the good to thankfulness, by this universal and indiscriminate benignity of his providence. —46. *For if ye love them which love you, what reward have ye? do not even the publicans the same?* 47. *And if ye salute your brethren only, what do you more than others? do not even the publicans so?* These are common things practised by people of the worst characters, which therefore do not prove you to be of a virtuous disposition, but only endowed with the essential principles of human nature, so that ye merit no reward at all for doing them. —48. *Be ye therefore perfect, even as your Father which is in heaven (see on Matt. vi. 9.) is perfect.* The perfection of the divine goodness is proposed to our imitation, as it is

among the heathens. They only prescribed what treatment the Israelites were to give those nations as bodies politic, in which capacity it was most just that they should be destroyed, because of their abominations, and because they might have tempted God's people to idolatry, Lev. xviii. 25—28. But the Jews, over-looking the reason of those precepts, extended them most absurdly to the heathens in general; nay, and to private enemies among their brethren also.

† Even whilst they persist in their enmity.] This may seem contrary to the precept, Luke xvii. 3. where forgiveness seems to be enjoined only on condition the injurious party repents: *If thy brother trespass against thee rebuke him, and if he repent forgive him.* But the difficulty will disappear, when it is remembered, that in the two passages, different persons, and different duties are spoken of. In the sermon, the duty we owe to mankind in general who injure us, is described; but in Luke we are told how we are to behave towards an offending brother, one with whom we are particularly

connected, whether by the ties of blood or friendship. The forgiveness we owe to mankind is in the sermon said to consist in the inward affection of benevolence, civil language, good offices, such as we would have done to them had they never injured us, and hearty prayers; all which men may receive even while they persist in their enmity. Whereas the forgiveness due to a brother implies, that he be restored to the place in our friendship and affection which he held before he offended. But in order to this, his repentance is justly required, because without a sense of his offence, and due evidence of his reformation, he is both unworthy and incapable of being restored. See on Matt vi. 12.

\* Cicero, in his oration for Marcellus, has a sentiment not unlike this. *Verum animum vincere, incundeam cōhibere, victoriam temperare, adversarium nobilitate, ingenio, virtute præstantem, non modo extollere jacentem, sed etiam amplificare ejus præstam dignitatem: Hæc qui faciat non ego cum summis viris comparo sed simillimum Deo judico.*

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promiscuous, extending to the evil as well as the good, and not as it is absolutely universal and infinite; for in these respects the imitation of it is impossible \*.

Thus the doctrine and precepts of the disciples, the righteousness which they preached, was to excel the righteousness of the Scribes and Pharisees. Our Lord spake next of the righteousness which the Jewish teachers practised, shewing that his disciples, especially such of them as were instructors of others, ought to excel them in that respect also. The particulars which he mentioned, though few, are of great importance, *viz.* alms-giving, prayer, fasting, heavenly-mindedness, candid judging, and self-reformation.—He began with alms-giving, because in the branch of his discourse immediately preceding, he had exhorted them to beneficence, from the example of the divine goodness. Matt. vi. 1. *Take heed that ye do not your alms (ελεημοσύνην, your works of mercy) before men, to be seen of them, otherwise ye have no reward of your Father which is in heaven.* He does not forbid us to do works of charity publicly, for on some occasions that cannot be avoided, but to do them publicly with a view to be seen of men, and to be applauded for them.—2. *Therefore when thou dost thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.* The praises of men which they are so fond of, is all the reward such hypocrites shall ever obtain.—3. *But when thou dost alms, let not thy left hand know what thy right hand doth:* Let not thy most intimate friend know what thou dost: perform these offices as privately as thou canst, and never speak of them afterwards, unless there be good reasons for making them known.—4. *That thine alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly:* Perform works of charity from no other principle but a love of goodness, and a regard to the will of God who looks on (so *ελεπων* is used, Matt. v. 28.) in secret, and will reward all thy good deeds openly, at the judgment. Thus if thou be content to forego at present the applause of the few to whom thou art known, and who are not competent judges of true worth, it shall be abundantly compensated to thee hereafter, by the admiration and love of all the beings in the universe, who have any relish of virtue, or are capable to judge of it.

\* The manner of our Lord's citing the doctrines which he chose to speak of, deserves our notice. He does not say *ye know* that it was said to them of old time; as he would have done, if nothing but the written law had been in his eye: But he says, *ye have heard* that it was said; comprehending not only the law itself, but the explications of it, which the doctors pretended to have derived from the mouth of Moses by tradition. *Ye have heard that it was said to be antients,* namely by Moses in the law, *Thou shalt not kill;* also ye have heard from the doctors, the explication of this precept, which they pretend Moses gave to the antients by word of mouth. *But I say unto you,* in opposition to these false interpretations, which your doctors would impose on you as infallible. In our translation it is, *ye have heard that it was said by them of old time.* However, the sense of the passages, and the opposition of the clauses, *But I say unto you,* require that *αρχαίους* should be trans-

lated not by, but to them of old time, in the dative case. This connexion throws a beautiful light on our Lord's sermon, shewing us, that it was not his intention to set his own precepts in opposition to the precepts of the law, but to set his explications of those precepts which the disciples were afterwards to teach, in opposition to the interpretations which the doctors gave of them, and which they pretended to derive from Moses by tradition.

Verse 2. *Sound a trumpet.*] From this it would appear, that in our Lord's time, persons who affected the reputation of being extremely charitable, sometimes sounded a trumpet, when they distributed their alms, on pretence, no doubt, of gathering the poor to receive them, while their real intention was to proclaim their own good works, and receive glory of men. Wherefore, as his disciples were to do no work of charity from the motive of vanity, he absolutely forbade this custom of the hypocrites.

5. *And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.*—Our Lord is here treating of private prayer, for which reason, his rules must not be extended to public devotion. 6. *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly:* Perform thy private devotions without noise or shew, by which it will appear, that thou art influenced by a sense of duty.—7. *But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.*—8. *Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.* Your Father not only knows, but \*compassionates all your wants and weaknesses. Hence, much speaking in prayer, with a view to inform the Deity of our wants, or to persuade him to comply with our desires, is foolish and impious, because it casts a reflexion both upon his omniscience, and upon his infinite goodness. (see Isa. lxxv. 24.) But it is far from being culpable, when used with a view to excite in our own minds a sense of the divine goodness, to affect us with sorrow for sin, and to beget or cherish in us a love of virtue; valuable ends, to which a decent length and variety in prayer may be very subservient.—9. *After this manner therefore pray ye.* The word *ye* is emphatical, in opposition to the heathens, who used vain repetitions in their prayers. Christ's meaning is not, that his disciples are to use the words of this prayer in all their addresses to God; for in the Acts and Epistles we find the apostles praying in terms different from this form: but his meaning is, that we are to frame our prayers according to this model, both in respect of matter, and manner, and style.—*Our Father which art in heaven.* If they are called fathers who beget children, and bring them up, Almighty God has the best right to that title from every creature, and particularly from men: being the father of their spirits, (Heb. xii. 9.) the maker of their bodies, and the continual preserver of both. Nor is this all: He is *our Father* in a yet higher sense, as he regenerates us and restores his image

Verse 5. *Love to pray standing, &c.*] Probably the Jews of old observed stated hours of prayer, as the Mahometans do at this day. The scripture mentions three of them. 1. The third hour, answering to our nine o'clock, when the morning sacrifice was offered. 2. The sixth hour, answering to our twelve o'clock. At this hour we find Peter praying on the house-top, Acts x. 9. 30. The ninth hour, answering to our three o'clock in the afternoon, at which the apostles Peter and John are said to have gone up to the temple, Acts iii. 1. The three are mentioned together, Ps. lv. 17. *Evening and morning and at noon will I pray.* Also it is recorded of Daniel, that he prayed three times a day, Dan. vi. 10, 13. At these hours therefore the hypocrites took care to be in some public meeting or other, (*ἐν συναγωγαῖς*) perhaps in the market-place, or in some court of justice, or in a corner where two streets met, and where there was a concourse of passengers to behold their devotions, which they performed before all present, with a vanity extremely offensive to the great Being whom they pretended to worship.

Verse 7. *Heard for their much speaking.*] Thus

we find the Priests of Baal crying from morning till noon, *O Baal hear us!* which Elijah interpreted aright, when he said to them, *Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked.* Hence it appears, what the vain repetitions were which Christ forbade his disciples to use in their prayers; namely, such repetitions as proceeded from an opinion that they were to be heard for their much speaking, after the manner of the heathens. This opinion implying a denial either of the power, or the knowledge, or goodness of him whom we worship is highly injurious to him; and therefore repetitions in prayer flowing from it are culpable. But repetitions proceeding from a deep sense of our wants, and which express a vehement desire of the divine grace, Jesus by no means prohibits, else he would condemn his own practice, Matt. xxvi. 39. 42. 44.

\* Compassionates all your wants.] For *Οὐδὲ* answers to the Hebrew *Jadang*, which signifies not simply to *know*, but to know with such an affection of mind, as the matter to which it is applied requires.

upon our minds, so that, partaking of his nature, we become his children, and can with holy boldness name him by the title of that relation. In the former sense, God is the father of all his creatures, whether good or bad; but in the latter he is the father only of such as are good.—Of all the magnificent titles invented by philosophers or poets, in honour of their gods, there is none that conveys so grand and so lovely an idea as this simple name of *Father*. Being used by mankind in general, it marks directly the essential character of the true God, namely, that he is the first cause of all things, or the author of their being, and, at the same time, conveys a strong idea of the tender love which he bears to his creatures, whom he nourishes with an affection, and protects with a watchfulness, infinitely superior to that of any earthly parent whatsoever. But the name *father* besides teaching us that we owe our being to God, and pointing out his goodness and mercy in upholding us, expresses also his power to give us the things we ask, none of which can be more difficult than creation. Farther, we are taught to give the great God the title of *Father*, that our sense of the tender relation in which he stands to us may be confirmed, our faith in his power and goodness strengthened, our hope of obtaining what we ask in prayer cherished, and our desire of obeying and imitating him quickened; for natural reason teaches, that it is disgraceful in children to degenerate from their parents, and that they cannot commit a greater crime than to disobey the just commandments of an indulgent father. To conclude, we are directed to call him *our Father*, in the plural number, and that even in secret prayers, to put us in mind that we are all brethren, the children of one common parent, and that we ought to love one another with pure hearts fervently, praying not for ourselves only, but for others; that God may give them likewise daily bread, and the forgiveness of sin, and deliverance from temptation.—The words, *which art in heaven*, do not confine God's presence to heaven, for he exists every where, but they contain a comprehensive though short description of the divine greatness. They express God's majesty, dominion and power, and distinguish him from those whom we call fathers on earth, and from false gods, who are not in heaven, the region of bliss and felicity, where God, who is essentially present through all the universe, gives more especial manifestations of his presence, to such of his creatures as he has exalted to share with him in his eternal felicity\*.—*Hallowed be thy name*. The name of God is a Hebraism for God himself, his attributes, and his works. To *sanctify* a thing, is to entertain the highest notion of it, as true and great and good, and by our words and actions to testify that belief. Thus it is used, 1 Pet. iii. 15. Isa. viii. 13. The meaning of the petition therefore is, May thy existence be universally believed, thy perfections loved and imitated, thy works admired, thy supremacy over all things acknowledged, thy providence revered and confided in. May we and all men so think of the divine majesty, of his attributes, and of his works, and may we and they so express our veneration of God, that his glory may be manifested every where to the utter destruction of the worship of idols and devils †.—

The

\* Erasmus's gloss on this first member of the prayer, is beautiful. *Pater, vocatur, ut clementem & benignum intelligatis. In cœlis esse dicitur, ut illuc sustollatis animos vestros neglectis bonis terrenis. Vestrum appellatur, ne quis sibi proprium aliquid vindicet, cum ex unius beneficentia proficiatur omnibus quicquid habent: et hac in parte est regum atque servorum equalitas.*

† This hallowing of his name, God commands us to ask in prayer, not out of vanity, but be-

cause it is absolutely necessary to the happiness of his creatures. The heathens in general did not sanctify the name of God at all; for they had no knowledge of the one supreme God, and attributed to their deities all the infirmities, passions, and vices of men. Even the Jews themselves had but an imperfect idea of him, when they represented him as attached more to rites and ceremonies, and better pleased with them, than with the rules of morality; and confined his goodness within

The phraseology of this and other prayers recorded by the inspired writers, wherein the worshippers address God in the singular number, by saying *Thou* and *Thy* to him, is retained by all Christians with the highest propriety, as it intimateth their firm belief that there is but one God, and that there is nothing in the universe equal or second to him, and that no being whatever can share in the worship which they pay to him.—10. *Thy kingdom come.* By the kingdom of God, whose coming we are directed to pray for, is to be understood the Messiah's kingdom; or the Gospel dispensation, because, taken in any other sense, the petition will not be distinct from that which follows, namely, *Thy will be done*; wherein our wishes that the dominion of righteousness may be established in the hearts of men are expressed. Besides, we shall acknowledge this to be the meaning of the petition, if we consider that wherever the Gospel is received, God may truly be said to rule even over the wicked, because they acknowledge his authority in outward profession; whereas, tho' he be absolute Lord of mankind, he cannot be said to govern, at least in a moral sense, those who either are ignorant of him, or do not acknowledge him. In the Apostles time a prayer for the coming of God's kingdom was altogether necessary, because the Gospel-dispensation was not then established in any nation: nay it is a proper subject of the prayers of Christians still, as there are many countries in the world where the Gospel is not known. The truth is, till all nations are converted to Christianity, our wishes for that happy event ought to be continued without interruption.—*Thy will be done on earth as it is in heaven.* In this petition we pray not, that God may do his own will, as Dr. Whitby observes, nor that the will of his providence may be done upon us, neither do we pray that we may become equal to the angels in perfection, nor that God may compel us to do his will; but that, in consequence of the coming of his kingdom, or the establishment of the Gospel in the world, men may be enabled to imitate the angels, by giving such a sincere, universal, and constant obedience to the divine commands, as the imperfection of human nature will admit of. This is the most humble as well as the most prudent wish that it is possible for the creature to express, because it implies that the supreme Being will do nothing but what is for the interest of his creatures, and that he knows better than they what is so.—11. *Give us this day our daily bread.* Give us from

within the verge of a single nation, and the few proselytes that joined them; as if God had not had the least concern for the rest of mankind. Therefore, as matters then stood, it was highly proper in our Lord's time to pray that mankind might be blessed with better notions of the divine attributes. And tho' the face of the world be much changed in respect of knowledge since that time, there is still great reason to ask this very blessing, not only in behalf of the Jews and Pagans, who continue to have low and false conceptions of God; but in behalf of Christians themselves, many of whom dishonour God exceedingly, by attributing to him their own imperfections and vices, imagining that he will accept them notwithstanding they continue in their sins.

Ver. 11. *Daily bread.*] According to the Hebrew idiom, bread signifies the whole provisions of the table. Thus (Gen. xviii. 5.) Abraham says, *I will fetch a morsel of bread and comfort your hearts*; yet with the bread he brought butter, and milk,

and the calf he had dressed. Farther, bread in the petition comprehends raiment also, with convenient habitation, and every thing necessary to life. Commentators differ in their interpretations of the epithet added to the word bread. The fathers Jerom and Ambrose translate *αριτον επισιον*, *panem superfluitantem*: by which the latter understood the bread of life, mentioned John vi. 48. necessary to sustain the substance of the soul. Amb. de Sacram. lib. v. Others imagine that the word *επισιον* may signify *adventum*, bread for the time to come, bread for to-morrow; because (Acts vii. 26.) *τη επισην ημερα*, signifies the day following, the morrow. But as *επισην* and *επισιον* are different words, this interpretation may be disputed. Elsher thinks that *αριτον επισιον* signifies here, *our promised bread*, the portion of good things which as God's children we have a right to by inheritance; founding his opinion on Luke xv. 12, 13, where *ωσια* signifies riches, an inheritance, or such a portion of either as a father gives to any of his children. The Latin version in Jerom's time, had

*panem*

from day to day food sufficient to sustain life, and strengthen us for serving God with cheerfulness and vigour. Wherefore since we are not allowed to ask provision for rioting and luxury, but only the necessities of life, and that not for many years, but from day to day, the petition forbids anxious cares about futurity, and teaches us how moderate our desires of worldly things should be. And whereas not the poor only, whose industry all acknowledge must be favoured by the concurrence of providence to render it successful, but the rich are enjoined to pray for their bread day by day, it is on account of the great instability of human affairs, which renders the possession of wealth absolutely precarious: and because, without the divine Blessing, even the abundance of the rich is not of itself sufficient so much as to keep them alive, far less to make them happy.—Erasmus, following St. Jerom and St. Ambrose, takes this petition in a spiritual sense. “*Ale pater quod genuisti: prospice nobis ne nos deficiat panis ille tuus doctrinæ cœlestis, ut ea quotidie sumpto confirmemur, et adulescamus, et vegetique reddamur at tua iussu perficienda.*” —12. *And forgive us our debts as we forgive our debtors.* The earth and the fulness thereof being the Lord's, he has a right to govern the world, and to support his government by punishing all who presume to transgress his laws. The suffering of punishment therefore is a debt which sinners owe to the divine justice; so that when we ask God in prayer to forgive our debts, we beg that he would mercifully be pleased to remit the punishment of our sins, particularly the pains of hell; and that, laying aside his displeasure, he would graciously receive us into favour, and bless us with eternal life. In this petition therefore we confess our sins, and express the sense we have of their demerit, namely, that they deserve death, than which nothing can be more proper in our addresses to God. The reason is, humility and a sense of our own unworthiness, when we ask favours of God whether spiritual or temporal, tend to make the goodness of God in bestowing them on us appear the greater, not to mention that these dispositions are absolutely necessary to make us capable of being pardoned. The condition on which we are to ask the forgiveness of our sins is remarkable, *forgive us as we forgive.* We must forgive others in order to our being forgiven ourselves, and are allowed to crave from God only such forgiveness as we grant to others, so that if we do not pardon our enemies, we in this fifth petition seriously and solemnly beg God to damn us eternally. For which reason, before men venture into the presence of Almighty God to worship, they ought to be well assured that their hearts are thoroughly purged from all rancour and malice\*.

13. *And*

*panem quotidianum*, which rendering our translators have copied, because in the parallel passage (Luke xi. 3.) το καὶ ἡμερῶν, is joined with ἐπισκοπῶν. But the interpretation given of this epithet in Etym. Mag. seems as just as any: ἐπισκοπῶν, ο ἐπιστησια ἡμῶν ἀρροτῶν, *that which is sufficient to our life; what will strengthen us from day to day for serving God with cheerfulness and vigour.*

\* In the petition there is no express mention made of repentance, as necessary on the part of our enemies to entitle them to forgiveness, yet the nature of the petition itself, and the parable of the two servants debtors to one lord (Matt. xviii. 23.) which may be considered as a commentary upon it, seems to intimate that repentance is necessary. For since we pray, *forgive us our debts, as we forgive our debtors*; making acknowledgement of our sins, and asking forgiveness; and since God for-

gives none but such as repent, the meaning of the petition certainly is, forgive us who now confess our sins and resolve to amend, even as we forgive those who repent of the injuries they have done us. In the mean time, when we beg forgiveness of God like that which we grant to men, we must beware of setting our forgiveness on an equality with God's. The most perfect forgiveness that men are capable of exercising towards men who repent, falls infinitely short of the divine forgiveness necessary to repenting sinners, as is plain from this, that in the best the flesh resists the spirit. Besides, God himself has taken notice of the difference, Hos. xi. 8, 9. *Because I am God, and not man, &c.* we only beg that the divine forgiveness may resemble ours in its reality. In this petition therefore we are taught the necessity of forgiving really and from the heart all who repent

—13. *And lead us not into temptation, but deliver us from evil.* This might be translated, *And lead us not into temptation, but so as to deliver us from the evil*, either by removing the temptation itself, when it prove too hard for us, or by mitigating its force, or by increasing our strength to resist it, as God shall see most for his glory. The correction of the translation proposed is built upon this argument, that to pray for an absolute freedom from all solicitation or temptation to sin, is to seek a deliverance from the common lot of humanity, which is absurd, because trials and temptations are wisely appointed by God for the exercise and improvement of virtue in good men, and that others may be encouraged by the constancy and patience which they shew in afflictions. Hence, instead of praying to be absolutely delivered from them, we are taught to rejoice when by the divine appointment we fall into temptations. This petition teaches us to preserve a sense of our own inability to repel and overcome the solicitations of the world, and of the necessity of assistance from above, both to regulate our passions and to conquer the difficulties of a religious life.—*For thine is the kingdom, and the power, and the glory, for ever.* Because the government of the universe is thine for ever, and thou alone possessest the power of creating and upholding all things, also because the glory of infinite perfections remains eternally with thee, therefore all men ought to hallow thy name, submit themselves to thy government, and perform thy will: also in a humble sense of their dependance should seek from thee the supply of their wants, the pardon of their sins, and the kind protection of thy providence.—But, because the forgiving of injuries is a duty contrary to the strongest passions in the human heart, and at the same time is highly proper for beings who need so much forgiveness from God, Jesus inculcated the necessity of it, by assuring his hearers that if they forgave they should be forgiven, whereas if they did not, there remained no pardon for them. 14. *For, if ye forgive men their trespasses, your heavenly Father will also forgive you.* 15. *But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* From what our Lord says in verse 14. we are not to imagine that the forgiving of injuries alone will entitle us to pardon. Indeed all negative declarations concerning the terms of salvation being in their own nature absolute, he who does not forgive never shall be forgiven, as it is in the 15th verse. But affirmative declarations always imply this limitation, that no other condition of salvation be wanting. Behold then the necessity of forgiving all kinds of injuries, established by Jesus Christ himself, in opposition to the foolish opinions of the

of the evil they have done us. In other passages however the doctrine of forgiveness is carried still higher. We must love our enemies, and bless them that curse us, and do good to them that hate us, and pray for them that despitefully use us and persecute us. And with respect to those who, instead of repenting continue to do us injuries, we must forgive them so far as to abstain from rendering evil for evil, and must do them all the good offices we would have done them had they not offended us; and even in the thinking upon the injury, must endeavour by proper considerations to repress that aversion which the notion of an injury naturally excites. See on Matt. v. 44.

Ver. 13. *Thine is the kingdom for ever.*] Εἰς τὰς αἰῶνας. From αἰς semper, comes αἰών, eternitas quasi, αἰς ὧν semper existens, and αἰωνίως sempiternus. But tho' these words express the idea of a proper eternity, they often denote a finite dura-

tion, whether past or to come, but of a long continuance. Thus, Gen. xlix. 26. ὅσων αἰώνων, the ancient hills. 2 Tim. i. 9. πρὸ χρόνων αἰώνων, before ancient times. Prov. xxii. 28. ὅρια αἰώνων, ancient land-marks. Further, αἰών and αἰωνίως, and the Hebrew עוֹלָם, signify sometimes, such a duration only as the thing they are applied to is capable of. Hence, αἰών is used to denote the life of man, the duration of the world, the world itself, and that in both numbers (αἰών αἰώνων) which significations the Latin *secula* likewise hath. Wherefore the words עוֹלָם, αἰώνες, αἰωνίως, being ambiguous are always to be understood according to the nature and circumstances of the things which they are applied to, and consequently, in the conclusion of the Lord's prayer, where kingdom, power, and glory, are ascribed to God for ever, Εἰς τὰς αἰῶνας it signifies absolute eternity, eternally without beginning or ending.

men of this world, who, associating the idea of cowardice with the greatest and most generous act of the human mind, the pardoning of injuries, have laboured to render it shameful and vile, to the utter disgrace of human reason and common sense.

Of fasting he said, 16. *Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast, &c.—But thou, when thou fastest, anoint thine head, and wash thy face, come abroad in thine ordinary dress: 18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly:* That desiring the approbation of God, and not the applause of men, thou mayest chiefly be solicitous to appear before God as one that fasteth; and God, who is ever with thee, and knoweth thy most secret thoughts, shall openly bestow on thee the rewards of a true penitent, whose mortification, contrition, and humility, he can discern, without the help of looks, or dress, or outward expressions of any kind. But it must be remembered, that our Lord is speaking here of private fasting, to which alone his directions are to be applied; for when publick sins or calamities are to be mourned over, it ought to be performed in the most publick manner\*.

Having thus spoken of fasting he proceeded to consider heavenly-mindedness, which he inculcated with peculiar earnestness, because it was a virtue which the Jewish doctors were generally strangers to, but which he would have his disciples eminent for, (Matt. x. 9.) being an excellent ornament to the character of a teacher, and adding much weight to what he says.—This virtue our Lord powerfully recommended by shewing the deformity of its opposite, covetousness, which has for its object things perishable. 19. *Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.* In the eastern countries, where the fashion of clothes did not alter as with us, the treasures of the rich consisted not only of gold and silver, but of costly habits, and fine wrought vessels of brass, and tin, and copper, liable to be destroyed in the manner here mentioned. See Ezek. vi. 69. Job xxvii. 16. James v. 2, 3.—20. *But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.* Nothing can be conceived more powerful to damp that keenness with which men pursue the things of this life, than the consideration of their emptiness, fragility, and uncertainty; or to kindle in them an ambition of obtaining the treasures in heaven, than the consideration of their being substantial, satisfying, durable, and subject to no accident whatever. They were therefore fitly proposed by our Lord on this occasion.—He next shewed them that covetousness always leads a man astray, by corrupting the faculties of his mind. 21. *For*

Ver. 16. *Sad countenance.*] Συμφορῶν signifies one who has a peevish, austere, mortified look, such as false devotees affect, who place piety in grimace and outward shew, rather than in true goodness.

Ver. 16. *They disfigure their faces, &c.*] Αφανίζουσιν γὰρ τὰ πρόσωπα, they make their faces to disappear, they veil them; for in ancient times mourners, and those who were in deep grief, used to cover their faces with their garments, 2 Sam. xv. 30. Esther vi. 12. This appears likewise from Horace, “*Tectō capite ut si filius immaturus obiisset.*” Or the word may be taken in the sense which the English translators have affixed to it: *they disfigure their faces*; for it was the custom antiently to express bitter sorrow by sprinkling ashes and clay upon their heads, 2 Sam. i. 2. Esther iv. 1. Is. lxi. 3. Ezek. xxvii. 30. Or if

their griefs were of a lesser kind, they shewed them by neglecting to wash and anoint themselves, Dan. x. 3. a custom which it is probable our Lord had now in his eye: for he added, 17. *But thou when thou fastest, anoint thine head and wash thy face.*

\* Thus Jesus directed his disciples with respect to fasting; from which it appears that he approved of the duty. And truly the usefulness of it is evident; for, by abstinence from food the body is mortified and subjected to the spirit, and the spirit itself is better fitted for the exercises of repentance. Nevertheless, in religious fasting, regard must be had to mens constitutions; for it may happen that to some a total abstinence from food, would, instead of fitting them for the exercises of piety, render them wholly incapable thereof: in which case it ceases to be a duty.

where



*where your treasure is, there will your heart be also:* if your treasure is upon earth your affections will be earthly and sensual, and consequently piety, resignation, and charity, will in a great measure be banished from you.—22. *The light of the body is the eye: if therefore thine eye be single (απλῆς) simple, not mixed with blood and other noxious humours, but clear and sound, thy whole body shall be full of light.* 23. *But if thine eye be evil, thy whole body shall be full of darknes.* If therefore the light that is in thee be darkness, how great is that darkness? Reason performs to the mind the office which the eye does to the body. Therefore, as the body must be well enlightened, if its eye is sound and good, or greatly darkened if it is spoiled with noxious humours; so the mind must be full of light, if reason, its eye, is in a proper state; or full of darkness, if it is perverted by covetousness, and other worldly passions: but with this difference, that the darkness of the mind is infinitely worse than the darkness of the body, and attended with worse consequences, in as much as the actions of the mind are of far greater importance to happiness than those of the body.—In the third place, he assured them, that it is as impossible for a man to be heavenly-minded and covetous at the same time, as it is for one to serve two masters of contrary dispositions. 24. *No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*—Lastly, he insinuated that all the arguments by which covetousness is usually justified or palliated, are entirely overthrown by considering the power, perfection, and extent of the providence of God. This grand subject he handled in a manner suitable to its dignity, by proposing a few simple and obvious instances, wherein the provision that God has made for the least and weakest of his creatures, shines forth illustriously, and forces on the mind the strongest conviction of that wise and fatherly care which the Deity takes of all the works of his hands. From what they were at that instant beholding, the birds of the air, the lilies, the grass of the field, he led even the most illiterate of his hearers to form a more elevated and extensive notion of the divine government, than the philosophers attained to, who, tho' they allowed in the general, that the world was ruled by God, had but confused conceptions of his providence, which many of them denied to respect every individual creature and action. He taught them, that the great Father Almighty has every single being in his hand and keeping, that there is nothing exposed to fortune, but that all things are absolutely subjected to his will. This notion of providence affords a solid foundation for supporting that rational trust in God which is the highest and best act of the human mind, and furnishes us at all times with the strongest motives to virtue. 25. *Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.* The thought for our life, our food, and our raiment, which Christ forbids us to take, is not that which prudent men use in providing sustenance for themselves and friends: for in other passages of Scripture diligence in business is inculcated, that men, instead of being useless loads on the earth, may at all times have it in their power to discharge the several duties of life with decency (Tit. iii. 14.) But it is such an anxious care as arises from want of faith, that is, from improper conceptions of God's perfections, and wrong notions of his providence, and therefore such an anxious solicitude as engages all the desires, ingrosses all the thoughts, and demands the whole force of the soul, to the utter exclusion of spiritual affections and pursuits.—*Is not the life more or a greater blessing than meat, and the body than raiment?* And will not he who has given the greater blessing give the lesser also?—26. *Behold the fowls of the air: for they*

Ver. 24. *Mammon.*] Mammon is a Syriac word signifying riches, which are here represented under the idea of a person that had been deified, or rather raised to universal lordship and dominion by the folly of men. See the derivation of this word in the note on Luke xvi. 11. § 94.

sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Why are ye anxious about food? (see ver. 28.) Look to the fowls of the air that fly round you: without foreseeing their own wants, or making provision for them, they are preserved and nourished by the unwearied benignity of the divine providence.—*Are ye not much better than they?* beings of a nobler order, and destined for a higher end, and therefore more the objects of the divine care?—Moreover, 27. *Which of you by taking thought can add one cubit unto his stature?* By all the pains you can possibly take, you may not prolong your lives one moment beyond the period assigned it in the divine decree.—28. *And why take ye thought for raiment?* Consider the lilies of the field, how they grow; they toil not, neither do they spin. 29. *And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.* Solomon, when dressed in his most magnificent apparel, was but poorly arrayed in comparison of the flowers of the field, whose beautiful forms, lively colours, and fragrant smells, far exceed the most perfect productions of art.—30. *Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?* If an inanimate thing so trifling in its nature, and uncertain in its duration, is thus beautifully adorned, will not God take care to clothe you, who are more valuable as ye are men endowed with reason, but especially as ye are my servants and friends? He calls them who distrust the providence of God (ολισιπιστοι) *men of little faith*: yet it does not follow from hence that it is an exercise of faith to sit with our arms folded expecting support from the divine providence without any action of our own. But after having done what prudence directs for providing the necessities of life, we ought to trust in God, believing that he will make our labours effectual by his blessing.—31. *Therefore take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed?* (32. *For after all these things do the Gentiles seek.*) It was the general character of the heathens, that they prayed to their gods, and laboured themselves for no blessings but the temporal ones here mentioned, as is plain from the 10th Sat. of Juvenal: and that because they were in a great measure ignorant of God's goodness, had erred fundamentally in their notions of religion, and had no certain hope of a future state.—*For your heavenly Father knoweth that ye have need of all these things.* There is a noble antithesis in this passage. Christ sets God's knowledge of our wants in opposition

Ver. 27. *Stature?* Ηλικία in this passage should be translated *age*, because the caution is against anxious care about the preservation of life, and about food, the means of prolonging it; not to mention that it is given to full-grown men. Besides, the measure of a cubit agrees much better to a man's age than to his stature, the smallest addition to which would have been better expressed by an hairs breadth, or the like, than by a cubit, which is more than the fourth part of the whole height of most men. We find the phrase imitated, Stobæus, pag. 528. where Mimnermus uses πηχυσιον επι χρονου, *ad tempus cubitale*, to signify a short time. Among the heathens the expression took its rise from their allegorical fable of the thread of life, which the Paræ or Fates spun out for every man, and which they no sooner cut, than the person for whom it was designed died. Taken in this light, a cubit, added to the thread of one's life, will signify the shortest duration imaginable. Yet

it is not certain that the Jews borrowed this way of speaking from the heathens; for in the Old Testament we find the life of man compared to measures of length, a hand-breadth, and a span.

Ver. 29. *They toil not.* α κοπια, this word denotes rural labour, (2 Tim. ii. 6.) and therefore is beautifully used in a discourse of clothing, the materials of which are produced by agriculture.

Ver. 30. *The oven.* Κλιβανον is interpreted by some a *still* for distilling herbs: but there is no reason to alter the translation, since it appears, from Matt. xiii. 10. that they used some kinds of vegetable substances for fuel, particularly tares, which if they were annuals might be sufficiently dry for immediate use by the time they were cut down, as the herb of the field is here said to be. Or *to-morrow* in the text may mean not the day immediately after the herbs are cut down, but any time soon after, the expression being proverbial, and easily admitting of this signification.

to the anxiety of the heathens about having them supplied, to intimate that the one is much more effectual for that purpose than the other.—33. *But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.* Let it be your chief aim to obtain the happiness of the life to come; and in order thereto make it your principal care to acquire that universal goodness which God possesses, which he sets you a pattern of, which he has declared he will accept, and which is necessary to your enjoyment of him in heaven: for these are objects far more worthy of your attention than the perishing goods of this life. Besides, if you seek the kingdom of God first and principally, all things pertaining to this life shall in the course of the divine Providence be bestowed on you, as far as they contribute to your real welfare, and more you would not desire.—34. *Take therefore no thought for the morrow: since the extent and efficacy of the divine Providence is so great, and since you are the objects of its peculiar care, you need not vex yourselves about futurity: for the morrow shall take thought for the things of itself: or rather, according to the Hebrew idiom, shall make you take thought for the things of itself, viz. in a proper time; it being sufficient that you provide the necessaries of life for yourselves as they are wanted. Besides,—sufficient unto the day is the evil thereof.* Every time has abundant necessary troubles of its own; so that it is foolish to encrease them by anticipating those that are to come, especially as by that anticipation it is not in your power to prevent any future evil\*.—Having thus condemned covetousness he forbids all rash and unfavourable judgments, whether of the characters of others in general, or of their actions in particular. Matt. vii. 1. *Judge not, that ye be not judged.* Be not censorious lest you make both God and man your enemies.—2. *For with what judgment you judge, ye shall be judged: and with what measure you mete, it shall be measured to you again.* If you judge charitably, making proper allowances for the frailties of your brethren, and are ready to pity and pardon their faults, God and man will deal with you in the same kind manner. But if you always put the worst construction on every thing that it will bear, and are not touched with a feeling of your brother's infirmities, and shew no mercy in the opinions you form of his character and actions, no mercy will be shewed to you from any quarter: God will treat you as you deserve, in the just judgment he shall pass upon your actions, and the world will be sure to retaliate the injury. Our Lord does not forbid judging in general, but rash and uncharitable judging of such actions and characters as can easily admit of a favourable interpretation.—Last of all, he pressed self-reformation upon them as absolutely necessary in those whose office it is to reprove and reform others. 3. *And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?* Nothing can be more unreasonable than to observe and condemn your brethren for faults which you yourselves are

\* With regard to providence it may be remarked, that tho' God can produce by an immediate act whatever he accomplishes by the intervention of second causes; for instance, can make heat without the sun, can communicate fruitfulness to the earth without heat, can furnish food to men without the fruitfulness of the earth, nay can sustain life without food; yet he does all things by a series or concatenation of causes, in each of which there is as much wisdom and power displayed as would have appeared had the end been effected by an immediate act. This plan is the most gracious that possibly could; be for the manifestations of the divine perfections are greatly

multiplied thereby, and a providence formed in such a manner as to be not only the subject of human contemplation, but the foundation of our trust in God, and the grand incitement by which we are engaged to seek his favour, who thus by a variety of means makes himself known as the chief good in every part of the universe. Covetousness therefore, and worldly-mindedness, with all the other vices which derive their strength, whether from an absolute disbelief of the perfections of God, or from wrong notions of them, are by this constitution of things as effectually destroyed as the nature of moral government will permit.

guilty of. Or tho' you should be free from them, to remonstrate against them is absurd, if you are contaminated with worse pollutions.—4. *Or how wilt thou say to thy brother, let me pull out the mote out of thine eye, and behold a beam is in thine own eye?* With what countenance can you undertake to reprove others, while you are guilty of much greater faults yourselves, and neither are sensible of them, nor have the integrity to amend them.—5. *Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.* As by the eye we judge of things relating to the body, so by the understanding we judge of things pertaining to the soul. You may therefore lay down this as fixed and certain, that the more exalted your own virtue is, the better will you be able to judge of your brother's faults, and the better qualified both in point of skill and authority to reclaim him. Your judgment of his character and actions will be so much the more charitable, and for that reason so much the more just; your rebukes will be so much the more mild, prudent, and winning; and your authority to press a reformation upon him so much the more weighty.

These are the several branches of the righteousness which the reformers of mankind ought to practise: yet to render their labours successful, there must be in mankind a willingness to receive instruction: if that is wanting, it is needless to attempt reclaiming them. Wherefore our Lord added, 6. *Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you:* Do not reprove persons of a snarling or sottish disposition, because the effect which advice has upon such is generally bad. They will be provoked by it to do you a mischief, or at least will despise both you and your admonition. Persons of this kind will not be instructed, far less will they receive a direct rebuke. You may warn others against them, you may weep over them, and you may pray for them, but you cannot reprove them with success or safety; for which cause they are by all means to be avoided.—But lest the disciples should have imagined that his precepts were above the reach of human attainment, he directed them to seek from God the aids of his spirit, with all the other blessings necessary to their salvation. 7. *Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.*—Withal he encouraged them to pray for these things with earnestness and perseverance, from the consideration of the divine goodness, the blessed operations of which attribute, he illustrated by what proceedeth from the feeble goodness of men. 8. *For every one that asketh, viz. from God, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.* 9. *Or what man is there of you, whom if his son ask bread, will he give him a stone.* 10. *Or if he ask a fish, will he give him a serpent?* Will he deny him the necessary food that he asks, or give him in its stead something useless or hurtful.—The words (τις ἐξ υμῶν) *which of you*, are emphatical, giving great strength to our Lord's argument. If, said he, the wickedest wretches among yourselves, the most peevish, weak, and ill-natured of you all, will readily give good gifts to your children when they cry for them, how much rather will the great God, infinite in goodness, bestow blessings on his children, who endeavour to resemble him in his perfections, and for that end ask the assistance of his holy Spirit. 11. *If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?*—And because he was referring them to what passed within themselves, he took occasion to ingraft upon those feelings the noblest precept of morality that ever was delivered by any teacher. 12. *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.* Look inward and consider what sentiment the doing, or not doing to others the things about which you deliberate, would raise in you towards them, were you in their situation, and they in yours, and you depending on them as they depend on you. Consult with your own hearts, and do as you would be done to. How clear

clear a rule of duty is this, and how easily applicable to practice! For, there is no person sensible of his own ignorance and folly, but desires rather to be meekly reprov'd in private, than publickly chid with insolence and rudeness. In like manner, there is no person in straits that does not wish to be relieved, no body inclines to be calumniated, cheated, deceived. From these common feelings, with which all men are endowed, let every one learn how he ought to behave towards his neighbour.—Having thus spoken, he exhorted them, in a humble dependance on the assistance of the Spirit, to strive to enter in at the strait gate, that is, vigorously to attempt the work of religion, how difficult soever it may appear. 13. *Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.* 14. *Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.* As if he had said, vice, it is true, tho' nearly allied to destruction, is adorned with many false beauties, promises much, and has numberless votaries; whilst an austere and mortified course of life, tho' the safest, looks stern and invites but few. Nevertheless, in your choice of the way to happiness, you are to consider not how much pleasure it is attended with, but how certainly it will bring you to your desired end, neither are you to regard the numbers but the manners of them you would accompany\*.—But because the difficulties of religion are oftentimes greatly encreased by false teachers, who under pretence of conducting men in the road to happiness lead the simple astray, our Lord cautioned his disciples to beware of them, and propos'd marks to know them by. 15. *Beware of false prophets, which come to you in sheeps clothing: but inwardly they are ravening wolves.* 16. *Ye shall know them by their fruits.* False teachers will come to you with a mortified air, pale countenances, emaciated bodies, and mean clothing. They will pray loud and long, bestow largely on the poor, and seem earnest to give the people right instruction; in a word, they will assume the most specious appearances of humility, piety, and innocence: So disfigured and so disguised, you may be apt to take them for sheep, persons very innocent and useful; while in reality they are ravening tho' concealed wolves, whose intention is to tear the flock in pieces, that they may gorge themselves with their carcasses. But ye shall know them by the nature and tendency of their doctrine, and by the more secret actions of their lives, better than by those showy qualities, whose value depends entirely on the right application of them. Accordingly, if you look more narrowly at this sort of teachers, you shall discern them to be wolves: for you will find them to be immensely proud, revengeful, covetous, pleasers of themselves; sometimes also addicted to their belly, and always at the conclusion much more employed in doing their own work than God's.—*Do men gather grapes of thorns, or figs of thistles?* 17. *Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.* 18. *A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.* 19. *Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.*—20. *Wherefore by their fruits ye shall know them.* Remember to judge of teachers by the nature and tendency of their doctrine, rather than by the more publick actions of their lives:—for even some of those whom I have commissioned to teach, and enabled to work

\* Erasmus's reflection on the strait gate is lively.  
 “How strait, says he, is the gate, how narrow  
 “the way that leadeth to life? In the way no-  
 “thing is to be found that flatters the flesh, but  
 “many things opposite to it, poverty, fasting,  
 “watching, injuries, chastity, sobriety. And as  
 “for the gate, it receives none that are swollen  
 “with the glory of this life: none that are elated  
 “and lengthened out with pride, none that are

“distended with luxury; it does not admit those  
 “that are laden with the fardels of riches, nor  
 “those that drag along with them the other im-  
 “plements of the world. None can pass thro' it  
 “but naked men who are stripped of all worldly  
 “lusts, and who having put off their bodies, are  
 “as it were emaciated into spirits, which is the  
 “reason that it is sought after by so few.” Pa-  
 raphraf. in locum.

miracles,

miracles, shall by the wickedness of their lives fall under condemnation. 21. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.* 22. *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? We preached by virtue of power and authority from thee? and in thy name have cast out devils? and in thy name done many wonderful works?* Bad men on some occasions have in the wisdom of providence been commissioned by God to signify his pleasure, and have been furnished with powers to prove their mission, witness Judas Iscariot, who was admitted into the college of Apostles by our Lord himself. Prophecy, ejection of devils, and other miracles are mentioned, to shew that no gift, endowment, or accomplishment whatsoever, without faith and holiness, will avail to our acceptance with God: a caution very proper in those days, when the gifts of the Spirit were to be bestowed in such plenty on them who made profession of Christianity.—He added, 23. *And then I will profess unto them, I never knew you, depart from me ye that work iniquity.* Tho' I called you to be my servants, and you professed yourselves such, I never knew you to be such, nor approved of you. I knew indeed that you were the slaves of other masters, mammon, your own belly, and ambition; wherefore, as your lives have been contrary both to my precepts and to your own profession, be gone: I will have nothing to do with you. That this is the true meaning of the expression, *I never knew you*, will appear, if the import of the appellation, *Lord, Lord*, wherewith these wicked men addressed the judge, is attended to. For in this connection it is as if they had said, Master, dost thou not know thine own servants? Did not we preach by thy authority, and by thy power foretell future events, and cast out devils, and work many miracles?

Because Jesus had now spoken a great deal, he concluded his discourse with the parable of the houses built on different foundations. 24. *Therefore, whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock.* 25. *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.* 26. *And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man which built his house upon the sand.* 27. *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.* In calm serene weather any edifice will stand: but it is the wintry blasts that try the strength of a structure. The wise man, foreseeing these, provides against them by building his house upon a rock, where it stands immovable in the midst of hurricanes. But the fool, not thinking of winter, is so charmed with the beauty of a particular situation, that without considering, he builds his house there, even tho' it be a hill of loose sand. The winter comes, heavy showers of rain fall, an impetuous torrent rushes by, and saps the foundations of his building. The storms beat upon it, the house shakes, it totters, it falls with a terrible noise, and makes the whole circumjacent plain to resound. He who hears my precepts and puts them in practice, may be compared to the wise man that built his house upon a rock. He provides for himself a place of shelter and accommodation, that will subsist in the wreck of the world. On the other hand, he who hears my precepts and does them not, may be compared to the fool who built his house upon the sand; the edifice which he has reared for his future accommodation, being built upon a bad foundation, will quickly fall. By this parable therefore our Lord has taught us that the bare knowledge of true religion, or the simple hearing of the divinest lessons of morality that ever were delivered by men, nay the belief of these instructions if possible without the practice of them, is of no importance at all. It is the doing of the precepts of religion alone, which can establish a man so stedfastly that he shall neither be shaken with the temptations, afflictions, and persecutions of the present life, nor by the terrors of the future. Whereas, whosoever heareth and doth them not, will be overwhelmed and

and oppressed by the storms of both worlds; oppressed in this life, and utterly overwhelmed in that which is to come.—28. *And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.* 29. *For he taught them as one having authority, and not as the scribes.* The words of Christ made a wonderful impression on the minds of his auditors, who never had heard the like before. They began to relish the holy sweetness of truth, and were astonished at the freedom and boldness with which he spake. For he taught them as one having authority immediately from God, and consequently did not teach them as the scribes, whose lectures for the most part were absolutely trifling; being drawn from tradition, or from the comments of other doctors, which these ignorant and corrupt teachers substituted in the place of Scripture, reason, and truth\*.

\* Most of the things contained in this admirable discourse were delivered by our Lord oftener than once, for they were of such importance as easily to admit of frequent repetition. The sermon therefore which Luke has related, ch. vi. § 38. altho' much the same with this in the matter of it, may very well have been different in point of time. The commentators indeed are generally of another opinion; swayed I suppose by the similarity of the discourses, and of the incidents attending them. And because in Matthew's account of this sermon there are several admonitions directed to the disciples as teachers, Chemnitius affirms that Luke, in delivering it after the election of the twelve, has preferred the true order of time. Yet his argument is not conclusive; for, since most of the first

converts were afterwards to preach the gospel, in a discourse addressed to all, many might be considered as teachers, and exhorted accordingly, see § 87. Farther, altho' throughout the Gospels we meet with almost all the precepts contained in this sermon, we are not from this to infer that there was no such discourse ever pronounced by Christ, but that it is a collection made by Matthew of the doctrines and precepts which he taught in the course of his ministry, as some learned men have affirmed. The reflection with which the Evangelist concludes his account of this sermon proves, I think, that the whole was delivered at once. 28. *And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.*

§ XXVII. Matt. viii. 1. *Jesus, having come down from the mountain, cleanses a leper, in his way to Capernaum.*

When our Lord had ended his sermon he came down from the mountain attended by the multitude. In his way to Capernaum he was met by a leper, who expressed an high opinion of his power, and modestly asked to be cured; 2. *Lord, if thou wilt thou canst make me clean.*—Leprosy being the most nauseous of all the distempers incident to the human body, and the most infectious, the bare sight of a leper could not fail to raise a loathing in those who looked on him. Nevertheless, Jesus with great benignity drew near and touched the man, and instead of being polluted by touching him, cleansed the leper with his touch, and sent him away very joyful by reason of his cure, which rendred him agreeable to himself, and gave him access again to the society of men. 3. *And Jesus put forth his hand and touched him, saying, I will, be thou clean: and immediately his leprosy was cleansed.* Christ's working this miracle, shewed that he was not displeased with the faith which the leper expressed; and that the latter did not exceed in the acknowledgement which he had made of his power. *If thou wilt thou canst make me clean. I will be thou clean.*—The Evangelist tells us that Jesus forbade the man to speak of the miracle. 4. *And Jesus saith unto him, See thou tell no man, but go thy way, shew thy thyself*

Ver. 4. *See thou tell no man.*] It is remarkable, that in many instances our Lord was at the greatest pains to conceal his miracles. Perhaps he did not intend that he should be universally believed on, during his own lifetime. He was indeed to fulfil the whole prophetical characters of the Messiah,

that when the time appointed for erecting his kingdom came, the foundation on which it was to rest might want nothing of the strength and solidity that was necessary to support so great a fabric as the faith of the world. But all those prophetical characters of the Messiah, Jesus fulfilled and appropriated

*thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them:* For altho' he was now followed by a great multitude of people, not many of them it seems had been witnesses to it. Or his meaning might be, that the man who had received the cure was not to speak of it as he went to the priest.

priated to himself, when in his own life-time he proved his mission from God by miracles, communicated the knowledge of divine things to a competent number of disciples in order to their propagating it thro' the world: and in the conclusion by his sufferings and death not only confirmed his doctrine, but made atonement for the sins of men.—The wisdom of this plan was worthy of its author. For had our Lord during his ministry proposed to convert great numbers of the Jews, he might no doubt have done it with as much success as after his ascension. But then the consequences would have been inconvenient in two respects. 1. Had the Jews universally become Christ's followers, they would have endeavoured to make him a king, by which means one main end of his coming must have been defeated, his dying as an atonement for sin, and the Christian religion have been deprived of the evidence which it derives from the greatest of all his miracles, his resurrection from the dead. 2. This general good reception given to Jesus by his countrymen, might have made the Gentiles reject him, supposing it was a contrivance to support the sinking credit of the nation.—On the other hand, if it shall be said that our Lord could not have convinced more than he did, tho' he had attempted it, this consequence at least must have followed from the attempt: Herod in Galilee, or the Governor in Judea, provoked at him for affecting popularity, would have cut him off. Or tho' they had despised him and let him alone, the haughty priests would certainly have destroyed him before his time. We are warranted to say this by what happened toward the conclusion of his ministry, when he went into Judea, taught in the temple, and wrought his miracles publicly before the world. They pursued him so hotly, that tho' he was innocent of every crime, they constrained the governor to condemn him, and execute upon him the punishment of the vilest malefactor. But as it was necessary that Jesus should perform many miracles for the confirmation of his mission, and preach many sermons, in order to prepare his disciples for their future work, he was obliged, at least in the beginning of his ministry, to keep himself as private as the nature of his work would admit. And this I suppose was one of the reasons that induced him to spend so large a share of his publick life in Galilee, and the other countries around the lake, as has been remarked above, § 25.—But farther,

our Lord kept himself private that he might not be too much incommoded by the crowds. For tho' he used every prudent method to prevent it, he was often hurried to such a degree that he had not leisure to take his necessary meals, far less leisure for instructing his disciples, Mark i. 45. iii. 20. vi. 31.—To conclude, besides these general reasons, there may oft-times have been particular circumstances which made it fit to conceal the miracle, on occasion of which the caution was given. We know there was a reason of this kind attending the miracle under consideration. Jesus intended that the priests should pass judgment on the cure of the leper, before they knew how it had been brought about: because, had they known this, it is more than probable that, in order to destroy the credit of the miracle, they would have refused to pronounce the man clean.

It has generally been thought that this is the leper whose cure is recorded, Mark i. 40. Luke v. 12. § 30. But the cures are different. That was performed in a city, this in the fields. Having cleansed the leper here mentioned, Jesus entered into Capernaum, and cured the centurion's son that was sick. Whereas the other leper having published the miracle, Jesus could not, at least in the day time, go into the town, but was obliged to remain without in desert places to shun the crowd. It must be acknowledged indeed, that there are some things similar in the two cures, for instance, both the lepers say to Christ, *If thou wilt thou canst make me clean.* But it was so natural to address their desires unto the Son of God in this form, by which also they expressed their belief in his power, that it is rather matter of wonder we do not find it more frequently made use of. We have a parallel example, Matt. ix. 27. Luke xviii. 38. where different blind men at different times desiring cures, make use of the same form of address, *Son of David, have mercy on us.* Farther, there is the command given to the lepers to go shew themselves to the priest. But this command must have been repeated not twice, but twenty times, on supposition that Jesus cleansed lepers so often. Accordingly we find him repeating it to the ten lepers whom he cleansed at one time in Samaria, Luke xvii. 14. As for the circumstance of his bidding the cured person tell no man what had happened, it occurs almost in every miracle performed by Christ during the two first years of his ministry.



§ XXVIII. Matthew viii. 5. *Jesus goes into Capernaum and cures a Centurion's son.*

When the Leper was dismissed, Jesus proceeded to Capernaum, and as he was entering the town, a Roman Centurion in Herod's pay, met and told him of the grievous distress his son was in, by reason of a palsy which he laboured under. 5. *And when Jesus was entered into Capernaum, there came unto him a Centurion, beseeching him,* 6. *And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.*—Jesus kindly replied that he would come and heal him. The Centurion answered, that he did not mean he should take the trouble of going to his house, being a Gentile, but only that he would be so good as to command his son's cure, though at a distance, for he knew his power was equal to that effect; diseases and devils of all kinds being as much subject to his command as his soldiers were to him. 7. *And Jesus saith unto him, I will come and heal him.* 8. *The Centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof, but speak the word only, and my servant shall be healed.* 9. *For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it.*—10. *When Jesus heard it, he marvelled.* Our Lord's marvelling on this occasion, by no means implies that he was ignorant either of the Centurion's faith, or of the grounds on which it was built. He knew all fully before the man spake one word; but he was struck with admiration at the noble notion which this heathen Roman captain had conceived of his power: the passion of admiration being excited by the greatness and beauty of any object, as well as by its novelty and unexpectedness.—Jesus expressed his admiration of the Centurion's faith in the praises which he bestowed on it, with a view to make it the more conspicuous; for he declared publicly, that he had not met with any one among the Jews who possessed such just and elevated conceptions of the power by which he acted, notwithstanding they enjoyed the benefit of a divine revelation directing them to believe on him. *And said to them that followed, (viz. as he was passing along the street of Capernaum, verse 5.) Verily I say unto you, I have not found so great faith, no not in Israel.* Some of the heathens indeed formed very grand ideas of the divine power; for instance, Cicero, who says, *Nil est quod Deus efficere non posset, et quidem sine labore ullo: ut enim hominum membra nulla contentione mente ipsa ac voluntate moveantur, sic numine Deorum omnia regi moveri mutarique posse.* *De Nat. D. l. 3.* But the excellency, and the peculiarity of the Centurion's faith consisted in his applying this sublime idea to Jesus, who by outward appearance was only a man. His faith seems to have taken its rise from the miraculous cure that was performed some time before this on a nobleman's son in Capernaum; for as the Centurion dwelt there, he might know that at the time of the cure Jesus was not in Capernaum, but in Cana, at the distance of a day's journey from the sick person, when he performed it—From this exalted pitch of faith found in a heathen, Jesus took occasion to declare the merciful purpose which God entertained towards all the Gentiles, namely, that he would accept their faith as readily as the faith of the Jews, and set them down with Abraham, Isaac, and Jacob in heaven, while the children of the kingdom, *i. e.* such of the professing people of God as came short of their faith, should be shut out for ever. 11. *And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.* 12. *But the children of*

Verse 11. *And shall sit down with Abraham, &c.].* The words ἀνακληθῆσονται μετὰ Ἀβραάμ, where-by our Lord expressed the future happiness of the Gentiles, signify properly to sit down at table

with Abraham, Isaac, and Jacob. This is agreeable to the phraseology of scripture, which represents the rewards of the righteous, under the idea of a sumptuous entertainment. And though the

of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.—Having thus spoken, Jesus dismissed the Centurion, with an assurance that his son was well, and at the same time insinuated, that he had conceived no higher an idea of his power than was just. 13. *And Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.\**

§ XXIX.

joys of heaven be all of a spiritual kind, this metaphor needs not be thought strange, since as Le Clerc observes, we can neither speak ourselves, nor understand others speaking of our state in the life to come, unless phrases taken from the affairs of this life be made use of. Besides, the metaphor is not peculiar to the inspired writings. The Greeks represented divine pleasures under the notion of a feast. Thus their poets feigned that Ixion was permitted to eat with the gods, meaning that he enjoyed the highest human felicity. They tell the same thing of Tantalus. Nor is this idea peculiar to the poets. The philosophers likewise have adopted it. For Empedocles speaking of the felicity of virtuous men after death, says, *They live cheerfully at tables with the other immortals, freed from the pains to which men are subjected.* And Epictetus has imitated Empedocles, when he tells him who has made proficiency in wisdom *ἐν ποτε τῶν θεῶν ἀξιῶ συμποτρῆς* *Thou shalt some time or other be a worthy guest of the gods.*—Our Lord by representing the Gentiles as lying down at the feasts of heaven, on the same couch with Abraham, Isaac, and Jacob, the founders of the Jewish nation, has disgraced the pride of the Israelites, who disdained to eat with Gentiles, though many of them in point of morality were far better than they. He very beautifully describes the grief, the fruitless repentance, and endless woe of wicked men, on their exclusion from heaven, by the behaviour of persons that are turned out of doors from a marriage feast, which they had come in full expectation to partake of. They weep and gnash their teeth through vexation and rage. And as the Jews made their grand entertainments for the most part in the evening, with candle-light, the darkness into which the disgraced persons were thrust, fitly represents the sadness of the damned, under the sentence of eternal banishment from the blissful presence of God, a sadness which can neither be expressed in words, nor conceived in thought.

\* The composers of harmonies generally make this miracle the same with that related Luke vii. 1. yet they seem to have been different. For, 1. according to Matthew, it was the centurion's son (παῖς) who was sick, whereas, according to Luke, it was his *slave*. (δούλος) It is true, Luke once calls him, παῖς a circumstance which, among

others, has led harmony-writers to confound the two miracles. Yet there is little in it, as we are directed to explain that word by the name δούλος, which he uses no less than three times. On the other hand, we are under no necessity to translate the word παῖς in Matthew, by *servant*, but upon the supposition that the miracles are the same. 2. Matthew's Centurion came in person, being to ask the favour for his son; whereas Luke's Centurion considering with himself that he was to petition Jesus in behalf of a slave, first prevailed with the elders of the town to present his petition; afterwards, on second thoughts, he deputed some intimate friends to hinder Jesus from coming. The maxim indeed of the civilians, that he who causes another to do a thing, may be said to do it himself, is thought by many a sufficient reconciliation of this difference. But it is not so; for though the law establishes that maxim, to render the execution of justice effectual, it cannot so well be allowed in history, the perfection of which lieth in the exactness of the narration. And therefore seeing Matthew has expressly affirmed that the Centurion came beseeching Jesus; that Jesus said to him, *I will come, &c.* that the Centurion answered, *I am not worthy, &c.* and that Jesus said unto the Centurion, *Go thy way, and as thou hast believed so be it done unto thee*; to interpret these things as said to the man's friends would be extremely harsh, and contrary to all the rules of history. 3. There is not the smallest hint given in Matthew that the Centurion, of whom he speaks, was a proselyte. On the contrary, there is an insinuation that he was not, in the opposition that is stated between his faith and the faith of Israelites, and in the declaration which our Lord was pleased to make on this occasion, *viz.* that many should come from the east and west, i. e. from all countries, and sit down in the kingdom of God, while the children of the kingdom, who looked on themselves as having the only natural right to it, should be excluded for ever: whereas the centurion Luke speaks of, was a lover of the Jewish nation, and had built them a synagogue, perhaps in Italy, or some other heathen country, and so was in all probability a proselyte of righteousness, for which cause, the principal people in the town cheerfully undertook to solicit Jesus in his behalf.—On the other hand, there are three similar

similar circumstances attending these miracles, which have made the bulk of readers confound them. 1. They were both performed in the town of Capernaum, after Jesus had preached sermons which in substance are pretty much the same. To this I reply, that these sermons were different, the one in Matthew having been preached on a mountain, whereas that in Luke was delivered on a plain, ch. vi. 17. See Prelim. Obs. IV. 2. Both Centurions dwelt in Capernaum. But this might easily happen, as in the space of twelve or fourteen months, different companies of roman soldiers in Herod's pay, with their officers, may have been stationed there. Or there may have been two Centurions in Capernaum at the same time, whose soldiers might be quartered in the town, and the neighbouring villages. 3. Both Centurions made the same speech to Jesus, the one in person, the other by his friends. Matt. viii. 8. *Lord, I am not worthy that thou shouldst come under my roof, but speak the word only and my servant shall be healed.* But this circumstance may be accounted for in the following manner. As the faith of the first Centurion, who was a heathen, took its rise from the extraordinary cure which Jesus had performed on the nobleman's son, the address of the second might take its rise from the success of the first, which could not mis to be well known both in the town and country. Much encouraged therefore by that instance of Christ's goodness, the second Centurion might expect something in behalf of his slave, especially as he was himself not a

heathen by religion, but a proselyte to Moses, and a lover of the Jews, and had built them a synagogue. Besides, he had engaged the elders of the city to present his petition. However, when the elders were gone, recollecting his brother Centurion's speech that had been so favourably received, he bethought himself of sending some friends with the same speech, improved by this farther circumstance of humility, that he did not think himself worthy so much as to come into Christ's presence. Luke vii. 6. *Lord trouble not thyself, for I am not worthy that thou shouldst enter under my roof.* 7. *Wherefore neither thought I myself worthy to come unto thee, but say in a word and my servant shall be healed.* This being an eminent instance of faith and humility, Jesus would not let it pass without due approbation. He honoured it with the same high encomium which he had passed on the like faith and humility in the other Centurion. Only as this was not a heathen by religion, he did not as formerly set his faith and the rewards of it in opposition to the faith of the Jews. This opposition he stated afterwards when one asked him, *are there few that be saved?* Luke xiii. 28. To conclude, that two Centurions should have had the one his son, and the other his slave, cured in Capernaum, with like circumstances, is no more improbable, than that the temple should have been twice purged, the multitude twice fed, and the fishes twice caught by miracle, and with the same circumstances.

§ XXIX. Mark i. 21. *Jesus cures a Demoniac in the synagogue of Capernaum, and heals Peter's mother-in-law: then travels through Galilee.*

On the sabbath following, Jesus taught in the synagogue of Capernaum, where he had an opportunity of confirming his doctrine by a miracle upon one possessed with a Devil, who happened to be in the congregation. 21. *And they went into Capernaum, and straightway on the sabbath-day he entered into the synagogue, and taught.* 22. *And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes.* 23. *And there was in their synagogue a man with an unclean spirit, and he cried out;—As soon as the devil saw Jesus, dreading his power, and expecting to be dispossessed, he cried out in great terror; 24. Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God.* The holy one of God was a title of the Messiah, Dan. ix. 24. Pf. xvi. 10.—But Jesus did not allow the devils to give it him for the reasons to be mentioned, § 85. 25. *And Jesus rebuked him, saying, Hold thy peace, and come out of him.*—The effect of this possession had been an epilepsy; for the spirit in possession is called an unclean one, and is said to have convulsed the man when he came out of him. 26. *And when the unclean spirit had torn him: (σπαρξάν) and cried with a loud voice, he came out of him.* It is remarkable, that in all the cures of this distemper which our Lord performed, matters were so ordered, that the person to be cured was seized with it at the time of the cure, and raised from the stupor of the fit to perfect health in an instant. The reason was, that thus the reality

and greatness both of the distemper and the cure were fully made out, to the conviction of every spectator. 27. *And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.* 28. *And immediately his fame spread abroad throughout all the region round about Galilee.*

From the synagogue Jesus went home to \* Peter's house, and cured his wife's mother who was ill of a fever. Her cure was effected in an instant, and not slowly, like the cures produced in the course of nature, or by medicine. For though the length and violence of her distemper had brought her into a weak and languid state, her full strength returned all at once, insomuch that rising up immediately, she prepared a supper for them and served them while at meat (*δινουσι αὐτοῖς*) shewing that she was restored to perfect health. Luke iv. 39. *And he stood over her, and rebuked the fever, and it left her. And immediately she arose and ministered unto them.*

Because it was the sabbath, the people did not come with their sick to Jesus. But as soon as the holy rest was ended, that is to say, at sun setting, they brought them in great numbers to him, fully persuaded that he would heal them. Mark i. 32. *And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.* 33. *And all the city was gathered together at the door.*—The sight of so many of the human kind in distress, moved Jesus; he took pity on them and cured them all. Matt. viii. 16. *And he cast out the spirits with his word, and healed all that were sick.*—17. *That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.* By assuming the human nature with its infirmities and diseases, as well as by his sufferings, he made atonement for sin, and freed men from punishment of it both temporal and eternal. Of this he now gave the clearest proof in his miracles, healing with sovereign authority all diseases originally inflicted on men as the temporal punishment of sin. Hence the curing of these diseases is called by Christ himself the forgiving of sin. Matt. ix. 2. See § 33.—Christ's miracles augmenting his fame exceedingly, the crowds that were drawn together in Capernaum, began to be troublesome: for when he had retired a little into a desert, they sought him out, and entreated him never to depart from them. But this being altogether inconsistent with the duties of his mission, he refused it and left them: Luke iv. 43. *And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent.* 44. *And he preached in the synagogues of Galilee.*

\* *Peter's house.*] Peter was a native of Bethsaida, and when first admitted to the honour of Christ's acquaintance, seems to have had his residence there. But happening to marry a woman of Capernaum, as is generally supposed, he removed thither with his brother Andrew, and there prosecuted their common business of fishing, in company with James and John the sons of Zebedee, who lived with them in one house.

Verse 39. *Rebuked the fever.*] This is an expression of the same kind and signification with *rebuking the winds and the sea*, Matt. viii. 26. not

that either the one or the other were considered by him as persons: but it intimates Christ's authority over all diseases, and over the elements, being analogous to the figurative expressions in scripture, which represent not only all inanimate creatures as God's servants, but diseases, famine, pestilence, &c. as executioners waiting on him to inflict punishment upon rebellious sinners. Thus, Hab. iii. 5. *Before him went the pestilence, and burning diseases went forth at his feet:* a figure which excellently represents the divine power, to which all things are subject. See Ps. civ. 7. cvi. 9.

### § XXX. Luke v. 1. *The first miraculous draught of fishes. The second leper is cured.*

After Jesus returned home, his four disciples betook themselves as usual to their ordinary occupations. They did not however neglect attending on the public instructions which their master gave from time to time in their own city. It seems, the sermons which

which he preached in the last tour, had made a great impression on the people; for they either accompanied him to Capernaum, or went thither soon after his return, in expectation of hearing him. This disposition Jesus would not discourage; and therefore he went out to the lake, and from Simon's boat preached the word to them as they stood round upon the shore. At length having dismissed them, he desired Simon to launch forth, and let down his net. Simon replied, 5. *Master, we have toiled all the night, and have taken nothing: nevertheless at thy word, I will let down the net.* No sooner had he done this, than such a shoal of fishes ran into the net, that \* it was in danger of breaking.—When Peter saw the fishes that were taken, he was astonished, and 8. *fell down at Jesus knees, saying, depart from me, for I am a sinful man, O Lord.* Conscious of his iniquity, he was afraid to be in Christ's company, lest some infirmity or offence might have exposed him to more than ordinary chastisements. Compare Judges vi. 22. xiii. 22. Or it being an opinion of the Jews that the visits of prophets were attended with chastisements from heaven (1 Kings xvii. 18.) he might be struck with a panic, when he observed this proof of Christ's power; which was the reason that our Lord encouraged him by saying to him, 10. *Fear not, from henceforth thou shalt catch men.* Or he might desire Christ to depart from him, because he was not able to shew him the respect he deserved. It seems Peter and the rest thought this a more notable miracle than the cures which had been performed on the sick in Capernaum: for the Jews imagined that good men, by the imposition of their hands, joined with prayer, could cure certain distempers, and expel devils (Matt. xii. 23.) while creatures in the other elements were not subject to them. The fishes were brought together on this occasion by the power of Christ, to shew Peter and his companions, that from thenceforth they were to be employed in a more noble business: They were to catch men, that is, by the power of their doctrine were to draw them out of the gulf of ignorance, wickedness, and misery, in which they were immersed.—Doubtless, before this, the disciples entertained an high idea of their master, as they believed him to be the Messiah. But the miracle of the fishes was such a striking demonstration of his power, that they became absolutely devoted to his will; and in the greatness of their admiration, followed him, neglecting their booty. This seems to be the evangelist's meaning in the eleventh verse, where he tells us, that 11. *when they had brought their ships to land, they forsook all and followed him*†.

After the miraculous draught of fishes, by which Jesus reconciled his disciples to their work, he went with them through Galilee, preaching the gospel of the kingdom, as usual,

\* It was in danger of breaking.] So *διεπνυυτο* must signify here, because if the net had been broken, they could not have caught the fishes. Besides, this translation is justified by *ωστε εὐθιζέσθαι*, *αὐτοῦ* in the following verse, which without dispute must be rendered *so that they almost sunk*: thus likewise, Matt. ix. 18. *my daughter ἀπὸ τελευτῆς, is now almost dead*, as is evident from Mark v. 23. Luke viii. 49. So also Luke xxi. 26. *Men almost killed through fear.*

† This transaction being in all its parts entirely different from that related, Matt. iv. 18. § 25. it is strange that any reader should have imagined them the same. There is not so much as the most distant resemblance between them, unless Christ's words to Simon and Andrew, Matt. iv. 19. *I will make you fishers of men*, be thought like his words to Simon, Luke v. 10. *Fear not; from*

*henceforth thou shalt catch men*; or Matthew's reflection, iv. 22. *And immediately they left the ship and their father and followed him*, be thought like Luke's; *And when they had brought their ship to shore they forsook all and followed him.* At the time Luke speaks of, there was no call given the men to follow Christ. Only being out of measure astonished at the miracle, they did not mind the spoil they had gotten, but left it to the care of Zebedee, and went with their master, first into the town, and immediately after through Galilee. This I take to be the meaning of the expression, *and they followed him*, not that from thenceforth they abandoned their occupations and constantly accompanied him. They did not become Christ's constant attendants till afterwards, when he elected them among the twelve, whom he ordered to be with him always, Luke vi. 13. Mark iii. 14.

and

*first to go and bury my father.*—22. But Jesus said unto him, follow me, and let the dead bury their dead. Let such as are dead in sin, who have neither hope nor desire of immortality, and who are not devoted to my service as you profess to be, perform that office to your father when he dies; for if you have a mind to be my disciple, you must not neglect my work by waiting for his death, which may not happen so soon as you are imagining\*.

All things being ready, the disciples took their master aboard in the evening, and loosed from shore, attended by a number of other little boats which were full of people. But as they sailed, Jesus fell asleep in the stern, fatigued with the work of the day. In the mean while the weather suddenly changed, and a storm came on which threatened to sink them to the bottom. The tempest increased the horrors of the night; the sky loured, the wind roared, the sea and the clouds were driven with the fury of the storm. Now they were tossed up on the tops of the billows, then hurled down to the bottom of the deep, buried among the waves. The disciples exerted their utmost skill in managing their vessel, but to no purpose; the waves breaking in filled her, so that she began to sink. *Their souls melted because of trouble*; they gave themselves up for lost, and were on the very brink of perishing, when they ran to Jesus, shrieking out, *Master, master, we perish*. Their cries awoke him. He arose and rebuked the wind and the sea: the wind instantly became silent; the sea, which had well nigh swallowed them up, trembled at his rebuke; the huge waves sunk down on every side in a moment: *And there was a great calm*; the sea was perfectly still around them, not a breath of wind moved, nor the least sound was heard, except from the oars and sails of the boats, which composed this little fleet.—The disciples having seen their master perform many miracles, had abundant reason to rely on his power and goodness, even in a greater danger than this. For though their vessel had sunk, he who gave sight to the blind, could have saved them all, by making them walk firmly on the water, as he enabled one of them to do afterwards. Their timidity therefore was altogether culpable, and the reproof he gave them just. *Why are ye so fearful? How is it that ye have no faith?* You undertook this voyage at my command, and are you afraid lest you perish in it? How come you to doubt of my power to protect you?—When the men saw the miracle, they were inexpressibly amazed. *They feared exceedingly, and said one to another, what manner of man is this, that even the wind and the sea obey him?* This reflexion, as well as their fear in time of the danger, may seem unaccountable, considering how many, and what miracles the disciples had been witnesses to. But both may be explained in some measure by the following remark: That hitherto his miracles were generally upon diseased persons, and that he had given as yet no proofs of his dominion over the elements, the wind and the water, which it seems were thought less subject to human power than distempers. Or if this does not account for the reflexion which the disciples made on seeing the present instance of Christ's power, it may be attributed to the fear and confusion they were in,

\* It is generally supposed that Luke has given this branch of the history, ch. ix. 57. but it appears to be a very different passage. For here Jesus was beside the sea of Galilee: there he was passing through Samaria. Here a Scribe being present, when he ordered the disciples to carry him to the other side, offers to accompany him: there one comes running to him, as he travelled on the road, and of his own accord said that he would follow him. It is true, the answer given to both

was the same: but it might easily be so, on supposition that the men had the same sentiments and dispositions. Sir Isaac Newton, however, supposing with most harmony-writers, that the two evangelists are speaking of the same transaction, thinks that Jesus was now crossing the Lake in his way to the feast of Tabernacles, mentioned, John vii. 2. But the circumstances both of time and place distinctly marked by the two historians, overturn his hypothesis entirely.

and working miracles. This I think appears from Luke; for that evangelist, after mentioning the willingness with which the disciples followed Jesus, relates how, that in a certain city he met a man full of leprosy whom he cured. Luke v. 12. *And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus, fell on his face and besought him, saying, Lord, if thou wilt thou canst make me clean.* Lepers indeed were generally banished from towns, because their disease was almost always infectious. However, there were some exceptions, such as this man's leprosy, which, because it was of a less pestilent kind, the priests had permitted him the society of men. Mark says, he kneeled down to Jesus, beseeching him; Luke says, he fell on his face. In the eastern countries, prostration was the form of salutation claimed by great men. The leper therefore having in his salutation testified the highest reverence for Jesus, arose and put himself into the posture of a suppliant, as Mark observes.—When the miracle was performed, Jesus commanded the man not to speak of it till he obtained an authentic declaration of his cure from the priest. 14. *And he charged him to tell no man: but go and shew thyself to the priest, and offer for thy cleansing according as Moses commanded for a testimony unto them.*—Nevertheless, he was so overjoyed with the suddenness and greatness of the blessing, that he could not forbear publishing it every where; the effect of which was that the people flocked after Jesus in such crowds with their sick, that for a while he could not conveniently appear openly in Capernaum, but was obliged to retire into a neighbouring wilderness to refresh his body with rest, and his spirit with meditation and prayer.—Because this leper addressed Jesus with the words which the leper made use of who was cured after the sermon on the mount was preached, the persons and their cures have been judged the same: yet they were really different, as was proved, § 27.

§ XXXI. Matt. viii. 18. *Jesus with his disciples crosses the Lake. They are caught in a storm, which Jesus by miracle turns into a calm.*

Though Jesus had retired into the wilderness after curing the leper, the people, excited by the fame of that miracle, came to him from every quarter; wherefore that he might effectually avoid them, he resolved to go to the other side of the lake, and commanded his disciples to accompany him. Matt. viii. 18. *Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.*—Upon this, a scribe who happened to be present, offered to follow him. But Jesus knowing that he had nothing in view but the pleasures and profits of the supposed kingdom, would not accept of his service, telling him, that he was quite mistaken if he proposed to better his worldly circumstances by attending him. 19. *And a certain scribe came and said unto him, Master, I will follow thee whithersoever thou goest.* 20. *And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; (κατασκηνοεις) sheltering-places) but the son of man hath not where to lay his head.* The phrase *son of man* is found in that celebrated prophecy Dan. vii. 13. which describes the universal dominion to which the Messiah, in quality of the son of man, was to be raised. This name therefore, when applied to our Lord, at the same time that it denotes his human nature, it carries along with it an idea of the glorious kingdom over which in his human nature he was to preside. Nevertheless, on several occasions it is used in a sense which carries an idea of deep humiliation, being the name given to the antient prophets, on account of the contempt in which they were held by their countrymen.—The willingness of this scribe to follow Jesus, though from a wrong motive, reproved the backwardness of a particular disciple, who being commanded to attend, excused himself upon pretence that he was obliged to wait on his aged father. 21. *And another of his disciples said unto him, Lord, suffer me first*

occasioned by the greatness of the jeopardy from which they were but just delivered. Or it may have been the reflection, not of the disciples, but of the men in the other little boats, who being along with them were partakers both of the danger and the deliverance \*.

## § XXXII.

\* Matthew, Mark, and Luke, establish a connection between this storm and the cure of the Demoniacs of Gadara, affirming that Jesus expelled the Demoniacs immediately on his landing from that storm. But these events thus connected between themselves, the three Evangelists seem to have connected differently with the precedent and subsequent passages in the history. For Matthew having related the storm and the cure of the Demoniacs, connects therewith the cure of the paralytic, and of the woman that had the flux of blood, the resurrection of Jairus's daughter, &c. then brings in the parable of the sower. Whereas Mark having related the cure of the paralytic, and some other facts, brings in the parable of the sower, &c. and after the parables, the storm, the cure of the Demoniacs, and of the woman that had the flux of blood, and the resurrection of Jairus's daughter. The order observed by Luke in this part of his history is the same with that of Mark. It is evident therefore, that one or other of the historians has neglected the order of time here, unless the storm and cures which Mark and Luke speak of, were different from the storm and cures mentioned by Matthew. Those who have weighed the examples produced in the illustration of the fourth Prelim. Observ. might perhaps be inclined to think them really different, were it not that the cure of the woman afflicted with the flux of blood, and the resurrection of the ruler of the synagogue's daughter, wherewith they stand connected in Matthew, must likewise on this supposition be reckoned different from the cure of the woman afflicted with the flux of blood, and the resurrection of the ruler of the synagogue's daughter, with which they are connected in Mark and Luke. Wherefore, as a transposition seems necessary here, on the closest examination of the series of the history, I believe it will appear that Mark, from ch. iv. 35. to the beginning of ch. 6. and Luke from ch. viii. 22. to the end, that is to say, the history which these Evangelists have given of the storm, of the Demoniacs, of the woman that had the flux of blood, and of Jairus's daughter, must be transposed so as to make them agree with Matthew, for the following reason: that the three histories will by that and the other transposition mentioned in the preface, agree with one another throughout; whereas, if we shall transpose Matthew here to make him agree with Mark and Luke, it will occasion many other

transpositions which by all means ought to be avoided.—Besides, we find here a proper place in Mark's history for inserting the passage to be transposed. For in the end of his first chapter we are told that the cure of the leper performed by Jesus in his last tour thro' Galilee, augmented his fame to such a degree, and occasioned such crowds of people to gather round him, that he found it inconvenient to go publicly into the town; I suppose he means the town of Capernaum, where Jesus usually resided, and where it seems the news of the miracle had reached. Farther, we are told that tho' Jesus retired into the wilderness to shun the crowds, they came to him from every quarter. In the beginning of the second chapter the same Evangelist observes, that after some days Jesus entered again into Capernaum and cured the paralytic that was let down thro' the tiling. These circumstances joined render it probable that Jesus now retired some where from the multitude which flocked to him in the desert. Accordingly Matthew informs us that about this time Jesus passed to the other side of the lake and cured the Demoniacs of Gergasa. These transactions therefore may very fitly be placed between the cleansing of the leper in one of the towns of Galilee, and the cure of the paralytic in Capernaum, so as to fill up the vacancy in Mark's history above-mentioned; and that notwithstanding both he and Luke have given an account of the storm, and of the miracles which followed it, in another place of their gospels.—But it may be objected, that according to this scheme the connection between the parable of the sower and the storm is dissolved, notwithstanding Mark seems to assert it pretty strongly, iv. 35, 36. *καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, &c.* I say seems to assert it, because on a more narrow examination of the passage, I am confident it will appear that he does not assert any connection here at all, but rather the contrary. They who are acquainted with the sacred writings must know, that the Jews used the word *days* to signify time in general. Thus Judges xix 1. the phrase, *in those days*, has plainly that meaning. Wherefore (*ἐν ἐκείνῃ τῇ ἡμέρᾳ*) *in that day*, the transition under consideration by an enallage of the singular number for the plural, found John xviii. 20. where *συναγωγή* is used for *συναγωγὰς*, found likewise in Thucydides, and other good writers, may stand for *ἐν ἐκείναις ταῖς ἡμέραις* *in those days*, and consequently Mark will agree here exactly with Luke,

who



who in relating the self-same facts dissolves the connection which Mark is supposed to have established between them, ch. viii. 22. *Now it came to pass on a certain day, (μία των ημερῶν,) that he went into a ship with his disciples.* Or without having recourse to the Hebrew idiom, or to the enallage of number mentioned, the phrase may be explained by the sense of the word *ἡμέρα* in the best Greek writers. I suppose the authority of Sophocles and Aristotle will not be doubted by judges of the purity of the Greek tongue. But the former of these uses the expression *παλαιὰ ἡμέρα* to denote *antient time, prisca ætas*, and the latter, Rhet. lib. 2. c. 12. giving the reason why young people think the past time short, and live by hope more than experience, says, *τη γὰρ πρώτη ἡμέρα μνησθῆναι μὲν ἔδεν οἰοῦνται, they are supposed to remember nothing in their earliest age.* To these I may add an example from a sacred writer, Luke xix. 42. *If thou hadst known even thou, (καί γε ἐν τῇ ἡμέρᾳ σὺ ταύτης,) at least in this thy day, the things which belong to thy peace: but now they are hid from thine eyes.* Wherefore, *παλαιὰ ἡμέρα, πρώτη ἡμέρα, and τῇ ἡμέρᾳ ταύτῃ*, being phrases of the same kind with *ἐκείνῃ τῇ ἡμέρᾳ*, the word in this latter may have the signification which it bears in the other examples. Consequently, *ἐν ἐκείνῃ τῇ ἡμέρᾳ* in Mark being the same with *ἐν ἐκείνῳ τῷ καιρῷ*, a transition used, Matt. xii. 1. (compare ch. xiii. 1.) will be equivalent to Luke's *μία των ημερων*. But what puts this matter beyond all doubt is, that we have the very phrase itself used in this general sense, 1 Sam. iii. 1. 2. *And the word of the Lord was precious in those days (ἐν ταῖς ἡμέραις ἐκείναις) there was no open vision. And it came to pass at that time (LXX καὶ ἐγένετο ἐν τῇ ἡμέρᾳ ἐκείνῃ) when Eli was laid down in his place, &c* See also Nehemiah xiii. 1. compared with ch. xii. 47. According to this general sense of the phrase, the Evangelist's meaning is, that in one of those days after our Lord had taught the people, he desired his disciples to go with him to the other side of the lake, and that they carried him away just as he sat in the vessel. It seems he had been preach-

ing from the vessel to the multitude on the shore, as his custom was on other occasions. See Mark iii. 9. Luke v. 3.—It is needless to object that this voyage was made several months before the parable of the sower was delivered. For when Mark says it happened about that time, he does not use the phrase *ἐν ἐκείνῃ τῇ ἡμέρᾳ* with so much latitude as Matthew does, who thereby connects the Baptist's first public appearance with Christ's birth, which happened full thirty years before, ch. iii. 1. Nor does he use the word *ἡμέρα* with greater latitude than the prophet Jeremiah when he tells us, ch. xxxi. 32. that God made the Sinaitic covenant with the Israelites *in the day (ἡμέρᾳ)* that he took them by the hand to bring them out of Egypt. For the law was given fifty days after their departure from the house of bondage. To conclude, the Latins likewise affixed the signification of time in general to the word *day* (*dies*) even in the singular number, as is evident from the following example, *Qua potest quisque in ea conterat arte diem.* Upon the whole, the proofs produced being so full, and the connection which Matthew has established betwixt our Lord's parabolical sermon and his journey to Nazareth so strong, ch. xiii. 53. we may with assurance believe that here he has preserved the true order of time in his narration, and need not scruple to acknowledge that Mark and Luke, who differ from him in this instance, have related two or three particulars out of their proper place, since by the manner in which they introduce these particulars, they insinuate that they have told them without regard to time. Wherefore, notwithstanding this anachronism, the veracity of the Evangelists as historians remains inviolable, because they have acknowledged it, and the scheme of harmony now offered is unshaken, and that in the chief instance where there is any difficulty or suspicion of failure. At the same time, tho' so good an account of the matter could not have been given, yet as it is the only instance subject to doubt, this circumstance might have weighed with candid judges to make them hope that the difficulty some time or other would meet with a proper solution.

### § XXXII. Matt. viii. 28. *Jesus cures the Demoniacs of Gadara.*

The storm being hushed they came to land, Matthew says \* in the country of Gergasa.

† In the country of Gergasa.] Lightfoot seems to think this was the country of the Gergashites mentioned Josh. iii. 10. among the seven nations in Canaan that were devoted to destruction, and reconciles the Evangelists by supposing that Gergasa comprehended the country of Gadara. But the so-

lution is improper, because there were none of the ancient inhabitants of Canaan subsisting nationally in our Lord's time. Besides, the Gergashites being one of the seven Canaanitish nations, must have dwelt on the western side of Jordan, whereas Gadara was eastward from that river.

Mark and Luke \* in the country of Gadara. But the Evangelists do not differ here, if, as is probable, the one gives us the general name of the country, the other the denomination of a particular spot only.—When Jesus and his disciples landed, two madmen possessed with devils came towards them from the tombs. Mark and Luke speak only of one Demoniac, but Matthew says expressly they were two †. Mark v. 2. *And when he was come out of the ship, immediately there met him, out of the tombs, a man with an unclean spirit.* The Demoniac of whom Mark and Luke speak, was a great deal more furious than the other; for he had been often bound with chains and fetters, but had as often broken them with great fury; so that no man attempted farther to restrain him. Being therefore at liberty he shunned the society of men, wandering day and night in desert places, among the sepulchres or caves in which the dead according to the custom of the country were buried, making miserable outcries, roaring, and cutting himself with stones.—Jesus seeing the disciples terrified at the approach of these furious madmen, dispelled their fears immediately. For while the men were yet at a distance he commanded the devils to come out of them. Upon this they both fell to the ground, crying, Luke viii. 28. *What have I to do with thee,* or, as it might be translated, *What hast thou to do with me? Jesus thou Son of God most high.* Matt. viii. 29. *Art thou come hither to torment us before the time?* Mark v. 7. *I adjure thee by God that thou torment me not.* The title of the *Most High* is given to God by the inspired writers of the Old Testament, to distinguish him from all others who are called gods. Hence it was fitly ascribed to him on this occasion by the Demons, who expressed great dread of being tormented before the time, that is, of being sent to hell before the day of judgment, against which evil spirits are reserved (Jude ver. 6.) that they may be publickly doomed to condign punishment in

\* In the country of Gadara.] Josephus, Bell. v. 3. says Gadara was the metropolis of Perea. The same author, *Hist. Vita sua*, observes that it was sixty furlongs from Tiberias. Gadara therefore is rightly placed opposite to Tiberias at the south end of the sea. Farther, Joseph. Bell. iii. 2. speaking of the country of Gadara, says it bounded Galilee to the east. So says the Evangelist Luke also, viii. 26. *And they arrived at the country of Gadara, which is over against Galilee,* ἀντιπέραν τῆς Γαλιλαίας. Gadara therefore must have been situated on the east-side of the lake about eight miles from Tiberias, in such a manner that part of its territory was contiguous to the lower Galilee, but separated from it by the Jordan, and part of it was opposite thereto, with the lake between. The city was one of those called *Decapolis*, Pliny v. 18. and according to Josephus was situated in Celosyria, in the possessions of the tribe of Manassah. When Pompey subdued Judea he rebuilt Gadara, and joined it to the province of Syria, Antiq. xiv. 8. Augustus afterwards gave it to Herod, Antiq. xv. 11. But upon Herod's death he annexed it again to Syria, Antiq. xvii. 13. By this means the town came to be inhabited partly by Syrians. Hence it is reckoned among the Grecian towns, *ibid.* Gadara being thus inhabited by a mixture of people, it is no wonder that there were swine in its territory. For tho'

the Jews did not eat the flesh of this animal, they might breed them for their heathen neighbours. Or the herd might be the property of the latter. ---There was another Gadara in Palestine Prima, not far from Azotus. But that city is evidently out of the question.

† Matt. viii. 28. *And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils,* &c. In several instances the sacred historians mention but one person, tho' more were concerned in the matter related. See § 106. Augustin thinks one of the Demoniacs was more remarkable than the other, perhaps for his birth or parts, or interest in the country, and that his cure made more noise, and for that reason was mentioned by Mark and Luke, while they omitted the cure of the other. *De consensu Evang. lib. 2. No. 56.*

Ver. 2. *Out of the tombs.*] Luke's account, as it stands in the translation, seems to clash with Mark's in this particular. For he says, 27. *There met him out of the city a certain man,* &c. But there is no real inconsistency between the Evangelists: for Luke's words are, ἀνὴρ ἐκ πόλεως, which properly signify a man of the city, one who had formerly been an inhabitant, tho' now he dwelt among the tombs. See the phrase John i. 45. Accordingly Luke himself tells us that he did not abide in any house, but in the tombs, ver. 27.

presence of the whole creation.—Our Lord thinking it proper that the misery of those men should be known before he delivered them, asked one of the devils his name. He replied Mark v. 9. *My name is legion, for we are many.* At the same time they earnestly begged that he would not command them to go out (Luke viii. 31.)\* into the deep, but permit them to enter a herd of swine that was feeding at a little distance, proposing by this to prevent any good effect which the miracle might have had on the Gadarens, and to render Christ odious to that wicked people. Their design could not be hid from Jesus, nevertheless he granted their request, making it subservient to his own gracious purposes. He permitted the devils to enter into the swine, not only to shew the reality of the possession, but that we might understand how great the power of evil spirits is, and how terrible the effects of their malice would be, if they were not restrained. For no sooner was the permission granted, than the keepers who were with the swine, and the disciples who were at a distance, beheld to their great astonishment, the whole herd running furiously down the mountain, and leaping from the tops of the rocks into the sea, where they were drowned to the number of two thousand, while the possessed furious madmen became all of a sudden meek and composed, having recovered the entire exercise of their reason. Jesus might permit the devils thus to fall on the herd, as a punishment also to the Gadarens for keeping swine, which were a snare to the Jews, and to make trial of their disposition, whether they would be more affected with the loss of their cattle, than with the recovery of the men, and the doctrine of the kingdom. Whatever were the reasons, it is certain that tho' he might rightfully have used all men's properties as he pleased, yet this and the withering of the barren fig-tree, are the only instances wherein man suffered the least damage by any thing our Lord ever did. However, neither the owners of the herd nor of the fig-tree could justly complain of their loss, since the good of mankind, not in that period and corner only, but in every succeeding age through all countries, has been so highly promoted at such a trifling expence to them.—The miracle issuing thus in the destruction of the swine, was immediately reported in the town and country by the affrighted keepers, who, as they fled, had fallen in it seems with Jesus and his company, and learned from them the cause of what had happened. The destruction therefore of the swine being thus noised abroad, had the effect which the devils proposed. It threw the Gadarens into the utmost consternation. For when they came and saw the men that had

\* Into the deep.] Εἰς ἄβυσσον. The word ἄβυσσος in this passage signifies the place where wicked spirits are punished; as it does likewise, Rev. xx. 3. where it is translated *the bottomless pit*: properly it denotes a place without a bottom, or so deep that it cannot be fathomed. The Greeks described their Tartarus in this manner, and the Jews when they wrote Greek did not scruple to adopt their expressions, because they were universally understood. Besides, the Hebrew language did not furnish proper words for these ideas, which was the reason that the first Christians also, when they had occasion to speak of the state of evil spirits, made use of terms purely Greek, such as *ἀδης, ταρταρῶσας*, &c. See 2 Pet. ii. 4.—Mark says the devils begged that Jesus would not send them out of the country. To explain this circumstance some pretend that particular genii preside over particular regions, founding their opinion on Dan. x. 13. 20. And because the prophet speaks

there of angels contending with one another, and of Michael's assisting one of the parties (ver. 13.) they think the war was waged between good and bad genii. For as kingdoms and provinces are supposed to be committed to the care of benign tutelar powers, so the evil genii have their provinces assigned to them by their chieftain, in which they are to do all the mischief they can to mankind. Pursuant to this hypothesis its abettors fancy that the band of evil spirits, which tormented these miserable men, were stationed in this part of the country to oppose Christ, and so begged that they might not be expelled, thinking they could do more mischief here than elsewhere. But whatever be in this, certain it is, that by making such a request, the devils acknowledged that it was not in the power even of a legion of them, to do any mischief to so contemptible a creature as a swine, without Christ's permission, far less could they destroy the man in whom they lodged.

been possessed, sitting gravely in their right wits; and decently clothed, the disciples having charitably supplied them with such upper garments as they could spare, they perceived how great Christ's power was, and were exceedingly afraid, having trespassed in the matter of the swine, which was an unclean food. Or if the herd belonged to the Syrian inhabitants of the town, they might know the law, and consequently taking the destruction of their cattle as a rebuke, they could not but dread farther punishment from this prophet of the Jews, who was come to vindicate the neglected institutions of Moses. Wherefore this instance of his power terrifying them, they with one accord foolishly besought him in the most earnest manner to depart out of their country. It seems they were altogether ignorant of his goodness, notwithstanding he had given them a striking proof of it in the recovery of the Demoniacs.—As Jesus was entirely free from ostentation he never forced his company on people, nor wrought miracles of healing without being asked, lest it should have been imagined that he had chosen objects within his power. The madmen indeed, whose cure is here related, and such like were excepted, for a reason too obvious to be mentioned. In all his actions our Lord preserved a becoming dignity tempered with great modesty, and by that means has left as little room for objection as possible. The request of the Gadarens therefore being a sufficient reason for his withdrawing from such a stupid people, he entered into his vessel and returned to the country from whence he had come, leaving to them a valuable pledge of his love, and to us a noble pattern of perseverance in well doing, even when our kindnesses are contemned, or it may be requited with injuries. For notwithstanding the men from whom the devils had been expelled intreated him to take them along with him, fearing perhaps that their tormentors might return after he was gone, he ordered them to stay behind as a standing monument both of his power and goodness, very proper to induce the Gadarens to believe when they found the miracle real, and that Jesus could restrain the devils as well when absent as present. And this was the reason that in the instance before us Jesus acted contrary to his usual practice, ordering the men to go and publish the miracle among all their relations and acquaintances. Mark v. 19. *Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.* Besides there were many heathens in Gadara and the neighbourhood, upon whom the publication of his miracles would not have the ill effect it was apt to have on the Jews. Or he might give this order because he did not intend to return soon into that corner of the country.

§ XXXIII. Matt. ix. 1. *Jesus cures a Paralytic in Capernaum who was let down thro' the roof of the house.*

After Jesus and his disciples landed they went to Capernaum. But their arrival was no sooner known, than such a multitude gathered, that the house could not contain them, nor even the court before the door. He preached however to as many as could hear him, and among the rest to many Pharisees, and teachers of the law, who on the report of his miracles were come to him from all quarters. Luke says, 17. *The power of the Lord was present to heal them:* for he not only preached such awakening sermons as might have converted them to righteousness, but he was ready to perform such astonishing miracles as ought to have removed all their scruples with respect to his mission. Accordingly he embraced an opportunity which now offered of shewing his power on a man afflicted with the palsy, to such a degree that he could neither walk, stand, nor sit, nor move any member of his body, nor utter so much as a word importing the least desire of relief, but seemed a carcass rather than a man. This miserable object was carried in his bed by four persons, who, when they could not bring him in at the door for the crowd that was gathered to see how Jesus would behave before such learned judges, they bare him up by another

another stair to the roof of the house, (see Mark xiii. 15.) which like other roofs in that country was flat with a battlement round it (Deut. 22. 8.) and had a kind of trap-door by which persons within could come out upon it to walk and take the air. Sometimes also they performed their devotions here for the sake of privacy (Acts x. 9. 2 Sam. iv. 22.) This door when shut, lying even with the roof, made a part of it, and was commonly well fastened to secure the house against thieves. The bearers therefore of the paralytic were obliged to break it open before they could get entrance, an action which Mark fitly expresses by the words, 4. *Ἀπεσείρασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τοὺν κραββάτον.* They took off the tiles wherewith not only the roof but the door was covered, and forcing the door open, let down the paralytic thro' the tiling, (*διὰ κεραμῶν*) on his bed or carpet, which they held by the corners, or by ropes fastened to the corners of it, and so placed him before Jesus, who, if this was \* one of the higher kind of houses, might be sitting in the second floor at a window, preaching both to the people who were within, and to those who stood without in the court.—When Jesus saw the faith of the bearers of the paralytic he had compassion on the afflicted person, and previously to his cure declared publicly that his sins were forgiven. But the Pharisees hearing this were exceedingly provoked: and tho' they did not find fault with it openly, they Matt. 3. *Said within themselves, Mark 7. Why doth this man thus speak blasphemies? Who can forgive sin but God only? Why doth this fellow arrogantly assume to himself what belongs to God? A meaning which the word blasphemy has in other passages, particularly Matt. xxvi. 65.* The Pharisees and teachers of the law being ignorant of our Lord's divinity, thought he was guilty of blasphemy in pretending to forgive the man his sins, because it was an assuming of what God had declared to be his incommunicable prerogative, If. xliii. 25.—In the mean time Jesus, knowing all that passed, immediately reasoned with them on the subject of their thoughts, by which he let them understand that it was impossible for any thought to come into their minds without his knowledge, and consequently proved himself endued with the omniscient spirit of God. Matt. 4. *Wherefore think ye evil in your hearts? Why do you indulge such foolish and uncharitable thoughts? In the next place, by what he said to them he demonstrated that the power he claimed did really belong to him, (see §69.) For whether is easier to say (εἰπεῖν) to command, for so the word signifies, Matt. iv. 3. Luke xix. 15.) thy sins be forgiven thee, or to say (command) arise and walk; that is, whether is it easier to forgive sins, or to remove that which is inflicted as its punishment. The Pharisees could not but be sensible that these things are one and the same, and therefore † ought to have acknowledged that the power that does the one really does the other also. But they were incorrigibly stubborn, and made him no answer.—For which reason, without troubling himself any farther, except to tell them that what he was about to do would demonstrate his power on earth to forgive sins, he turned to the paralytic and bade him rise up and carry away his bed.*

\* One of the higher kind of houses.] Most of the Jewish houses indeed consisted of a ground floor only. Yet some few were raised higher, seldom however above one story, as is plain from what our Lord said to the disciples, Matt. x. 27. *What ye hear in the ear, preach ye upon the house tops.* For had they been higher, what was spoken upon their tops, could not have been heard distinctly by a congregation standing upon the ground.

Ver. 1. *Thy sins be forgiven thee.*] Physicians both ancient and modern tell us that palsies are sometimes occasioned by intemperance. Where-

fore, if this paralytic brought his disease upon himself by drunkenness or lust, the propriety of the terms in which the cure was pronounced will more fully appear, *thy sins are forgiven thee.*

† Ought to have acknowledged that the power, &c.] If it be replied to this, that the prophets of old wrought miraculous cures of diseases, but never claimed the power of forgiving sins, neither could claim it; the answer is, that the cases are widely different, none of the prophets ever pretending to work miracles by his own power, as Jesus did.

6. *But that ye may know that the Son of Man hath power on earth to forgive sins (then saith he to the sick of the palsy) Arise, take up thy bed and go unto thine house.*—While the words were pronouncing the cure was accomplished. The man was made active and strong in an instant. He arose, took up his bed with surprising vigour, and went off astonished in himself, and raising astonishment in all who beheld him. 8. *But when the multitude saw it they marvelled :* they were struck with an high degree of surprise mixed with admiration.—The people having beheld the miracle expressed their sense of the honour that was done to human nature by Almighty God, who had endued men with such powers. *They glorified God, who had given such power to men :* power not only to heal diseases but to forgive sins. For they could not but acknowledge the authority of Christ's declaration, *thy sins be forgiven thee*, when their eyes shewed them the efficacy of his command, *arise and walk*. Even the Pharisees could not help being confounded at this miracle ; for it was performed by one, whom they had but a few moments before pronounced a blasphemer. Besides they were incapable of finding the least fault with the miracle, altho' no doubt they examined it with a scrupulous exactness. It is strange therefore that they did not forthwith lay aside their enmity against Jesus. Probably in this, as in other instances, they resisted the dictates of their own mind. Or they might overlook the miracle, and continue to find fault with the expression uttered when it was performed. For with respect to good, their minds seem to have been in the same enervated and dead condition which the body of the paralytic had been in before his cure ; only the misery of their state was greater than his, the palsy of the soul being an evil much more deplorable than the palsy of the body.

§ XXXIV. Mark ii. 13. *Jesus calls Matthew to follow him, and reasons in defence of his disciples, who are blamed for not fasting.*

After these things Jesus preached to a multitude of people beside the lake of Gennezareth. 13. *And he went forth again by the sea side, and all the multitude resorted unto him, and he taught them.* The sacred historian has not told us the subject of his sermon on this occasion.—He only observes, that when Jesus had made an end of speaking, he passed by the receipt of custom, or booth, where the collectors of the tax waited to levy it, possibly from the vessels which used the port of Capernaum. Here he saw a publican called Matthew or Levi (for it was a common thing among the Jews to have two names) sitting, whom he ordered to follow him, and who immediately obeyed, being destined to a more honourable and important employment. 14. *And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, follow me. And he arose and followed him.*—Matthew thinking himself highly honoured by this call, made a splendid entertainment for his master, who did not refuse to partake of it. At the same time he invited as many of his brother publicans as he could, hoping that Christ's conversation might bring them to repent. In this feast therefore Matthew shewed both gratitude and charity ; gratitude to Christ who had reclaimed him, and charity to his acquaintance in labouring to bring about their conversion. Luke v. 29. *And Levi made him a great feast in his own house : and there was a great company of publicans, and of*

Ver. 14. *And he arose and followed him* ] Porphyry and Julian, two noted antient enemies of Christianity, have blamed Matthew for thus rashly, as they are pleased to call it, following one of whom he had no little knowledge. But as it is evident that this publican lived in Capernaum or near it, he must have often heard our Lord preach, (for it was the town where he ordinarily resided) and

probably may have been witness to a number of his miracles. Wherefore, the opposers of our religion must forgive us if we affirm that there was neither rashness nor imprudence in the readiness which Matthew shewed to follow Jesus when called. He may have been his disciple long before this, and only waited for permission to attend him.

others

*others that sat down with them.*—But the Pharisees of Capernaum who knew both Matthew's occupation and the character of his guests, were highly offended that Jesus who pretended to be a prophet should have deigned to go into the company of such men; so offended that they could not forbear condemning his conduct openly, by asking his disciples with an air of insolence, in the hearing of the whole company, why he sat with publicans and sinners. Luke 30. *But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?*—The Pharisees indeed had not directed their discourse to Jesus, but having spoken so loud as to let all the guests hear their censure, he could not avoid meekly putting them in mind that it is sick people only who have need of a physician, to insinuate that since the Pharisees thought themselves righteous persons they had no need of his company; whereas the publicans, whom they called sinners, being sick, had the best title to it; and that as no body ever blamed a physician for going into the company of the patients whose care he had undertaken, so they could not blame him for conversing with sinners, since he did it to reclaim them. Matt. ix. 12. *But when Jesus heard that, he said unto them, they that be whole need not a physician, but they that are sick.*—Moreover, he begged his adversaries seriously to consider the meaning of what God had declared by the prophet Hosea, vi. 6. Matt. 13. *But go ye and learn what that meaneth, I will have mercy, and not sacrifice:* As if he had said, in bringing sinners to repentance I certainly please God, because it is the highest exercise of benevolence, a virtue which he has expressly declared to be more acceptable to him than sacrifice, the greatest of the ceremonial duties, so unreasonably magnified by the men of your sect, who observe them on many occasions at the expence of charity.—*For I am not come to call the righteous, but sinners to repentance:* the repentance of righteous persons is not so much the object of my attention as the conversion of sinners. (For a like form of expression see 1 Cor. i. 17.) Some commentators indeed imagine that self-righteous persons are here spoken of: but the scope and connection of the passage seems to confirm the former meaning. By citing the passage from Hosea, Jesus insinuated that in his labours for the conversion of sinners he acted from a principle of benevolence: here he appeals to his practice for a proof of that insinuation, as if he had said ye cannot doubt that I am actuated by the most lively charity, since ye see me spend my pains not so much in exhorting the pious to change their lives as those whose vices have made a total reformation necessary, a scheme more difficult, dangerous, and exceptionable, than the other which I would certainly pursue, were I influenced by considerations of interest. Thus our Lord clearly proved a capital doctrine of right reason and true religion, which the teachers of those times, notwithstanding they boasted of their knowledge, seem to have lost the very idea of, viz. that ceremonial institutions should always give place to works of charity. See on Matt. xii. 7. § 46.

While Jesus was in Levi's house some of John Baptist's followers came and asked him why his disciples wholly neglected to fast, a duty which they and the Pharisees frequently performed. Matt. 14. *Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?* In the law we find only one fast day enjoined, namely, the tenth of the seventh month, on which the national atonement was made. But the Jews of their own accord observed many other days of fasting, see H. lviii. 3. In our Lord's time days of this kind were more frequent than ever, especially among the Pharisees, who, according to the practice of their sect, fasted probably twice a week (Luke xviii. 12.) and therefore as Jesus did not pretend to teach his disciples a

Ver. 30. *Sinners.* ] The word sinner (αμαρτωλος) a mock of religion, and leads a loose life. It is in the LXX answers to the Hebrew זָנוּי which men of this stamp therefore that are meant in the properly signifies an impious person, one that makes Gospels as often as sinners are mentioned.

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more lax kind of doctrine than John and the Pharisees, the disciples of the latter were surprised to find them overlooking so essential a duty.—15. *And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? Would it not be improper for the guests at a wedding to fast and weep while the marriage solemnity continues? It would be equally improper for my disciples to enter on a course of severe and strict abstinence at the time that I am personally present with them to give them joy.—But the days will come when the bridegroom shall be taken from them, and then shall they fast.* Christ did not mean, as the Montanists affirmed, that the Pharisaical fasts should be introduced into his church when he was gone, but that his disciples should fast and mourn on account of the various calamities befalling them after his departure, and that they should repeat these fasts as often as the circumstances of distress and danger in which they were placed required it.—Farther, by the similitude of a piece of new cloth put upon an old garment, he shewed his hearers, that to have laid on his disciples precepts of frequent abstinence, at a time when he was employing them to preach the Gospel, which abolishes all rites and ceremonies whatsoever, would have been as incongruous as to fill up the holes of an old thread-bare garment with pieces of new cloth, which cannot be joined to the old but with the danger of making the rent worse. 16. *No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.*—In the next place, by the similitude of new wine put into old leathern bottles, which burst by the fermentation of the wine, he taught them that the old corrupt nature of man will not admit all at once of a thorough reformation, and that infant virtue must not immediately be put to the greatest trials, lest it be killed with the severity of the exercise. 17. *Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.*—In the last place, that as people who have been accustomed to drink wine made mellow with age, do not willingly drink new wine, which for the most part is harsh and unpleasant, so his disciples having been accustomed to live without practising any of the severities for which the Pharisees were remarkable, could not relish that new way of life which they had been recommending. They were not yet so fully acquainted with, and established in his doctrine, as to submit cheerfully to any extraordinary hardships. This is Le Clerc's interpretation of men's liking to drink old wine better than new. But Wolf and others apply it to the Pharisees, who were much better pleased with the traditions of the elders than with the doctrines of Christ, because the latter preserved duties more difficult and disagreeable to the corrupt natures of men than the former\*.

## § XXXV.

\* Mark and Luke bring in the plucking of the ears of corn, and the miracle performed on the man with the withered hand, immediately after our Lord's vindication of his disciples. But as these things happened after the first second day sabbath, or the sabbath that first followed the second day of the passover solemnity (see § 46.) the series of the history requires that what happened then should be related immediately after the account of the passover which preceded it, unless there were reasons for inverting the order. That the order is inverted here by the two Evangelists for good reasons may be supposed, as they have affirmed nothing particularly concerning the times of these facts, neither do they establish any connection between them

and the precedent or subsequent ones, Mark ii. 23. *καὶ ἐγένετο παραπορεύεσθαι αὐτοὺς, &c. And it came to pass that he went through the corn fields on the sabbath day.* Luke vi. 1. *ἐγένετο δὲ ἐν σαββάτῳ δευτέρῳ πρῶτῳ διαπορεύεσθαι αὐτοὺς, &c. And it came to pass on the second sabbath after the first that he went through the corn fields.*—Mark iii. 13. *And he goeth up unto a mountain and called unto him whom he would, and they came unto him.* 14. *And he ordained twelve, that they should be with him, and that he might send them forth to preach.* Luke vi. 12. *And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.* 13. *And when it was day, he called unto him his disciples: and of them he chose twelve,*



*twelve, whom also he named Apostles.* On the other hand, Matthew seems to assert the exactness of his own order in both parts of his history. In this he says, that Jairus came to Jesus while he was speaking in defence of his disciples, who had been blamed by the Pharisees for not fasting frequently. In the other passage he connects the plucking of the ears of corn with what goes before it thus, *Matt. xii. 1. ΕΝ ΕΚΕΙΝΩ ΤΩ ΚΑΙΡΩ: At that time Jesus went on the sabbath day through the corn fields.* The two Evangelists therefore who have inverted the order of the history here, knew very well that these things did not happen immediately after the above-mentioned conversation with the disciples of John and the Pharisees. But because the supercilious austerity of the Pharisees which occasioned that conversation, appeared eminently when the ears of corn were plucked, and the man with the withered hand was cured, they thought fit to relate these facts along with the former, that the rigid malicious disposition of those hypocrites who had condemned our Lord for keeping company with publicans, and complained of the disciples for not fasting often, might be made more fully to ap-

pear. Mark and Luke therefore have not in this part of their histories departed from the true order by mistake, but with design; taking a liberty which every historian claims in such cases. If the reader will take the trouble of looking to *Matt. xxvii. 6.* he will find an indisputable instance of this liberty, and which being perfectly similar to the one under consideration makes it the more probable. In that passage the Evangelist having related the history of Judas's repentance, tells us that the chief priests took counsel and bought the potter's field, with the money which he threw down in the temple, as if they had made the bargain immediately after the money was cast down, and before our Lord was tried by the governor and crucified. Nevertheless, it is certain that the bargain for the potter's field could not possibly be made till after the trial was finished. For as the passover was at hand, and the priests were urgent to have Jesus condemned before the feast began, they had not one moment to spend on a bargain of this kind: which was the reason that they hurried their prisoner away from the high priest's palace to the governor, as soon as it was light. See on *Matt. xxvii. 6. § 136.*

§ XXXV. *Matt. ix. 18. The woman who had the flux of blood is cured. And Jairus's daughter is raised from the dead.*

While Jesus at Matthew's entertainment was reasoning in defence of his disciples, Jairus, a ruler of the synagogue, probably that was in Capernaum, came in the utmost perplexity, fell down upon the ground before him, in presence of all the company, and most humbly intreated that he would go with him and cure his only daughter, a child of twelve years of age, who lay at the point of death. *Mark v. 22. And behold there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet, 23. And besought him greatly, saying, My little daughter lyeth at the point of death, I pray thee come and lay thy hands on her, that she may be healed, and she shall live.* Generally speaking the rulers were Christ's bitterest enemies: yet there were some of them of a different character, *John xii. 42.* In particular, this ruler must have had a very favourable opinion of Jesus, and an high notion of his power, else he would not have applied to him for help in the present extremity, and by publicly acknowledging his power have done him so much honour. His faith may have been built on the miracles which he knew Jesus had performed. For our Lord had by this time resided in Capernaum several months.—No sooner had Jairus made his supplication than Jesus, ever ready to assist the afflicted, rose

*Ver. 23. Lyeth at the point of death.]* Luke agrees with Mark in this circumstance; but Matthew differs from him. According to the latter Jairus said, *ix. 18. My daughter is now dead (αὐτὴ ἐτελεύτησεν).* But he might utter both the expressions: for as his daughter lay expiring when he came away, he might think she could not live many minutes; and therefore having told Jesus that she was lying at the point of death, he added that in all probability she was dead. Nevertheless, if this

solution seems inconsistent with the ruler's petition, *come and lay thine hands on her that she may be healed,* and with the dejection that appeared in his countenance when his servants told him his daughter had actually expired, we may fully remove the difficulty by translating the clause in Matthew thus: *My daughter is almost dead,* a sense which according to the analogy of the Greek language it will easily bear. See on *Luke v. 7. § 30.* where this sense of the phrase is proved.

from table and went along with him. But as he passed thro' the street surrounded with his disciples, and a crowd that went along in hopes of seeing the miracle, a woman who had been afflicted with a flux of blood for twelve years, and had applied to many physicians without success, came behind him, laid hold on the hem of his garment, and was cured. Mark 25. *And a certain woman which had an issue of blood twelve years, 26. And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse. 27. When she had heard of Jesus, came in the press behind, and touched his garment.*—Her disease being reckoned unclean, she was ashamed to mention it before the multitude; and having formed the highest idea of Christ's power, she resolved to try this method of cure, believing that no more was necessary to effect it. 28. *For she said, If I may touch but his clothes, I shall be whole.* However, because her distemper was of such a nature as to render them whom she touched unclean, she durst not handle the person of so great a prophet, nor any part of his garment but its hem (see § 120.) shewing at the same time both the strength of her faith and the greatness of her humility.—Jesus, pleased with the opinion this woman entertained of his power and goodness, would by no means let it pass unapplauded: therefore he immediately turned about in the crowd and asked who it was that had touched his clothes. He knew the person, for no virtue nor miraculous cure could be derived from him unless by his own consent. But he spake in this manner that the woman might of her own accord make a confession of the whole matter, by which the power of her faith, and the greatness of her cure would appear to the glory of God, and that he might have an opportunity to instruct and comfort her. Accordingly, when the persons nearest to him cleared themselves, and Jesus insisted on knowing who it was that had done the thing, the woman finding it impossible to conceal herself any longer, came to him trembling and told him all. Perhaps the uncleanness of her distemper was the reason of her fear, thinking he would be offended with her for touching him.—But the divine physician far from being angry, spake kindly to her, commending the honesty of her disposition and the strength of her faith; for he told her it was on that account he had consented to make her whole. Matt. 21. *Daughter, be of good comfort, thy faith hath made thee whole.* This incidental miracle appears very grand when the relation it bears to the principal one is considered. Jesus is going to give a specimen of that almighty power by which the resurrection of all men to immortality shall be effected at the last day, and behold virtue little inferior to that which is capable of raising the dead to life, issues from him through his garment, and heals a very obstinate disease, which having baffled the powers of medicine for twelve years, had remained absolutely incurable till the presence of Jesus, who is the resurrection and the life, chased it away.—The cure, tho' complete, was performed in an instant, and the woman knew it by the immediate ease which she felt, by the return of her strength, by the cheerfulness of her spirit, and by all the other agreeable sensations which accompany sudden changes from painful diseases to perfect health. This Mark expresses shortly and elegantly, 29. (Εγώ το σώματι) *She felt in her body that she was healed of that plague.*—In the mean time, a messenger came and acquainted the ruler that his daughter was dead. This was afflicting news to the tender-hearted parent, and no doubt moved him greatly. But Jesus pitying his grief, bade him take comfort, and promised that his daughter should be made whole. He did not say she should be raised from the dead. For as he was infinitely above praise, he never courted it. On the contrary, he oftentimes refused those honours which as it were obtruded themselves upon him; particularly in the present case, where he adapted his words rather to the request of the ruler than to the reality of the thing. Luke viii. 50. *She shall be made whole,* as if she had not been dead, but only sick.—Moreover, when he came to the house, though a great many friends and others accompanied him, Mark 37. *He suffered no man to follow him,*  
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*save Peter, and James, and John, whom he admitted for no other reason, but that the miracle might have proper witnesses, who should publish it in due time for the benefit of the world.* With these attendants therefore he went up stairs where the damsel was lying, for they used to lay their dead in upper rooms, see Acts ix. 37. Here he found a crowd of people in an outer apartment making lamentation for her with musick. Matth. 23. *And when Jesus came into the ruler's house, and saw the minstrels, and the people making a noise,* 24. *He said unto them, Give place, for the maid is not dead, but sleepeth, and they laughed him to scorn.* The company at the ruler's house being thus employed when Jesus came in, they certainly believed the damsel was dead. And therefore, as they all knew it, they laughed at Jesus when he bade them give place, and told them that the maid was not dead but *asleep*. The Jews when they spake of a person's death called it sleep, to intimate their belief of his existence and happiness in the other world, together with their hope of his future resurrection to a new life. But on this occasion the phrase was made use of with singular propriety, to insinuate that notwithstanding the maid was really dead she should not continue so. Jesus was going to raise her from the dead, and would do it with as much ease as they awaked one that was asleep. The Evangelist John hath suggested this interpretation of the phrase in his history of the resurrection of Lazarus, where, after having related the following words, ch. xi. 11. *Our friend Lazarus sleepeth*, he makes this reflection upon them, ver. 13. *Howbeit Jesus spake of his death.* Thus, in the very manner of performing this miracle, our Lord modestly avoided the reputation which might have accrued to him from so stupenduous a work. Besides, he put even the mourners out of the antichamber, and entred where the corps was lying, accompanied by none but the three disciples abovementioned, and the father and mother of the damsel, they being of all persons the most proper witnesses of the miracle, which in reality suffered nothing by the absence of the rest. For as they were all sensible that the child was dead, they could not but be certain of the miracle when they saw her alive again, tho' they might not know to whom the honour of her resurrection was due. It seems Jesus was not solicitous of appropriating it to himself. Probably also he went in thus slenderly attended, that the witnesses might have opportunity to examine the whole transaction narrowly, and so be able to report it afterwards upon the fullest assurance, and with every circumstance of credibility. All things therefore being properly disposed, he went up to the corps, took it by the hand, and with a gentle voice said, *Maid, arise.* In an instant she revived, and sat up, just like a person who being called awakes out of sleep. Luke 55. *Her spirit came again:* an expression which implies that she was really dead, and that the soul exists separately after the body dies; a truth very necessary to be asserted in those days when it was denied by many. Withal, her flesh, her colour, and her strength, returning in the twinkling of an eye, she was not in the

Ver. 23. *The minstrels.*] From several passages of scripture, particularly Jer. ix. 17. xvi. 6, 7. xlviii. 36. Ezek. xxiv. 17. it appears that the people of the East used to bewail the dead by tearing their hair, and cutting their flesh, and crying most bitterly. Nor did the relations of the deceased content themselves with these expressions of violent grief. They hired persons of both sexes, whose employment it was to mourn over the dead in the like frantic manner, and who besides sang doleful ditties, in which honourable mention was made of the age, the beauty, the strength, the courage, the virtues, and the actions of the deceased, with an intention to encrease the sorrow of the afflicted

relations. In process of time they accompanied these lamentations with music, particularly of flutes, (Jof. Bell. ij. 8.) a custom which prevailed likewise in the west. Ovid. fast. lib. 6. *Carbant mœstis tibia funeribus.* But the Jews were forbidden to tear their hair and cut their flesh in mourning for the dead, (Lev. xix. 28. Deut. xiv. 1.) because such expressions of grief were inconsistent with resignation to the divine will, and looked as if they had no hope of their friends resurrection. Hence the Apostle's precept, 1 Thess. iv. 13.—*Sorrow not even as others which have no hope.* Besides, these rites were practised by the heathens as a kind of sacrifices to the manes of the dead.

weak languishing condition of one who being worn out with a disease had given up the ghost; for she walked through the room with vigour. She was not even in the languishing condition of those who come to life after having fainted away, but was in a state of confirmed good health, being hungry. This circumstance effectually shewing the greatness and perfection of the miracle, Jesus brought it to pass on purpose in her resurrection. To make the witnesses sensible of it likewise, he ordered some meat to be given her, which she took probably in presence of the company. Her parents seeing her flesh and colour, and strength and appetite, return thus suddenly with her life, were unmeasurably astonished at the miracle, and the fame of it spread itself quickly through all that country. Concerning the order observed by Mark and Luke in this part of their histories, see what is said in the note at the end of § 31.

§ XXXVI. Matt. ix. 27. *Jesus cures two blind men, and expels a demon. The Pharisees ascribe his miracles to Beelzebub.*

As Jesus came from the ruler's house two blind men followed him, beseeching him to confer the faculty of sight on them. But he would not do it in the street, lest so great a miracle should occasion a tumult. 27. *And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David have mercy on us.* 28. *And when he was come into the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? they said unto him, Yea, Lord.* 29. *Then touched he their eyes, saying, According to your faith, be it unto you.* See on Mark ix. 23. § 72. where the reasons of proposing this question before the cure, and of conferring the cure in this form or expression are assigned.—No sooner had Jesus spoken the words mentioned than the blind men received their sight. 30. *Their eyes were opened.*—And tho' he straitly charged them to conceal the miracle, they were so overjoyed that they could not forbear speaking of it wherever they came; by which means Christ's fame was spread abroad in all that country. *And Jesus straitly charged them, saying, See that no man know it.* 31. *But they, when they were departed, spread abroad his fame in all that country.*

When the men that had been blind were gone away, there was brought to him a dumb demoniac, whom he also cured with great humanity, for he never wearied in well-doing. 32. *As they went out, behold, they brought to him a dumb man possessed with a devil.* From the circumstance of the demoniac's being dumb, Erasmus conjectures that he was also deprived of the use of his reason. If so, being insensible of his own misery, he had as little inclination as ability to apply for a cure. He could not even make his misery known by signs, and therefore needed to be brought to the Saviour by others.—But after he was cured, this Demoniac spake both rationally and fluently, to the astonishment of all who heard him, in so much that they extolled the author of the miracle above all the prophets that had ever appeared. See on Matt. xv. 30. § 66. 33. *And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel,* never any person did such a number and variety of miracles.—34. *But the Pharisees said, He casteth out the devils thro' the prince of the devils.* Observing how much the people were struck with these instances of our Lord's power, they were moved with the bitterest spite, and impudently affirmed that instead of being a prophet, he was a vile magician, who cast out the devils by the help of Beelzebub their prince. This was a calumny which the Pharisees frequently uttered. See the foundation on which they pretended to build it, § 85.—The miracle under consideration is commonly confounded with the cure mentioned Mark vii. 32. Luke xi. 14. but the most superficial inspection of Mark's relation will prove it to be the history of a different miracle: for there the subject of the cure is called (μογιλαλον) *one that had an impediment only in his speech*; whereas the subject of this miracle

on God, by whose authority I preach.—45. *And he that seeth me, seeth him that sent me.* He that seeth the miracles which I perform, seeth the operation of his power by whom I act. See John x. 37, 38.—46. *I am come a light into the world, that whosoever believeth on me, should not abide in darkness.* I am the sun of righteousness, whose beams dispel the darkness of ignorance in which men are involved, and am come to deliver all who believe on me out of that darkness.—47. *And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.* Yet if those who hear my doctrine do not believe, I will not at present execute judgment upon them: for I am not come to condemn and punish, but to save the world; and consequently to use all the gentle methods possible, in order to reclaim the wicked.—Nevertheless, they who reject the instructions, and the offers of salvation which I give, shall not pass unpunished; for the doctrine that I have preached, shall bear witness against them at the day of judgment; and because it has aggravated their sin, it shall heighten their punishment. 48. *He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.*—Do not think it strange that you are to be judged according to my doctrine and precepts. 49. *For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.*—50. *And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.* Because I am sensible that the doctrines and precepts which the Father hath commanded me to preach, are the only conditions of eternal life, I have proposed them with the greatest faithfulness, plainness, and confidence. Therefore I am worthy of credit, both in respect of my commission, and in respect of the fidelity with which I have executed it.

§ CXIII. Mat. xxi. 23. *The priests and elders ask Jesus concerning his authority. The parable of the sons commanded to work in the vineyard.*

About this time some of the chief priests and elders came, by appointment of the supreme council, to Jesus, while he was teaching in the temple, and asked him two questions: the first concerning the nature of the authority by which he acted, whether it was as a prophet, a priest, or a king, no other person having a right to make any reformation in church or state. The second question was, That if he claimed the authority of any or all of these characters, they desired to know from whom he derived it. 23. *And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority dost thou these things? and who gave thee this authority* Mark ii. 28 *to do these things.* They meant his entering the city with such a numerous train of attendants; his taking upon him to reform the œconomy of the temple, his receiving the acclamations of the people, who gave him the title of the Messiah, &c.—Mat. xxi. 24. *And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.* 25. *The baptism of John, whence was it? from heaven, or of men?*—This question reduced the priests to an inextricable dilemma. They considered on the one hand, that if they should acknowledge John's mission from God, it would oblige them to acknowledge Christ's authority; John having, more than once, born testimony unto him as the Messiah. *And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?*—On the other hand, if they denied John's authority, they did not know but the people might stone them; for they generally believed John to have been a prophet: many of them had submitted to his baptism, and at present not a few held him in high esteem on Christ's account. 26. *But if we shall say, Of men; we fear the people; for all hold John as a prophet.*—Wherefore, as matters stood, they judged

with him, and that he might send them forth to preach. He ordained them to be with him always, that they might from his mouth learn the doctrine which they were in due time to preach through the world; that they might see his glory (John i. 14.) the transcendent glory of the virtues which adorned his human life; and that they might be witnesses to all the wonderful works which he should perform, (Acts x. 39—41.) and by which his mission from God was to be clearly demonstrated. The twelve were thus to be qualified for supplying the people with that spiritual food which their teachers neglected to give them, and that both before and after their master's death. Accordingly, when they had continued with Jesus as long as was necessary for this end, he sent them out by two and two into Judea, on the important work of preparing the people for his reception, who was the true shepherd. Hence he named them *Apostles*, that is, *Persons sent out*. But their name was more peculiarly applicable to them, and their office was raised to its perfection after Christ's ascension, when he sent them out into all the world with the doctrine of the gospel, which he enabled them to preach by inspiration, giving them power at the same time to confirm it by the most astonishing miracles. That this was the nature of the new dignity which Jesus now conferred on the twelve disciples, is evident from John xx. 21. where we find him confirming them in the apostolical office: *As my father hath sent me, so send I you*; I send you upon the same errand, and with the same authority: I send you to reveal the will of God for the salvation of men, and I bestow on you both the gift of tongues and the power of working miracles, that you may be able to preach the doctrine of salvation in every country, and to confirm it as divine in opposition to all gainsayers. Perhaps the number of twelve apostles was fixed upon rather than any other, to shew that God intended to gather the scattered remnant of the twelve tribes by their ministry.—After their election, the twelve accompanied Jesus constantly, lived with him on one common stock as his family, and never departed from him unless by his express appointment.

In the catalogue of the apostles, Simon and Andrew, the sons of Jonah, are named first, not because they were greater in dignity than their brethren of the apostolical college, but because they had become Christ's disciples before them. With respect to Andrew, this is plain from John i. 40, 41. And as for Peter, he may have been the second disciple, notwithstanding it was another person who accompanied Andrew when he first conversed with Jesus. That person is supposed to have been John the son of Zebedee, and the author of the gospel, because he is there spoken of in the manner that John usually speaks of himself. But whoever he was, Peter may have been a disciple before him, because it by no means follows from Andrew's being convinced that his companion was convinced also. The foundation of his faith may have been laid at that meeting, tho' he did not acknowledge Christ's mission till afterwards. Now, as some one of the disciples was to have the first place in the catalogue, the earliness of Peter's faith might be a reason for conferring that honour on him. But he takes place even of his brother Andrew, who was converted before him, perhaps because decency required it, being as is generally believed the elder brother. In like manner, James the son of Zebedee, being elder than John his brother, is mentioned before him, though it is probable he was the younger disciple. Whatever was the reason of ranking the apostles in the catalogue, we are certain they are not ranged according to their dignity; for had that been the case, the order of the names would not have been different in the different evangelists; neither would the apostle Paul, in speaking of the pillars of the church, Gal. ii. 9. have mentioned James the less before Peter. — In the catalogue, Simon, the brother of Andrew, is distinguished from the other Simon, by the surname of Peter, which had been conferred on him when he first became acquainted with Jesus at Jordan. The reason of the name, however, was not assigned till long after that, *viz.* when Simon declared his faith in Christ as the Messiah, Matt.

Matt. xvi. 17, 18. for it was then that Jesus told him he was called Cephas and Peter, (which by interpretation is a *rock*) on account of the fortitude wherewith he was to preach the gospel.—Simon and Andrew were originally fishermen, and inhabitants of Bethsaida, a town situated on the north shore of the lake of Gennezareth. See § 60. But after Peter was married, he and his brother settled in Capernaum, perhaps because his wife lived there. Before they became acquainted with Christ, they were disciples of the Baptist, who pointed him out to them as the Messiah. Andrew has left no writings, for which reason we are at a loss to judge of his spirit and endowments; but Peter was the author of the two epistles which bear his name.

James and John the sons of Zebedee were also fishermen; they dwelt in Capernaum, and seem to have been rather in better circumstances than Peter and Andrew, for the gospels speak of their having hired servants to assist them in their business. John is thought to have been the youngest of all the apostles; yet he was old enough to have been a follower of the Baptist before he came to Christ.—On this, or some other occasion, James and John, the sons of Zebedee, obtained the surname of Boanerges, *i. e.* Sons of Thunder, perhaps because of the vehemence and impetuosity of their tempers. Accordingly, their spirit shewed itself in the desire which they expressed to have the Samaritans destroyed by fire from heaven, because they refused to lodge Jesus in his way to Jerusalem. It appeared also in their ambition to become the great officers of state in their master's kingdom, which they supposed would be a secular one. Besides, John's writings shew that he was a man of a warm and affectionate turn of mind. The warmth of his temper gave him a singular fitness for friendship, in which he was not only amiable above all the disciples, but happy, as it rendered him the object of Christ's peculiar love; a love which will do him honour to the end of the world. As for James, his being put to death by Herod, is a proof that his zeal was uncommon, and that it moved him to be more active and bold than the rest in the work of the gospel. Had it been otherwise he would not have become the object either of Herod's jealousy or resentment.—Some indeed are of opinion, that the epithet Sons of Thunder, was not expressive of the dispositions of the two brothers, but of the force and success with which they should preach the gospel. Yet if that had been the reason of the surname, it was equally applicable to all the apostles.—Philip is said to have been a native of Bethsaida, the town of Peter and Andrew. He was originally a disciple of the Baptist, but he left him to follow Jesus as soon as he became acquainted with him at Jordan. John i. 44.—Bartholomew is supposed to have been the disciple called Nathanael, whose conversion is related John i. 45: See the commentary on that passage. The antients tell us, he is a native of Cana, and skilled in the law.—Matthew was a rich publican of Capernaum. He was otherwise named Levi, and left a gainful employment for the sake of Christ. He wrote the gospel to which his name is prefixed, and was the son of one Alphaeus, of whom we know nothing but the name.—There is nothing said of Thomas before his conversion. However, it is conjectured, that like the rest, he was of mean extraction. And because he is mentioned among those who went a fishing, John xxi. 2, 3, it is supposed that he was a fisherman by occupation. He obtained the surname of Didymus, probably because he was a twin, and made himself remarkable by continuing longer than his brethren to doubt of Christ's resurrection.—In the college of apostles, besides James the son of Zebedee, and brother of John, Judas Iscariot who betrayed his master, and Simon surnamed Peter, we find James surnamed the less or younger (Mark xv. 40.) to distinguish him from the other James, the son of Zebedee, who was elder than he: also Judas surnamed Thaddeus, (Mark iii. 18.) and Lebbeus the brother of James the less (Luke) and Simon surnamed Zelotes. James the less, Judas Thaddeus, and Simon Zelotes, were brothers, and sons of one Alphaeus or Cleophas, who was likewise a disciple, being

one of the two to whom our Lord appeared on the road to Emmaus, after his resurrection. They are called Christ's brethren, Matt. xiii. 55. that is, his cousins, in which sense the word is used, Lev. x. 4. It seems their mother Mary was sister to Mary our Lord's mother, for it was no unusual thing among the Jews to have more children than one of a family called by the same name. The three apostles therefore, who go by the name of our Lord's brethren, were really his cousin Germans.—James the less, and Judas Thaddeus, wrote the epistles which bear their names. This James was a person of great authority among the apostles. For in the council which met at Jerusalem to decide the dispute about the necessity of circumcision, we find him as president of the meeting, summing up the debate, and wording the decree.—Simon, the cousin of our Lord, is called by Mark the Canaanite. But from the above account of his relations, it is plain, that the epithet does not express his descent, otherwise his brothers James and Judas ought to have been termed Cananites likewise. Luke calls him *Simon Zelotes*, which seems to be the greek translation of the hebrew appellation given him by Mark. For from *זֵלֹתִי* *zelotypus* *fuit, he was jealous*, comes the chaldaic word *זֵלֹתִי* *zelotes, a zealot*, Buxtorff in *voc.* Put the greek termination to this chaldaic word, and it becomes *ζαλαβιτης*. Wherefore the appellation of *Cananites*, given to Simon by Mark, and *Zelotes* the epithet which he bears in Luke, are as perfectly the same as Cephias and Petros, Tabitha and Dorcas. The Zealots were a particular sect or faction among the Jews, who in later times under colour of zeal for God, committed all the disorders imaginable. They pretended to imitate the zeal which Phineas, Elijah, and the Maccabees expressed in their manner of punishing offenders. But they acted from blind fury, or from worse principles, without regard either to the laws of God, or to the dictates of reason. Some are of opinion that Simon the apostle had formerly been one of this pestilent faction. But as there is no mention made of it till a little before the destruction of Jerusalem, (Jof. Bel. lib. iv. c. 3.) we may rather suppose, that the surname of Zelotes was given him on account of his uncommon zeal in matters of true piety and religion.—Judas the traitor, was the son of one Simon, (John vi. 71.) He had the surname of Iscariot given him to distinguish him from Judas Thaddeus, our Lord's cousin. The literal meaning of *Iscariot*, is a man of Cariot, or Kerioth, which was a town in the tribe of Judah, Josh. xv. 25. In all probability therefore this surname denotes the place of the traitor's nativity. Some pretend, that among the Jews no person was surnamed by the place of his birth, but such as were illustrious on account of their station, and so would have us believe that Judas was a person of some distinction. They think his being intrusted with the bag, or common stock purse, preferably to all the rest, is a confirmation of this. But as the other apostles were men of mean condition, these arguments are too trivial to prove that Judas was distinguished from them in that particular. See the reasons why our Lord chose one for his apostle whom he knew would prove a traitor, in the commentary on John vi. 70, 71. § 62.

Thus were the foundations of the church laid in twelve illiterate Galileans, who being at first utterly ignorant of the nature and end of their office, and destitute of the qualifications necessary to discharge the duties of it, integrity excepted, were the most unlikely persons in the world to confound the wisdom of the wise, to baffle the power of the mighty, to over-turn the many false religions which then flourished every where under the protection of civil government, and in a word to reform the universally corrupted manners of mankind. Had human prudence been to make choice of instruments for so grand an undertaking, doubtless such as were remarkable for deep science, strong reasoning, and prevailing eloquence, would have been pitched upon; and these endowments probably would have been set off with the external advantages of wealth and power. But to the wisdom of God, infinitely superior to that of men, acted quite differently in this



this matter. For the treasure of the gospel was committed to earthen vessels, that the excellency of its power might in all countries be seen to be of God. Accordingly the religion which these Galileans taught through the world, without having at all applied themselves to letters, exhibited a far juster notion of things than the Grecian and Roman philosophers were able to attain, though their lives were spent in contemplation and study. Hence, by its own intrinsic splendour, as well as by the external glory of the miracles which accompanied it, this religion shewed itself to be altogether of divine original. Besides, it was attended with a success answerable to its dignity and truth. It was received every where by the bulk of mankind with the highest applause, as something they had hitherto been seeking in vain: while the maxims and precepts of the philosophers never spread themselves farther than their particular schools. It was therefore with the highest wisdom that the foundations of the church were thus laid in the labours of a few weak illiterate fishermen. For with irresistible evidence it demonstrated that the immense fabrick was at first raised, and is still sustained, not by the arm of flesh, but purely by the hand of Almighty God.

§ XXXVIII. Luke vi. 17. *Jesus preaches the sermon on the plain.* See § 26.

At length Jesus and his twelve apostles came down from the mountain to the multitude, which waited for him in the plain below. When he first drew nigh, they pressed to touch him. How well known it was, that to touch but the garment of Christ would produce the cure of any distemper, appears likewise from Matt. ix. 21. xiv. 36. Mark iii. 10. It was little wonder therefore that the people gathered round him from all quarters in such vast crowds as to tread one another down, (Luke xii. 1.) and waited for him whole nights in the fields, as on this occasion, and followed him from place to place, even to the remotest corners of the country. Nor was it the low vulgar only who thus crowded after Jesus: he was followed likewise by persons of the first character and station, who came to converse with him, and to hear his doctrine, and see his miracles. Nay, some of them believing on him, applied to him for cures in behalf of their children and servants. Wherefore the character, as well as the multitude of our Lord's followers, and the frequent application that was made to him for cures, by persons of all ranks and stations in all parts of the country, shew beyond contradiction, how universal the persuasion was that now prevailed of the truth of his miracles. And this persuasion could be founded on nothing but the reality of the miracles clearly evident to every spectator.

17. *And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 18. And they that were vexed with unclean spirits: and they were healed. 19. And the whole multitude sought to touch, &c.*

The multitude that pressed to touch Jesus in order to be cured, being quieted, he turned to his disciples, perhaps the twelve apostles lately chosen, and spake a discourse in many particulars like that which he had delivered about half a year ago, (§ 26.) and which for the importance and variety of matter contained in it, was of all his sermons the most proper to be remembered by his disciples, now that they were constituted apostles, and appointed to preach his gospel\*.

\* The evangelist Matthew having recorded the former sermon in its place, judged it unnecessary to give this repetition of it here. But if the reader is of opinion that the two sermons are the same, because this in Luke comes immediately after the election of the twelve apostles, and is followed by the cure of a Centurion's servant in Capernaum, as that in Matthew comes after the calling of the four disciples, Simon, Andrew,

James and John, and is followed by the cure of a Centurion's son, living also in Capernaum; let him consider, in the first place, that the two miracles following these sermons, viz. the curing of the Centurion's son and slave, are in several respects different, and for that reason must have been performed on different persons, and at different times, as I have attempted to shew, § 28. In the next place, the calling of the four disciples

In this discourse, our Lord not only pronounced blessings, but cursings, in which respect it differs from the sermon recorded by Matthew. 24. *But wo unto you that are rich, for ye have received your consolation.* As poverty, which is neither good nor bad in itself, does not recommend one to God, unless it is accompanied with the virtues which are suitable to an afflicted state; so riches do not make us the object of God's hatred, unless they be accompanied with those vices which oftentimes spring from an opulent fortune, namely pride, luxury, love of pleasure, covetousness. Rich men infected with such vices as these, are the objects of the wo here denounced, and not they who make a proper use of their wealth, and possess the virtues which should accompany affluence. Wherefore, though there is no restriction added to the word *rich* in the malediction, as there is to the word *poor* in the complete enunciation of the beatitude, Matt. v. 3. it is equally to be understood in both: *Blessed are the poor in spirit, for theirs is the kingdom of heaven.* *Wo unto you that are rich in spirit,* you who are proud, covetous, lovers of pleasure, *for ye have received your consolation.* The parable of the rich man and Lazarus may be considered as an illustration both of the beatitude and the malediction.—25. *Wo unto you that are full, for ye shall hunger:* the pains which you shall suffer in the life to come shall be sharp, like those which persons who place their happiness in eating and drinking suffer from famine. Our Lord often made use of images drawn from the pleasures and pains of this life, to represent the joys of the blessed, and the punishments of the damned in the life to come.—*Wo unto you that laugh now, for ye shall mourn and weep.* A modern author has explained this well in the following terms. “Our Lord's malediction is not inconsistent with the apostle's precepts, which command Christians always to rejoice. “Neither is the mirth against which the wo is here denounced, to be understood of that “constant cheerfulness of temper which arises to the true Christian, from the comfortable

which precedes the sermon in Matthew, is without doubt a fact entirely different from the election of the twelve apostles preceding the sermon in Luke, and happened long before it. Besides, the sermon in Luke was preached immediately after the election of the twelve, whereas a large tour through Galilee, which may have taken up some months, intervened between the calling of the four disciples and the sermon in Matthew. And to name no more differences, the sermon recorded by Matthew was delivered on a mountain in a sitting posture, for he went up into a mountain, and sat down to pronounce it, (Matt. v. 1.) and after he had finished it, came down to the plain, (Matt. viii. 1.) whereas, when he pronounced this which Luke speaks of, he was in a plain or valley, where he could not sit, because of the multitude which surrounded him, but stood with his disciples, Luke vi. 17. *Ἐστὶ ἐπὶ τοῦ πεδίου* a word which in the LXX signifies a valley, and is always opposed to mountainous places. See Josh. xi. 16. Judith xv. 3.—But though there was not such evident disagreement in the facts preceding and following these two sermons, the reader might easily have allowed that they were pronounced at different times, because he will find other instances of things really different, notwithstanding in their nature they are alike, and were preceded and fol-

lowed by like events. For instance, the commission and instructions given to the seventy, (Luke x.) were in substance the same with the commission and instructions given to the twelve (Matt. xii.) and were introduced after the same manner. *The harvest is plentiful, &c.* Matt. ix. 37. Yet from Luke himself it appears they were different, that evangelist having related the mission of the twelve as a distinct fact, Ch. ix. 1. So likewise the man in Samaria, who offered to follow Jesus whithersoever he should go, was evidently a different person from the Scribe, who offered the same thing at the sea of Galilee, notwithstanding the answer returned to both was precisely the same. *The foxes have holes, &c.* and notwithstanding immediately after both occurrences, we find a disciple excusing himself from following Christ on pretence of burying his father, to whom our Lord returned the same answer, *Let the dead bury their dead.* See § 31. And to give no more examples, the two miraculous dinners were not only like each other in their natures, but in their circumstances also, for they were introduced by the same discourses, and followed by like events; particularly at the conclusion of both, Jesus passed over the Sea of Galilee. Nevertheless both being found in the same evangelist, no reader can possibly think them the same. See Prelim. Observ. IV.

“ and chearful doctrines with which they are enlightened by the gospel, the assistance  
 “ they have of reconciliation with God, the hope they have of everlasting life, and the  
 “ pleasure they enjoy in the practice of piety, and the other duties of religion. But it  
 “ is to be understood of that turbulent carnal mirth, that excessive levity and vanity of  
 “ spirit which arises not from any solid foundation, but from immoderate sensual pleasure,  
 “ or those vain amusements of life by which the giddy and the gay contrive to make  
 “ away with their time; that sort of mirth which dissipates thought, leaves no time for  
 “ consideration, and gives them an utter aversion to all serious reflections.” Persons who  
 continue to indulge themselves in this sort of mirth through life, shall weep and mourn  
 eternally, when they are excluded from the joys of heaven, and banished for ever from  
 the presence of God, by the light of whose countenance all the blessed are enlivened and  
 made transcendently happy.—26. *Wo unto you when all men shall speak well of you, for so did  
 their fathers to the false prophets.* Dr. Clarke has paraphrased this malediction excellently  
 “ Wo unto you if by propagating such doctrine as encourages men in sin, you shall  
 “ gain to yourselves the applause and flattery of the generality of men; for thus in old  
 “ times did the false prophets and deceivers, who accommodating their doctrines to the  
 “ lusts and passions of men, were more caressed and better hearkened to than the true  
 “ prophets of God.”—The 26, 27, 28, 29th verses are the same as in the sermon on the  
 mount. See on Matt. v. 39, &c. § 26.—30. *Give to every man that asketh of thee, and of  
 him that taketh away thy goods ask them not again.* 31. *And as ye would that men should  
 do to you, do ye also to them likewise.* 32. *For if ye love them which love you, what thank  
 have ye? for sinners also love those that love them.* 33. *And if ye do good to them which  
 do good to you, what thank have ye? for sinners also do even the same.* 34. *And if ye lend*

Verse 30. *Ask them not again.*] In the original it  
 is πάντες δὲ τῷ αἰτεντὶ σε δίδω, καὶ ἀπο τῶ αἰρουν-  
 τὰ σα, μὴ ἀπαιτεῖ, which some commentators  
 think might be better rendered, *Lend to every man  
 that asketh of thee, and from him that receiveth  
 thy goods, exact not interest.* They imagine that  
 δίδωμι being a general word, may signify to lend,  
 as well as simply to give; and that αἰρεῖν here is  
 not used in its strictest propriety, but has the sig-  
 nification of λαμβάνειν. And with respect to  
 ἀπαιτεῖν, they observe that the LXX have made  
 use of it more than once, to denote the taking of  
 interest for things lent. They think this inter-  
 pretation is supported by reason, and by the plain  
 sense of the parallel passage, Matt. v. 42. and that  
 it agrees well with the following verse, 34. *If ye  
 lend to them of whom ye hope to receive, the just,  
 equal, or stated premium (τὰ ἰσα) as it is in the  
 subsequent clause, what reward have ye? can ye  
 claim? for sinners also lend to sinners, ἵνα ἀπολαβῶσι  
 τὰ ἰσα, in order that they may receive the just premium:*  
 and that in this precept our Lord is speaking to  
 his hearers under the character of Jews, who by  
 their law were bound to lend money to their bre-  
 thren without interest, not because the taking of  
 interest was sinful, for they were allowed to exact  
 it from heathens, but because they were to shew  
 especial kindness to one another, and be examples  
 of every social virtue to their heathen neighbours.  
 Nevertheless ἀπαιτεῖν cannot well signify the ex-

action of interest for sums lent, because the word  
 αἰρεῖν, to which it relates, in no author that I  
 know of, signifies to borrow. And therefore it is  
 more natural to interpret ἀπαιτεῖν of the exaction  
 of such debts only as the law appointed to be re-  
 mitted every seventh year, Deut. xv. 2, 8. Ac-  
 cordingly it is added, verse 34. *And if you lend to  
 those from whom ye hope to receive, what thank have  
 ye? for sinners also lend to sinners, to receive as much  
 again.* Ye do not by your obedience to the law,  
 distinguish yourselves from the heathens, who ex-  
 act the payment of the least sums which they  
 lend to one another. Or we may suppose, that  
 one's reclaiming the goods that have been taken  
 from him without his consent is here prohibited, a  
 sense of the passage agreeable to the force of the word  
 αἰρουτος, which commonly signifies to take a thing  
 away violently or by fraud. In the mean time,  
 whatever sense we put on our Lord's precept, it  
 must be understood with the limitations which  
 common sense directs us to make, namely, that  
 we give and lend freely to all who ask, or per-  
 mit them to retain what they have unjustly taken,  
 provided only that it be a thing of small account,  
 which we can easily spare, and the persons who  
 ask such favours be in real necessity, and the re-  
 claiming of it would occasion more trouble than  
 it is worth; which without doubt was the mean-  
 ing of the mosaical precepts, alluded to by our  
 Lord in this part of his sermon.

to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35. But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil. 36. Be ye therefore merciful, as your Father also is merciful.—37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. 38. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. Our Lord makes use of these three phrases to express all the different kinds of good measure, according to the different natures of the things measured. Some of them to make the measure good, must be pressed and trodden; some of them must be shaken, as the several kinds of grain; and some of them must be running over, such as all sorts of liquors. The figure of giving this good measure into their bosom, is an allusion to the eastern habits, which were long pieces of cloth wrapped round their bodies, and girded up with a girdle. Their garments being of this kind, they could receive into their lap or bosom a considerable quantity of such dry goods as they sold by measure. See Pf. lxxix. 12. Ruth iii. 15.—For with the same measure that ye mete withal, it shall be measured to you again.—39. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 40. The disciple is not above his master: but every one that is perfect shall be as his master. So κατηρτισμενος signifies, Heb. xiii. 21. The meaning is, the scholar is in a fair way to be tinctured with the opinions of his master. If therefore the master is in an error, the scholar will probably be so likewise, for which reason those who pretend to instruct others ought to be well informed themselves in the doctrine they are to deliver.

Verse 35. *Hoping for nothing again.*] Μηδεν ἀπελπίζοντες. Because ἀπελπίζειν in no Greek author has the sense given it in most translations of this passage, its proper meaning being *despero* and *desperare facere*, Junius, de Dieu, Fesselius, Hammond, Knatchbul, Le Clerc, and other commentators have declared in favour of the signification affixed to this clause by the Syriac, Arabic, and Persic versions; *reminem desperare facientes, causing no man to despair*: the copies from which these translations were made, reading Μηδεν' with an apostrophe for Μηδενα. But the common reading makes the sense fully as elegant, thus, Shew these acts of kindness to your brethren, *not at all despairing*, either of your present sustenance, or of

your future reward. On the other hand, Hackspan and Wolf contend that though no instance can be produced in which ἀπελπίζειν has the signification affixed to it by modern translators, the antithesis in the passage necessarily determines it to that meaning. *Sinners also lend to sinners, to receive as much again. But love ye your enemies and do good, and lend, hoping for nothing again.* In like manner Beza acknowledges that this sense of ἀπελπίζειν is altogether unusual. At the same time he supports it by observing, that as it resembles ἀπεχειν, ἀπολαμβανειν, απογραφειν, and a number of other words, in its formation, it may resemble them likewise in their signification. See Beza upon this passage.

§ XXXIX. Luke vii. 1. *Jesus cures a Centurion's slave in Capernaum:* See § 28.

Having finished his sermon, Jesus went into Capernaum and cured a Centurion's slave who was dangerously ill. 1. *Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.* 2. *And a certain Centurion's servant, who was dear unto him, was sick and ready to die.* 3. *And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.* This Centurion seems to have been a proselyte of righteousness; for he was a lover of the Jewish nation, on account of their religion, and had built them a synagogue for worship, probably in some heathen country, the inhabitants of Capernaum standing in no need of such a favour. His attachment to the Jews, and his uncommon generosity, could not

not fail to make him greatly beloved in that country.—Hence the elders of Capernaum \* where he now resided, heartily espoused his cause on this occasion, for they presented his petition to Jesus, and urged it from the consideration of his character. 4. *And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this.* 5. *For he loveth our nation, and he hath built us a synagogue.*—Jesus, who embraced every opportunity of doing good, whether to the body or souls of men, did not decline this. He cheerfully went with the elders as they desired; but in the way, some of the Centurion's friends whom he had sent, met Jesus with a message from the Centurion, in which he expressed the highest opinion of our Lord's power, and desired him not to take the trouble of coming, but to order the cure, which he knew he could easily do. 6. *Then Jesus went with them. And when he was now not far from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof.* 7. *Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.* 8. *For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.* 9. *When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no not in Israel.* 10. *And they that were sent, returning to the house, found the servant whole that had been sick.*—The kindness of this Centurion to his slave, and the anxiety he shewed to get him cured, was suitable to the character of an humane master, and exhibits an excellent pattern of duty, very fit to be imitated by Christian masters, with whom it is but too common to treat their slaves and dependants, as if they were not creatures of the same rank with themselves, but of an inferior order. See the reasons offered to prove this a different miracle from that which is recorded, Matt. viii. 5. § 28.

\* These elders were not the most aged persons in Capernaum, but either the magistrates of the town, or the rulers of the synagogue. (ἀρχισυναγωγοί.) For as it was antiently the custom of the Jews, to intrust the management of public affairs to persons advanced in years, as having most wisdom and experience; they called all who discharged those offices *elders*, even when in later times they were admitted to them, without any regard to their age at all.

#### § XL. Mark iii. 19. *The apostles receive their commission and instructions.*

After curing the Centurion's slave, Jesus went to Peter's house, where he usually lodged. (See on Matt. iv. 13.) He had been with the disciples the whole preceding night in the mountain, and with the multitude the greatest part of the day in the plain, probably without taking any meat. Wherefore being come home, they were going to eat something. But the citizens, brought together by the report of the miracle performed on the Centurion's slave, surrounded the house in a tumultuous manner, and perhaps called on him to cure their sick, a favour which they thought he was bound in humanity to grant them, since he could do it without being personally present with the afflicted. Mark iii. 19. *And they went into an house.* 20. *And the multitude cometh together again, so that they could not so much as eat bread.* This rudeness incensed the disciples not a little. 21. *And when his friends heard of it, they went out to lay hold on him,* for

Verse 21.] Most translations render this verse as we do; but the meaning which they give is false, and such as suggests a very unbecoming idea of our Lord, who on no occasion behaved so as to give his friends room to suspect that he was mad. The original runs thus. Καὶ ἀκούσαντες οἱ παῖδες

αὐτοῦ

for they said he is beside himself.—The multitude being dispersed, Jesus called his twelve apostles, and conferred on them the power of working miracles, in confirmation of the doctrine they were appointed to preach, delivered them their commission or authorised them to preach it, and gave them such instructions as he thought proper to fit them for discharging the duties of their new office.

Matt. x. 5. *These twelve Jesus sent forth*, namely to preach the Gospel and to work miracles (ver. 7, 8.) *and commanded them, saying, Go not into the way of the Gentiles*, i. e. their country: for *the way of the sea*, Matt. iv. 15. signifies the country round the sea.

αὐτὸν ἐξηλάθον κρατεῖσαι αὐτοῦ· ἐλέγον γὰρ· οἱ ἐξέστη. Οἱ παρ' αὐτοῦ, *they that were with him*, namely in the house, (ver. 19.) ἀκούσαντες, *hearing viz. the noise which the mob made at the door, they went out, κρατεῖσαι αὐτόν, to restrain or quell, not Jesus, for he was in the house (ver. 19.) but the multitude or mob (αὐτόν it, viz. ὄχλον) either by dispersing them or keeping them out, for they said, (ἐξέστη, viz. ὄχλῳ) the multitude, or mob is mad.* This sense the verb κρατεῖω has without dispute, Rev. vii. 1. κρατεῖντας τὰς τεσσαρὰς ἀνέμους, “holding, detaining, restraining, the four winds “of the earth.”

Ver. 5. *Go not into the way of the Gentiles.*] It may seem strange that our Lord neither preached himself to the Gentiles, nor allowed his disciples to preach among them during his own life-time, especially when it is considered that he came into the world on purpose to destroy the polytheism of the heathens, their idol mediators, and their idolatrous worship; and to establish the knowledge of the true God, and of the only mediator between God and man, and of the right method of obtaining his favour. But our wonder will cease when the reason of his conduct is understood. As the Jews were the only people in the world who believed in the one true God, before his messengers attempted to preach him to the heathens, it was fit that they should prove their mission to the conviction of the Jews, instruct them more fully in the fundamental doctrines of religion, and correct what errors had crept into their faith. Besides, Christianity was to be propagated thro' the world not only by the force of its own intrinsic excellency, and by the miracles wherewith it was accompanied, but it was to make its way also by the evidence which it derived from the Jewish prophecies, and by the light thrown upon it, considered as the perfection of that grand scheme which was begun in the first ages, and carried on under various dispensations from time to time, till it obtained a more complete and lasting form under the Jewish oeconomy. It was highly expedient therefore that a competent number of Jews should be converted to Christianity, who might publish it to the rest of the world with all the evidence that

was proper to be offered. But if, on account of the former revelation made to the Jews, it was absolutely fit that the new revelation should be preached by them to the rest of the world, it was necessary that the Gospel at the first should be confined to them; because had it been preached to the Gentiles, that circumstance alone would have made the Jews reject it universally. It is well known how high the prejudices of the Apostles themselves ran on this head, even after they had received the gifts of the spirit, being excessively offended with Peter, one of their number, who by a vision from heaven had with difficulty been prevailed upon to preach to the proselyte Cornelius. Nay they were hardly brought to believe that God intended to bestow the Gospel on the Gentiles, when they saw them receive the greatest of its privileges in an equal degree with themselves, even the gifts of the spirit. And tho' after this they preached to the Gentiles, yet wherever they came, their custom was to begin at the Jews, if there were any in the place, that all offence might be prevented; and on the Jews rejecting the Gospel, they turned to the Gentiles, Acts xiii. 46. Thus, as the Apostle tells us, Rom. xv. 8. *Jesus Christ was a minister of the circumcision, for the truth of God to confirm the promises made unto the fathers*, namely, concerning the conversion of the Gentiles, *and that the Gentiles might glorify God on account of his mercy*: the mercy of the new covenant which they enjoy by their conversion to Christianity. Had Jesus Christ been a minister of the uncircumcision, that is, had he preached the Gospel at all to the Gentiles, the Jews would have rejected it: so that the proselytes and such as held the faith of the proselytes, which the wiser sort of the Gentiles seem generally to have done, would not have become Christ's disciples with such ease and readiness. The reason was, the evidence of the Gospel being greatly weakened by the unbelief of the Jews, the converts among the Gentiles would have been few in comparison, and by that means the promises made to the fathers, that in Christ all nations should be blessed, would not have been confirmed, or so fully accomplished as it is by the scheme which providence has actually chosen

And

—*And into any city of the Samaritans enter ye not.* In travelling thro' Palestine the Apostles would often have occasion to go into Samaria: but they were not to enter the cities thereof with a design to preach. It is true, in the beginning of his ministry our Lord himself preached to the Samaritans with great success (John iv. 41, 42.) and therefore had he sent his apostles among them, numbers in all probability would have been induced to believe. But the inveterate enmity which the Jews bore to the Samaritans, made the conversion of the latter improper at this time for the reasons mentioned.—6. *But go rather to the lost sheep of the house of Israel:* he called the Jews lost sheep, because, as he had told his disciples, Matt. ix. 36. they fainted and were scattered abroad as sheep having no shepherd, and so were in danger of perishing, see II. xlix. 10.—7. *And as ye go, preach, saying, The kingdom of heaven is at hand;* publish every where the glad tidings of the approach of the Messiah's kingdom promised by the prophets. Properly speaking the kingdom of heaven or Gospel-dispensation did not begin till the Jewish oecumony was abolished: and therefore the Apostles, in our Lord's time, and even our Lord himself, preached the approach only, and not the actual existence of that kingdom. But tho' the Apostles were directed to preach the approach of the kingdom of heaven, they did not yet fully understand its nature, that it was not to be a temporal but a spiritual kingdom consisting in the dominion of righteousness and truth within men.—8. *Heal the sick, cleanse the lepers, raise the dead, cast out devils:* freely ye have received, freely give, perform all these miraculous cures in confirmation of your mission, without receiving any hire or reward for them. 9. *Provide neither gold, nor silver, nor brass in your purses.*—10. *Nor scrip for your journey, neither two coats, neither shoes, nor yet staves:* (for the workman is worthy

Ver. 8. *Raise the dead.*] In several copies the clause, *raise the dead* is wanting; for which reason, and because the disciples did not raise any person from the dead till after Christ's ascension, Dr. Mills takes it to be an interpolation. But his opinion is ill founded, as it is certain that this, with several other articles in the Apostles first commission, have a direct relation to the period comprehended under that more extensive commission which they received after their master's resurrection. See ver. 18. 21. 23.

Ver. 8. *Freely give.*] That the direction *freely ye have received, freely give*, relates to the miraculous cures which the Apostles were empowered to perform, and not to the stated offices of the apostolical function, is evident from Luke x. 7. where our Lord, in giving a like commission to the seventy, bids them "eat and drink what was set before them, because the labourer was worthy of his hire." Nay in this very charge, no sooner did he order the Apostles to give freely, than he forbade them to provide gold, &c. "because the workman is worthy of his meat:" plainly insinuating that while they were preaching the Gospel, they had a right to maintenance from those who enjoyed the benefit of their labours, and should in the course of the divine Providence be supplied with all things necessary. Accordingly we find the Apostles receiving maintenance, and insisting upon it as their due, 1 Cor. ix. 4, 5. 14. Gal. vi. 6.

Ver. 9. *In your purses.*] *Εν ζωναῖς*, in your girdles. The eastern girdle being doubled and sewed along the edges, was more convenient for carrying a quantity of money than a purse, because the money being distributed round the body in the fobs of the girdle, the weight of it was not so much felt. By money therefore in their girdles is to be understood a considerable sum.

Ver. 10. *No scrip for your journey.*] The scrip (*ῥηξά*) was a sort of large bag in which shepherds, and those who journeyed, carried their provisions. See on Luke x. 34. Thus the bag into which David put the smooth stones wherewith he smote Goliath, is called both a scrip and a shepherd's bag.

Ver. 10. *Neither shoes.*] (*ὑποδηματα*) In the account which Mark gives of the repetition of these instructions, immediately before the disciples took their journey, he says they were permitted to be shod with sandals: (*ἀλλ' ὑποδεόμενοι σανδαλία, vi. 9.*) The sandal was a piece of strong leather or wood fastened to the sole of the foot with strings, which they tied round the foot and ankle; but the shoe was a kind of short boot that covered the foot and part of the leg, and was a more delicate piece of dress than the sandal.

Ver. 10. *Nor yet staves.*] Mark says the disciples were allowed to take a staff, vi. 8. But in Calvin's opinion the seeming contradiction may be removed by attending to the ambiguity of the Hebrew word *עֵצ* answering to the Greek *ῥαβδος*.

For

*worthy of his meat.*) Our Lord forbade his disciples to provide beforehand such things as might be necessary during their journey, because they would be troublesome to them in travelling, and ordered them to go out thus unfurnished, partly that they might be inured in his own life-time to bear the hardships they would be exposed to afterwards, when discharging the apostolical function, and partly that their faith in the providence of God might be confirmed: for it must have afforded them great comfort ever after, to reflect on the singular care that was taken of them while out on their first mission, wholly unprepared to execute such an undertaking. Accordingly this was the use which Christ himself directed them to make of it, Luke xxii. 35.—11. *And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.* When ye enter into any city, endeavour to find out those that are most remarkable for their piety, probity, and hospitality, who are expecting the Messiah's kingdom, who will receive the news of it with pleasure, and who in all probability will assist you in publishing it: and when ye have found such persons, abide with them till ye leave that city or village. We have this more fully expressed in the instructions to the seventy, Luke x. 7. "In the same house remain eating and drinking such things as they have: go "not from house to house." Doubtless the disciples on some occasions might change their quarters with decency; but our Lord absolutely forbade them to do it for the sake of better entertainment, that they might not give mankind the least handle of imagining they served their bellies.—12. *And when ye come into an house salute it:* or, as it is in the instructions given to the seventy, Luke x. 5. "Say peace be to this house." For in the eastern countries \* the form of salutation used among friends was, *peace be to you, or to this house.* Hence our Lord adds,—13. *And if the house be worthy, be of a hospitable disposition and receive you, let your peace come upon it, let your salutation be made effectual, by its enjoying great temporal and spiritual prosperity: so do I command who have the government of the world.—But if it be not worthy, let your peace return to you; your benediction shall return to yourselves, for ye shall be sure to find the more kindness elsewhere, that you have been ill used by these inhospitable people.—And whosoever shall not receive you, that is entertain you kindly, nor bear your words: when ye depart out of that house, or city, shake off the dust of your feet.* The Jews fancied that the very dust of heathen countries polluted them; for which reason, when they returned to their own land, they used to stop at the borders of it, and wipe their feet, that the holy inheritance

For as the Hebrew word signifies any sort of rod, whether club, staff, scepter, or pole, he thinks the staff which, according to Matthew, the disciples were prohibited to use, may have been a pole for carrying a burden on; an accoutrement that was useless, as they were not allowed to carry provisions with them, nor any spare cloaths; whereas the staff, which by Mark's account he permitted them to take, was a walking staff very proper for those who were to perform a journey with expedition. See another solution, Prelim. Obs. I. Heinſius labours to prove that *ei μὴ*, the exceptive particle in Mark, may signify *no not*; so would have the clause, *ei μὴ ῥαβδὸν μόνον* translated, *no not a single staff.*

Ver. 11. *Who in it is worthy.*] Antiently they had no houses of entertainment for the accommodation of travellers, such as we have, but only houses for lodging them, called in modern lan-

guage *Caravanſerai's*, into which travellers brought their own provisions, and accommodated themselves the best way they could. But it was common for persons of humane dispositions, such as our Lord here calls *αἱσίοι*, *worthy persons*, to entertain strangers according to their ability. See Judges xix. 15—21.

\* The form of salutation, &c.] Thus, when Moses and his father-in-law Jethro met, the text says, they asked each other peace, Exod. xviii. 7. that is, asked for peace, prayed for it, wished it to each other. See John xiv. 27.

Ver. 14. *Receive you.*] In scripture to receive *one*, signifies to allow him the benefit of our company, to converse familiarly with him, and to do him good offices. See Luke xv. 2. It signifies also to entertain one hospitably, being applied twice to Rahab's entertaining the spies, Heb. xi. 31. Jam. ii. 25.

might



might not be defiled. If our Lord had this custom in his eye, his meaning was, look upon those who refuse you the offices of humanity, and will not hearken to your instructions, as no better than heathens. Accordingly, (Mark. vi. 11.) the direction is thus expressed : *Shake off the dust under your feet, for a testimony against them* : declare in the plainest manner, that for the future you will not have the least intercourse with such an obstinate and impious race.—15. *Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city* : persons, the matter of whose crimes far exceeds theirs, are less guilty than they, because they have not despised such advantages, so that they shall be more lightly punished.

Considering the nature of the tidings which the Apostles were now sent out to publish, viz. that the kingdom of heaven was at hand, the number and variety of miraculous cures they were enabled to perform in confirmation of their doctrine, and the greatness of the benefits they were impowered to confer upon the families who should entertain them kindly, it is reasonable to think that they were flattering themselves with the hopes of great honour and acceptance wherever they came. In the mean time the event was by no means to answer their expectation. They were every where to be despised, persecuted, delivered up into the hands of public justice, and punished as evil doers. Our Lord therefore thought fit to forewarn them of these things, made them large promises of the divine aid, and gave them directions with respect to their conduct in every circumstance.—16. *Behold I send you forth as sheep in the midst of wolves* : I send you forth weak and defenceless among a cruel and wicked people. *Be ye therefore wise as serpents, and harmless as doves* : On the one hand, be so prudent as not to irritate them either by your behaviour or doctrine unnecessarily (Matt. vii. 6.) and on the other, let not your prudence degenerate into craft, lest it lead you to betray the truth, or to encourage men in their evil practices. Join prudence and innocence together, rendering yourselves remarkable for integrity amidst the greatest temptations, and for meekness under the greatest provocations.—17. *But beware of men* : though I order you to be meek and patient under injuries, I do not mean that you should not be on your guard, and if possible avoid them. No; the more circumspect you are, the better; for after all, you will meet with many indignities, and often be in danger of death, even from the hand of public justice : *they will deliver you up to the councils, and they will scourge you in their synagogues* as apostates. 18. *And ye shall be brought before governors and kings, as malefactors, for my sake*. These things did not happen while the Apostles were out on their first mission, but after Christ's ascension, when Peter and John were called before the Sanhedrim, Acts iv. 6, 7. and beaten, Act v. 40. also when James and Peter were brought before Herod, Acts xii. 3. Paul before King Agrippa, and his wife, and the Roman governors Gallio, Felix, Festus; and last of all, before the emperor Nero, and his prefect Helius Cæsarianus.—*For a testimony against them and the Gentiles* : all these things are ordered to beset you, that your innocence may appear, and that the truth of the Gospel may be demonstrated. Had the Apostles never come before the supreme powers, nor defended their cause in the presence of kings and governors, it might have been said, that because Christianity could not bear a strict examination from able judges, it was preached to none but men of vulgar understandings, who were not capable of detecting it. But when persons of the highest distinction for birth, fortune, capacity and learning, had the Gospel laid before them in the defences which the Apostles were obliged to make at the public tribunals of every country, its standing such a trial was certainly a great confirmation of its truth to persons of inferior note. Wherefore, as Jesus here foretold, the bringing of his Apostles before kings became a testimony of their innocence, and of the truth of the Gospel, and consequently an undeniable proof of the guilt both of Jews and Gentiles who rejected it.—19. *But when they deliver you up, take*

*no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.* 20. *For it is not ye that speak, but the spirit of your father which speaketh in you.* This direction was repeated on several occasions afterwards, particularly Luke xii.

11. Mark xiii. 11. The Apostles being illiterate men, and wholly unacquainted with the laws of the different countries whither they were to go, and with the forms of their courts, their master foresaw that they would be in great perplexity when they appeared as criminals before persons of the first distinction. He foresaw likewise that this circumstance would occur to themselves, and render them anxious to meditate beforehand by what apology they might best defend so noble a cause. More than once therefore he expressly forbade them to be in the least solicitous about the defences they were to make, nor so much as to premeditate any part of them, promising to afford them on all occasions the aid of their father's spirit, who would inspire them to speak in a manner becoming the cause they were to defend.—21. *And the brother shall deliver up the brother to death, and the father the child, and the children shall rise up against their parents, and cause them to be put to death:* such is the nature of the men among whom ye are going, and such the obstinacy with which they shall oppose the Gospel, that were it their brother, their father, or their son, who preach it, they would make no scruple of being active in putting these nearest relations to death. You may therefore expect the hottest persecution; but as you are to have great assistances, you need not be dismayed.—22. *And ye shall be hated of all men for my names sake,* i. e. ye shall be hated by the generality of men. The Apostles and first Christians set themselves in opposition both to the Jewish and Pagan religions, declaring the nullity of the former, and urging the renunciation of the latter in all its forms, as matter of indispensable necessity. On the most tremendous penalties they required every man without exception to believe in Christ and submit implicitly to his authority; a demand most galling to the pride of their princes, priests, and philosophers. Moreover, having a lively sense of the importance of the things which they preached, they urged them not in a cold and indifferent manner, but with the utmost fervency. Need it be matter of wonder then, that in every country such a furious storm of persecution arose against them, and the religion they taught, and that they were treated as the filth and offscourings of the earth?—*But he that endureth to the end shall be saved.* This encouragement Jesus likewise gave his disciples, when he spake to them of the sufferings they were to meet with about the time of the destruction of Jerusalem, Matt. xxiv. 13. We may therefore believe, that he had those sufferings now in his view.—23. *But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come.* Let not the persecutions ye are to meet with in any period of your ministry discourage you, but when ye are fore pressed in one city, flee unto another, where ye will meet with an asylum; for I assure you, in spite of all opposition, your labours shall be attended with such success, that *ye shall not have gone over the cities of Israel till the Son of man be come:* before ye have carried the glad tidings of the Gospel to the several cities of Israel, my kingdom shall be established in many places; so that in the midst of the hottest persecution, ye may always expect to find some who will befriend you. By the coming of the Son of man here mentioned, Lightfoot understands his resurrection from the dead; others the destruction of Jerusalem, called the coming of the Son of man in the clouds of heaven, Matt. xxiv. 30. others the miraculous effusion of the spirit, named by our Lord himself his coming, John xiv. 18. But the first is the more simple and natural explication.—24. *The disciple is not above his master, nor the servant above his lord.* 25. *It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more shall they call them of his household?* That you may bear all with a becoming fortitude, consider that they have calum-

nated, traduced; and persecuted me your master, for which cause you my disciples cannot think it hard if they shall calumniate and persecute you.—26. *Fear them not therefore; for there is nothing covered that shall not be revealed, and hid that shall not be known:* Be not afraid of their calumnies, however false or malicious, for neither shall their wickedness nor your innocence be always concealed: both shall be manifested at least in the day of judgment. Wherefore the doctrines of the gospel which I have delivered to you in private, you ought to preach plainly and publicly without fear of men. 27. *What I tell you in darkness, that speak ye in light: and what ye hear in the ear (in private) that preach ye upon the house tops.* See on Mark ii. 4.—28. *And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.* The utmost malice of your enemies cannot reach your better part, your soul: it can only hurt your body; for which reason you ought to fear them less than God, who, if you offend him, can destroy (torment, so *απολεσαι* sometimes signifies) both soul and body in hell.—Besides, you should consider that your enemies cannot touch even your bodies without your father's permission; for the meanest of his creatures are under the protection of his providence, in so much that nothing befalleth them without its direction. 29. *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.* The regard which the great Father of the universe has for all his creatures, small and great, is strongly represented in the book of Jonah, where God makes his compassion to brute beasts, one of the reasons why he would not destroy Nineveh. “Should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left,” and also much cattle.”—30. *But the very hairs of your head are all numbered.* Men number whatever things of value are in their possession, lest any of them should be lost, through the carelessness or knavery of those who have them in charge. The numbering therefore of the disciples hairs, shew how precious his servants are in God's sight, and what a strict account he takes of every thing that concerns them.—31. *Fear ye not therefore, ye are of more value than many sparrows:* since the least of God's creatures are so much the object of his care, ye who are honoured with so important an employment as that of preaching the gospel is, need not be afraid.—32. *Whosoever therefore shall confess me before men, him will I confess also before my father which is in heaven.* 33. *But whosoever shall deny me before men, him will I also deny before my father which is in heaven.* Whosoever shall make profession of my religion in time of persecution, and by an inviolable attachment to its precepts, shall acknowledge me for his master, I will own him as my disciple in presence of my Father at the judgment, and will claim for him the rewards which my Father has promised to such: whereas, whosoever does not thus confess me before men, I also will not confess him before my Father. There is unspeakable majesty in this member of our Lord's discourse. Although he was in the lowest state of humanity, he declared that his confessing us before God is the greatest happiness, and his denying us the greatest misery that can possibly befall us.—34. *Think not that I am come to send peace on earth: I came not to send peace, but a sword.* 35. *For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.* 36. *And a man's foes shall be they of his own household.* Because the prophets have spoken glorious things of the peace and happiness that shall flourish under the Messiah, (Isa. xi. 6.) whom they have named, for that reason, the Prince of peace (Isa. ix. 6.) you may imagine that I am come to put the world into that happy state forthwith. But it is not so. For though the nature of my government be such as might produce abundant felicity, in regard my religion breathes nothing but love, men will not at first lay aside their animosity, nor will they exercise a mutual friendship among themselves as soon as the gospel is preached to them. No: such is their wickedness, that

they shall make the gospel itself an occasion of bitter dissensions, in so much that it will look as if I had come on purpose to sow discord among men. For, as I told you before, the nearest relations shall quarrel among themselves, on account of the doctrines of the gospel, and prosecute their quarrels with surprising virulence. The reader will be pleased to observe, that thus to apply our Lord's words to Christians, is the most unfavourable sense that can be put upon them; for they may as properly be interpreted of the unbelieving Jews and Heathens, who persecuted their nearest relations to death on account of the gospel. In neither sense however can it be thought that they declare the end for which the Son of God came into the world. They only foretel what the effect of his coming would be. The glorious state of things predicted by the prophets was not instantly to begin, but Christianity was for a season to be the innocent occasion of much mischief. However, as \* these bad consequences are by no means peculiar to Christianity, they must not be imputed to it, but to the wickedness of men.—37. *He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me:* He that preferreth the friendship of his nearest relations, though the sweetest of all earthly satisfactions, to my religion, renouncing it that he may enjoy their good will, does not deserve to be called a Christian. He told them this very properly, after having declared that their bitterest foes should be the members of their own families.—38. *And he that taketh not his cross, and followeth after me, is not worthy of me:* whosoever does not resolve to suffer the greatest hardships rather than renounce my religion, is not worthy to bear my name. There is here an allusion to the customs of the Romans, who obliged criminals to bear the crosses on which they were to suffer, out to the place of execution. The figure therefore expresses this sentiment with

\* These bad consequences are by no means peculiar to Christianity. The Deists indeed boldly affirm, that the diversity of religious opinions and worships which prevailed among the heathens, never produced either bloodshed or disorder, nor broke in on the peace of mankind. But their assertion is false. It is true, we are not so well acquainted with the religious disputes of the heathens, as we are with our own: but the reason is, not that there were no such disputes, but that the historians of those times did not think them worth mentioning. Yet some flagrant instances are accidentally preserved, by which we may judge of the rest. Socrates, one of the best of the heathens, was put to death by the Athenians, the wisest and most learned of all the Greeks, for teaching the unity of God, and the spirituality of the worship that is due to him. Aristotle the philosopher was impeached likewise for his opinions, and obliged to flee from Athens, lest he should have incurred the fate of Socrates. Antiochus Epiphanes raised a most violent and bloody persecution of the Jews in their own country, on account of religion, wherein many thousands perished, who would not submit to the idolatrous worship which he set up in the temple of Jerusalem. The emperor Claudius banished the Jews from Italy for their religion, pretending that they were seditious. The religious quarrels of the Egyptians, the fury with which they prosecuted them, and the disturbances which

they occasioned, are well known. See Juven. Sat. xv. And to name no more, was there ever any persecution raised by Christians, either against one another, or against infidels, more bloody, cruel, and extensive than the ten persecutions carried on by the heathen Roman emperors, at the instigation of the philosophers. It is not to the purpose to reply, that these were persecutions of men who set themselves to overturn the established religions of the countries where they lived. For while they attacked them with the force of argument only, they ought to have been repelled by no other weapon. And if they could not be thus quelled, their adversaries, instead of persecuting them, ought to have yielded to truth. Whilst the accounts of those persecutions stand on record, it must not be a little impudence that is able to bear the Deists out in affirming, that the ancient heathen religions never inspired their votaries with a spirit of persecution. Yet it will not reflect any dishonour on Christianity, though it should be allowed to have occasioned more disturbances than any other religion. On the contrary, it is rather a proof of its superior excellency. For if Christianity animates the persons who believe it with greater zeal for truth, it is because it approves itself better worth the contending for. Its evidences are clearer, and its tendency better than those of any false religion, and therefore no wonder that men have espoused its interest more heartily.

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great energy, that no man can be a true Christian unless he is willing to endure all sorts of persecutions, together with the most shameful and painful deaths, for Christ's sake, when called to it.—So that the case in short comes to this; He that makes shipwreck of faith and a good conscience to save his life, shall lose that which is really so, his everlasting happiness: whereas, he that maintaineth integrity with the loss of life, and all the enjoyments of it, shall find what is infinitely better, a blessed immortality. 39. *He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.* 40. *He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me:* who so sheweth you kindness, sheweth me kindness, and for the same reason, sheweth my Father kindness, who has sent me; and shall be rewarded accordingly.—41. *He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.* 42. *And whosoever shall give to drink unto one of these little ones (i.e. on Matt. xi. 25.) a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.* By the rewards here promised, Le Clerc understands the happiness of heaven; thus, He that sheweth kindness to a prophet on account of his mission and doctrine, or to a righteous man on account of his righteousness, especially if by so doing he exposes himself to persecution, shall be as highly rewarded as that righteous man or prophet shall be: nay, he who doth any good office whatever to the meanest of my disciples, though it should be but the small service of handing a cup of cold water to them, shall not go unrewarded. Other commentators think it improper to interpret these promises of the rewards of the life to come, because the offices to which they are annexed, may possibly be performed by very bad men, who on some occasions honour and cherish the servants of Christ, as Herod did John Baptist. But Le Clerc has endeavoured to obviate this, by adding the circumstance of men suffering persecution for such good offices. Yet he adds it without warrant from the text. Besides, the promise thus understood, would not have animated the disciples so powerfully in the discharge of their duty under the difficulties they were to meet with. Perhaps therefore it is more reasonable to understand these rewards actively, of the temporal blessings, which the apostles, as prophets and righteous men, were impowered to confer on the families who shewed them hospitality. As prophets they could heal the sick in those families, and raise their dead. As righteous men, they could assist them in the management of their affairs, by giving them prudent advice in difficult cases; also might keep them back from sin by their religious conversation and example: and in both capacities might draw down many blessings on them by their prayers. (See verse 13. of this chapter) You are to meet, said he, with great opposition, but I will engage men to befriend you; for all who do you any kindness, shall even in this life be so rewarded by your miracles and prayers, that they shall be confirmed in their good will to you, and others, observing how God has blessed them, shall be excited to imitate their humanity. Calvin thinks this text teaches that the rewards of the good offices mentioned will bear a proportion to the dignity of the person receiving them. L'Enfant imagines, that our Lord alludes to the old custom of carrying presents to prophets when persons went to consult them. 1 Sam. ix. 7. But whatever sense we put upon the passage, the declaration and promise here made, joined with verse 14. where our Lord threatens to punish those who should reject his messengers, were excellently calculated to comfort them under the prospect of the bad reception he told them they were to meet with, while employed in preaching the gospel †.

§ XII.

† These instructions were afterwards repeated actually sent out, Mark vi. 8. Luke ix. 2. For it to the apostles more briefly, when they were does not appear that they went away immediately

upon receiving their commission. They heard Jesus a considerable time after they were ordained apostles. And indeed it was necessary that they should do so, in order to learn more fully the doctrines of the gospel which they were to preach. It is probable therefore that they did not depart till they went by two's, an account of which we have in the passages quoted. Wherefore the evident propriety of this supposition, as well as the order of the history, renders it abundantly probable. Yet if the reader shall think that the word *ἀπεστείλεν*, used by Matthew, verse 5. signifies something more than an order given to go forth in due time, he must suppose either that Jesus sent his

apostles out twice, or that Matthew gives the history of their mission along with that of their commission, as he might very properly do, notwithstanding their mission did not happen till several months after. His words will easily bear this interpretation, as he only says, *these twelve Jesus sent forth, and commanded them, saying, without determining particularly the time when he sent them forth.* For that they did not go away immediately after their ordination, may be gathered from this, that we find them accompanying Jesus in his next tour to Nain, Luke vii. 11. See the note on that passage. Besides, we find the disciples with him in the journey which he took immediately after to the passover.

§ XLI. Luke vii. 11. *Jesus goes to Nain and raises a widow's son from the dead.*

The day after the apostles received their commission and instructions, Jesus went to Nain, a town situated about a mile or two south of Tabor, and near Endor (See Reland's Palestine). In this journey he was attended by a crowd of disciples and others. 11. *And it came to pass the day after, that he went into a city called Nain; and many of his disciples \* went with him, and much people.*—When Jesus, and the multitude that attended him, came to the gates of Nain, they met the corps of a youth whom much people of the city were carrying out to burial, accompanied by his afflicted mother bathed in tears. 12. *Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.* This woman being a widow, had no prospect of more children; wherefore, as he was her only son, the loss she sustained in him was very great.—Jesus, whose tenderness made him susceptible of the strongest impressions from occurrences of this kind, knowing that the mother's affliction was bitter, and the occasion of it real, was greatly moved with compassion at the sorrowful scene. 13. *And when the Lord saw her, he had compassion on her, and said unto her, Weep not.* Nor was his sympathy vain. He resolved to turn their mourning into joy, by raising the young man from the dead. And he could do this with a good grace, because having met the funeral by accident, it plainly appeared that there was no collusion in the case. Besides, the multitude of people attending the corpse, as Dr. Lardner has remarked, entirely prevents all suspicion, that the person carried out was not dead, since to manage with success a fraud, in which so many must have been concerned, was absolutely impossible.—The miracle therefore being liable to no objection, Jesus came near, laid hold on the bier, and bade the young man arise. 14. *And he came and touched the bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise.* 15. *And he that was dead, sat up, and began to speak:—and he delivered him to his mother.* Instead of shewing him around to the multitude, Jesus, by a singular exercise of modesty and humanity, presented him to his mother, to intimate that in compassion of her affliction he had wrought the life-giving miracle. At the same time, as it was performed hard by the city gate, which antiently in those countries was the place of public resort, the youth must have been raised from the dead in presence of many witnesses, particularly the multitude which came with Jesus, the people who accompanied the corpse, and all who on business happened to be at that instant in

\* I suppose the apostles were of the number of the disciples here said to have made part of his retinue, because it is not to be imagined that he would suffer the chosen witnesses of his miracles (Acts x. 39.) to be absent when one was to be raised from the dead.

the gate.—Wherefore, being so publickly performed, this great miracle became also a noble confirmation of our Lord's mission. 16. *And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.* 17. *And this rumour of him went forth throughout all Judea, and throughout all the region round about.*

§ XLII. Matt. xi. 2. *John Baptist sends messengers to Jesus. They find him at Capernaum. Jesus vindicates the Baptist's character.*

All this while John Baptist was in prison, Herod having confined him for the freedom which he took in reproving his adulterous commerce with Herodias, his brother Philip's wife. But his confinement was not of the closest kind, for his disciples had access to see him frequently. In one of those visits they gave him an account of the election of the twelve apostles to preach the gospel, and of Christ's miracles, particularly that he had lately raised from the dead Jairus's daughter, and the widow of Nain's son; as is plain from Luke, who brings in the history of John's message immediately after these miracles, in the following manner: vii. 18. *And the disciples of John shewed him of all these things.*—When the Baptist had heard this wonderful relation, he immediately sent two of his disciples to ask Jesus if he was the Messiah. 19. *And John calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that should come, or look we for another?* Formerly John had pointed our Lord out as the Messiah to the people who attended his ministry, and had declared that the discovery was made to him by revelation. It may therefore seem strange, that he should at any time have entertained the least doubt of it, because that would imply a thing which can by no means be admitted, viz. that a prophet might be in an uncertainty with respect to his own inspiration. To obviate this difficulty, some have supposed that John sent his disciples only to learn whether the person who performed those miracles was he on whom the Spirit formerly had descended. But the supposition is improbable, as at this time there was no other worker of miracles in Judea that could give occasion to the doubt. Besides, when John's disciples spake of Jesus, they must have mentioned him by his name, which the Baptist was well acquainted with, or they must have described him so as to distinguish him sufficiently from all other persons whatever, as we find them doing, John iii. 26. “Rabbi, He that was with thee “beyond Jordan, to whom thou barest witness,” &c. Wherefore the weakness of this solution is evident. Others think that John did not send his disciples to Jesus for the confirmation of his own faith, but for the strengthening of theirs. However, the scope of the passage forbids this solution also, insinuating, that he sent the message for his own sake principally. His disciples, it is said, came and related to him Christ's miracles, particularly the two resurrections which had been lately performed. But the more and greater miracles Jesus wrought, the higher must the opinion have been which the Baptist's disciples entertained of him. His miracles instead of weakening, should have strengthened their faith in him, and in their master's testimony concerning him. Besides, had the greatness of his miracles really staggered their faith, it is not easy to understand how they should have been disposed to believe Christ's testimony concerning himself, rather than their master's. Not to mention that Jesus bad the disciples go and carry his answer to John, “Go, tell John what ye hear and see,” plainly implying, that John had sent the message for his own sake chiefly, and not for the sake of his disciples.—The Baptist entertaining an high opinion of his own gifts, thought it was necessary that he should preach the gospel, and prepare men for the erection of Christ's kingdom. From the very beginning of his imprisonment therefore, both he and his disciples had certainly been expecting that the divine power, which Jesus was every day giving fresh proofs of, would

would have been exerted in bringing about his release; and though they had not hitherto perceived any appearance of such a miracle, they had still waited with patience, and entertained hopes of it. But when John got notice, that twelve illiterate fishermen were chosen to preach the gospel; and furnished with miraculous powers for that purpose; and that two persons, of no consideration at all, were raised from the dead, while he was suffered to lie idle and useless in prison, he began at length to find that Jesus did not put that value upon his services which he thought they deserved, and of consequence that no miracle would be wrought for his deliverance. His patience therefore being quite tired, he sent this message to Jesus, "Art thou he that should come, or do we look for another?" Not as if he entertained any doubt of his being the Messiah: but by asking the question, he complained that Jesus had not acted the part which he thought the Messiah should have acted.—That this was the Baptist's frame of mind when he sent his disciples to Christ, may be gathered also from the answer which he received. For our Lord, after having performed various miracles in presence of the messengers, bad them go tell their master what they had heard and seen. 20. *When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?* 21. *And in that same hour he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight.* 22. *Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, — to the poor the gospel is preached.* This latter character distinguished the Messiah from all the heathen philosophers and priests. For whereas they concealed the mysteries or depths of their doctrine from the vulgar, and those who were not initiated; he opened his to every one without distinction, to the poor as well as to the rich, to the unlearned as well as to the learned. Others put a different sense upon the clause *πτωχοι ευαγγελιζονται*, translating it actively, *The poor preach the gospel*; as if Jesus intended to insinuate that the Baptist had no reason to be displeased with the election of twelve illiterate fishermen to preach the gospel, while he, whose gifts were far superior to theirs, was suffered to lie useless in prison; because this also was one of the characters of the Messiah's reign mentioned by Isaiah. According to this interpretation, our Lord's meaning was, Go and tell your master, that the miracles you have seen me perform, are the very miracles which Isaiah long ago predicted the Messiah should perform, and that the persons I have chosen to assist me in preaching the gospel, are such as the same prophet has pointed out for that work.—He desired them also to tell their master from him, that he would do well not to be offended either at the choice he had made of apostles, or at no miracle's being wrought for his release. 23. *And blessed is he whosoever shall not be offended in me.* Our Lord's answer therefore was designed to make the Baptist sensible of the unreasonableness of his discontentment, and to teach him submission in a case which was plainly above the reach of his judgment. For Christ's kingdom was to be erected not in the method which John thought the most proper, but which he himself saw to be so.—That John should have grown impatient under his long confinement is not more surprising than that the prophet Jonah should have been out of humour, first at the preservation of Nineveh, and then at the withering of his gourd.

Our Lord saw this matter, not as John did, but in its true light. He knew that if a miracle had been wrought for his fore-runner's deliverance, it might have lessened the weight of his testimony, because some would have alledged, that the two were combined together to advance each other's reputation. The Baptist indeed, on a former occasion, had been at pains to prevent all suspicion of this kind; for when he testified that Jesus was the Messiah, he at the same time declared, that he did not so much as know his pretensions to the character, till he saw the Spirit descend upon him in a visible manner at his



his baptism, John i: 38. Besides, that which gave John Baptist such offence, was by the direction of the divine Providence made the strongest support of the gospel. The weakness of the instruments employed in preaching it, clearly demonstrating the excellency of the power by which they acted; for which reason Jesus made it twice the matter of particular thanksgiving. See Matt. xi. 25. § 42. Luke x. 21.

But lest the people who heard John's message should have entertained harsh thoughts of him on account of it, our Lord thought fit to set his character in its true light, Matt. xi. 7. *And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind?* that is, a man of an unstable disposition, and of a cowardly behaviour. In this question, which implies a strong negation, the invincible courage and constancy of the Baptist is applauded. His imprisonment for reproving king Herod, shewed that he was not afraid of men: and as for his constancy, though it seemed a little hurt by the message which he sent, it was not impaired by it in the least. For his faith in Christ could not but remain inviolable, as it had been founded on a particular revelation, and on the visible descent of the Spirit, accompanied with a voice from heaven, declaring him to be the Son of God. John's message therefore did not proceed from weakness of faith, but was the effect of discontentment, a fault which the best of men at times may fall into.—8. *But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing, are in king's boufes.* In this question, the austere mortified life of the Baptist is praised, and the spiritual nature of the Messiah's kingdom insinuated. His fore-runner did not resemble any of the officers who attend the courts of earthly princes, and consequently he himself was in no respect to be like an earthly prince.—9. *But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.* 10. *For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.* In this question, with its answer, Jesus signified to the people that as they had gone out to John under the character of a prophet, and had believed in him on the best grounds, it was their duty to retain his doctrine in their minds, and to put it in practice through the whole course of their lives.—11. *Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven, is greater than he.* In this latter part of the Baptist's character,

Verse 11. *Greater than John the Baptist.*] Our Lord honoured the Baptist with the magnificent title of the greatest of all the prophets, for four reasons, 1. He was the subject of antient prophecies, and had long been expected by the people of God, under the notion of Elias, a name given him by Malachy, because he was to possess the spirit and power of Elias. See on Luke i. 17. Thus the Messiah is called David, because he was to descend from that prince, and enjoy his crown, Jer. xxx. 9. Ezek. xxxiv. 23. xxxvii. 24. Hosea iii. 5. *This is he of whom it is written, Behold, I send my messenger before thy face, which, &c.* 2. His conception and birth had been accompanied with miracles. 3. When the season of his inspiration came, he was favoured with a clearer revelation concerning the Messiah than had been enjoyed by any of the prophets under the law. 4. By his sermons, he prepared the Jews for receiving the gospel, and consequently began that more excellent dispensation.—But though the Baptist thus excelled

all the precedent prophets, the least inspired person in the kingdom of heaven, the least apostle or preacher of the gospel, was greater than he, because, by constantly attending on Jesus, they were much better acquainted with his character, disposition, and doctrine than the Baptist, who had only seen him transiently. Wherefore in respect of their personal knowledge of the Messiah, the apostles greatly excelled the Baptist. Farther, they were employed, not in making preparation for, but in erecting the Messiah's kingdom; hence they were greater than the Baptist, in respect of the dignity of their office. Moreover, having gifts bestowed on them to fit them for that office, far superior to his, they were greater in respect of their illumination. They had the spirit so dwelling in them that on all occasions they could declare the will of God infallibly, being as it were living oracles. To conclude, as they had likewise been the subjects of antient oracles, (Acts ii. 16.) they had long been expected by the people of God.

our Lord tacitly condemned his mistake with respect to the gospel dispensation, which prompted him to send the angry message mentioned above.

Our Lord having thus spoken concerning John, commended the people, particularly the tax-gatherers, for having cheerfully submitted to him as a prophet sent from God. Luke vii. 29. *And all the people that heard him, (viz. John) and the publicans, justified God, being baptized with the baptism of John.* These are not the evangelist's words, but Christ's, as is plain from this, that the people could not now get baptism from John, though our Lord's testimony had induced them to believe in him, he being at this time shut up in prison. Our Lord's meaning was, that while John executed his ministry, the people, particularly the publicans, justified God by receiving his baptism: or to express the matter differently, by believing on John, they declared their sense of God's righteousness, and vindicated the divine wisdom in sending him. Hence we see the reason why faith is so absolutely required, and so highly commended in scripture. For can there be a more sacred duty than to attribute to God the glory of his righteousness, by believing what he hath revealed, or a more heinous blasphemy than to rob him of his veracity, by rejecting the doctrine which comes from him.—The sense given above of Luke, 29, is confirmed by the parallel passage in Matthew, where our Lord expresses himself somewhat differently, but to the same purpose as in Luke. Matt. 12. *And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.* 13. *For all the prophets and the law prophesied until John.* 14. *And if ye will receive it, this is Elias which was for to come.* The tax-gatherers, soldiers, harlots, and others of the same stamp, persons of the most abandoned characters, whom ye look upon as having no right to become members of the Messiah's kingdom, enter into it. And this ye think a violence done to the kingdom of heaven, but in reality it is not so; because the law and the prophets, the dispensation which makes a distinction between men, was virtually set aside at the coming of John, in whose ministry the kingdom of heaven began, the dispensation which admits all persons equally upon their faith and repentance. For if ye will believe it, he is the Messiah's fore-runner, whom Malachy predicted under the name of Elias.—The words with which our Lord closed this branch of his discourse are remarkable. 15. *He that hath ears to hear let him hear.* As Dr. Clarke observes, they are a strong and general appeal unto the reason and understanding of all unprejudiced and impartial men, and an exhortation to them to use the powers of reason and understanding which God hath given them. They are highly expressive of the authority of the person who speaks, of the reasonableness, truth, and excellency of the thing that is spoken, and of the capacity which men have, and the obligations they are under to hearken to and obey what is thus delivered unto them. Hence they are often used by Christ when he is speaking things of great importance, and which deserve the serious consideration of mankind.—In the next place Jesus reproved the Pharisees for their resisting the evidence of the Baptist's mission. Luke 30. *But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.* By calling the gospel the counsel of God, the grandest idea of it possible is given. It is nothing less than the result of the deep consideration and deliberation of God, for which reason the crime of men's rejecting it is very atrocious.—But to shew the Pharisees more plainly the perverseness of their disposition, he told them they were like children at play, who never do what their companions desire them, being peevish and displeased with every thing. Matt. 16. *But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,* 17. *And saying, We have piped unto you, and ye have*

Verse 17. *We have piped unto you.*] In Judea it was usual at feasts to have musick of an airy kind, accompanied with dancing, (Luke xv. 25.) and at funerals, melancholy airs, to which were joined

*have not danced, we have mourned unto you and ye have not lamented.* The application of this proverb to the Pharisees, our Lord justified by observing, that the divine wisdom had tried every method proper for converting them, but in vain. For first of all the Baptist was sent unto them in the stern dignity of their antient prophets, so that it was natural to think they would have revered him. Nevertheless, they rejected him altogether. Such it seems was the pride and malice of the Pharisees, that when they found their own ostentatious and hypocritical mortifications utterly eclipsed by the real austerities of this holy man's life, they impudently affirmed that his living in deserts, his shunning the company of men, the coarseness of his clothing, the abstemiousness of his diet, with the other severities which he practised, were all the effects of madness or religious melancholy. 18. *For John came neither eating nor drinking, and they say, He hath a devil.*—This method of converting the Pharisees proving unsuccessful, God sent his own Son in a more familiar manner. Jesus did not practise those mortifications which rendered the Baptist remarkable. He fared like other men, and went into mixed companies, not avoiding the society even of publicans and sinners. But neither would they hear him: for notwithstanding he maintained the strictest temperance himself, and never encouraged the vices of others, either by dissimulation or example, they attributed that free way of living to a certain looseness of disposition. 19. *The Son of man came eating and drinking, and they say, Behold, a man gluttonous and a wine-bibber, a friend of publicans and sinners: but wisdom is justified of her children.*—After reproving the Pharisees, Jesus denounced heavy judgments against Chorazin, Bethsaida and Capernaum, cities which he had often blessed with his presence. For though they had heard him preach many awakening sermons, and seen him perform many astonishing miracles, such as would have converted Tyre, Sidon, and Sodom, cities infamous for their impiety, contempt of religion, pride, luxury, and debauchery; yet so great was their obstinacy, that they persisted in their wickedness in spite of all he had done to reclaim them. 20. *Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.* 21. *Wo unto thee, Chorazin, wo unto thee, Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.* 22. *But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of*

joined the lamentations of persons hired for the purpose. The children therefore in that country imitating these things in their diversions, while one band of them performed the musical part, if the other happening to be froward, would not answer them by dancing or lamenting, as the game directed, it naturally gave occasion to the complaint, *We have piped unto you, and ye have not danced, &c.* which at length was turned into a proverb. The mourning airs in this proverb, fitly represent the severity of the Baptist's manners, and the disagreeableness of the doctrine of repentance, which he preached. On the other hand, the cheerful airs beautifully represent our Lord's sweet disposition, affable conversation, and engaging method of giving instruction, so that every thing was tried that could possibly have influence to bring the Jews to repent.

Verse 19. *But wisdom is justified of her children.* ] Elmer thinks this clause was spoken by the Pharisees, so would have it translated, *the doctrine is*

*condemned by its disciples.* But though σοφία may signify *a doctrine*, and ἐδικαιώθη, being one of those words that have opposite senses, may be translated *is condemned*, as well as *is justified*; yet it is more natural to take the sentence as our Lord's reflexion on the conduct of the Pharisees. *Wisdom is justified of her children*: all the methods of the divine providence, however offensive they may be to wicked men, do fully approve themselves as wise to those who have any love of truth and goodness, procuring from them a cheerful submission, than which a more compleat vindication of the divine dispensations cannot be wished for from man.—Jensius in *Perculo Literario* gives the words a different turn. By the children of wisdom, he understands the fruits, effects, and operations of wisdom, which in all cases do most undoubtedly justify it. But this sense of the word *children*, though it may occur in poetical compositions, from whence alone Jensius draws his proofs, is quite foreign to the sacred writings.

*judgment, than for you.* 23. *And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.* 24. *But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.*

Thus Jesus reproved his countrymen who would not believe on him. It seems they were but a few, and those generally the lower sort of people, who embraced his doctrine, and assisted him in erecting his kingdom; circumstances which in the eyes of common wisdom were melancholy and mortifying. But our Lord foresaw that by the direction of God these very circumstances would become the noblest demonstrations of his personal dignity, the clearest proofs of the excellency of his religion, and the most stupendous instances of his power, who by such weak instruments established his religion in every part of the habitable world against the policy, the power, and the malice of devils and men combined to oppose it. Besides, had the great rulers and learned scribes, the nobles, the wits and geniuses been converted, it must have been prejudicial to the gospel in several respects, as such converts and teachers might probably have made the Gentiles look upon it as a trick of state; perhaps also, they would have mixed it with things foreign to its nature. Our Lord therefore wisely made the rejection of the gospel by the great men of the nation, and the reception of it by persons in lower stations, the matter of especial thanksgiving, both now and afterwards in Judea, Luke x. 21. 25. *At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things, the doctrine of the gospel, which he had called the counsel of God (Luke vii. 30.) from the wise and prudent, the chief priests, scribes, and rulers, and hast revealed them unto babes.* 26. *Even so Father, for so it seemed good in thy sight.*—Having given such an eminent proof of his divine wisdom, he reflected on the treasures thereof which lodged within him, and rejoiced in the consciousness of his possessing them. 27. *All things are delivered unto me of my Father:* every thing relating to the salvation of the world is committed to my care by God: *and no man knoweth the Son, but the Father;* knoweth his dignity, what he hath done, and what he is yet to do for the salvation of the world: *neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him:* none but the Son and his disciples fully know the perfections and counsels of the Father.—Then, warmed with the most ardent love to men, he graciously invited all that were weary of the slavery of sin, and desired to be in a state of reconciliation with God, to come to him, or believe on him, not because he expected any advantage from them, but because he both knew how to give them relief, and was willing to do it, upon no other motive however but merely to satisfy the immense desire

Verse 23. *Brought down to hell, &c.]* This is not to be taken literally; for as the exaltation of Capernaum into heaven was not a local, but a metaphorical exaltation, denoting the greatness of the privileges with which it was blessed, so its being thrust down into hell (*αδης*) signifies the greatness of the judgments which were to fall upon it. Our Lord denounced woes against the three cities a second time, when he was going to exercise his ministry in Judea, on which occasion the woes were fitly repeated, because they intimated, that it was the incorrigible obstinacy of the inhabitants of these cities which had prevented their profiting by his instructions, and had made him resolve to leave their country.

Verse 25. *Babes.]* (Νηπιου) Babes in scripture

language are persons whose faculties are not improved by learning, but who, to that sagacity and understanding which is purely natural, join the best dispositions of heart, such as meekness, modesty, innocence, honesty, humility, docility, and all the other engaging qualities that are to be found in children. This is plain from Matt. xviii. 3. “Except ye be converted, and become as little children, ye cannot enter into the kingdom of God.” Babes therefore stand in opposition not to men of sound judgment and reason, but to proud politicians, and men of learning, who are so full of themselves, that they disdain to receive instruction from others, and who make all their abilities subservient to their advancement in this world.

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he had to do them good. 28. *Come unto me, all ye that labour, and are heavy laden*; believe on me, and I will give you rest.—29. *Take my yoke upon you, and learn of me*: I impose nothing upon men but what I myself practise, so that you may learn all my precepts by observing my life and conversation, particularly you may learn of me to be patient and humble, and ready to forgive injuries. *For I am meek and lowly in heart*, &c. in my judgment I condemn the pride of your teachers, who will not vouchsafe to instruct either the poor or the profane: and in my practice I recommend both meekness and humility; meekness by bearing all kinds of injuries, and humility by condescending to do the meanest good offices to the meanest men.—Besides, 30. *My yoke is easy and my burden is light*. My doctrine and precepts (for so the word *yoke* is used even by the philosophers, as Elſner has ſhewed) are easy and pleasant, in which respect they are distinguished from the Mosaical ceremonies, (Acts xv. 8, 9.) and also from the traditionary precepts of your doctors, who bind up heavy loads of duty, and lay them on mens shoulders. That Christ's yoke is easy, and his burden light, must be acknowledged, because all his affirmative precepts are as necessary to the souls of men, as food is to their bodies; and for his negative injunctions, abstinence from drink is not more expedient to persons swelled with the dropsy, than they are to all who would preserve the health and vigour of their souls. The obedience therefore which he requires, is such a reasonable obedience as every well informed mind must rejoice in, and the pleasures which he promises are the pleasures of goodness, the most extensive, satisfying, and durable of all pleasures, being to the mind a delicious and continual feast.

Verse 28. *Come unto me.*] In this invitation our Lord seems to have had his eye on Isa. l. 4. where the Messiah is introduced, saying, "The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." For his having all things delivered to him of the Father, is parallel to the Lord's giving him the tongue of the learned: and his inviting all who labour and are heavy laden, is the end mentioned by the prophet for which the tongue of the learned was given him; "That I should know how to speak, &c". This I suppose is the reason that many critics by the rest offered in this invitation understand that freedom from the burdensome services of the law,

which Christ has granted to men through the promulgation of the gospel, termed, in the prophecy, "a speaking a word in season to him that is weary." And it must be owned, that this interpretation is favoured by the subsequent clause, in which men are invited to take on them Christ's yoke, from the consideration that it is easy in comparison of Moses' yoke, and his burden, from the consideration that it is light in comparison of the ceremonial precepts of the law. There is no reason however for confining the rest of the soul here offered, to that particular privilege of the Christian religion. It is more natural to think that it comprehends therewith all the blessings of the gospel whatsoever.

§ XLIII. Luke vii. 36. *Jesus dines with Simon the Pharisee, and at table is anointed with fragrant oil for the first time. See § 109, 124.*

When Jesus had finished these discourses, a Pharisee named Simon, who it seems was a man of better dispositions than the generality of his sect, invited him to dinner. 36. *And one of the Pharisees desired him that he would eat with him.—And he went into the Pharisee's house, and sat down to meat.* Jesus accepted the invitation, and went with him, never shunning any opportunity that offered of doing good.—37. *And behold a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaſter-box of ointment,* with a design to testify her respect for Jesus. The character.

Verse 37. *A woman in the city which was a sinner.*] It is generally supposed, that the woman who anointed our Lord in the house of Simon, was she who in the gospel is called Mary Magdalene.

*And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most?* 43. Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged. 44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. 45. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. 46. Mine head with oyl thou didst not anoint: but this woman hath anointed my feet with ointment. The kindness which this sinful woman shewed to Jesus, was very extraordinary. Therefore, as he had all the softer and finer passions of the human nature in their perfection, he was greatly moved with the tenderness of her love, and in a very obliging manner expressed the sense he had of it. For in the hearing of all the guests he recounted particularly and with approbation the several actions by which she had testified her respect. And because by accident she had happened to do what some might think a rude thing; had wetted his feet with her tears, he gave it an agreeable turn, well knowing from what spring her tears had flowed. That the company might know it was not offensive to him, he called it a washing of his feet, a compliment which was usually paid to guests on their coming into a house, especially after travelling, but which Simon, some how or other, had happened to neglect. Moreover, by running the comparison between her behaviour towards him in the other instances and Simon's, he did not so much complain of the latter for failing in point of civility, as insinuate that the woman had out-done him.—At the same time, that nobody might put a wrong construction upon her behaviour, he declared, that her regard for him proceeded purely from a sense of the favour he had done her in bringing her to repentance, and in raising her to the hope of pardon. For though he had not yet given her any express intimation of the pardon of her sins, yet having made her sensible of them by his sermons, and raised her to the grace of true repentance, without doubt she was assured of her pardon by the general doctrine of the gospel, and particularly by the promise of rest Jesus had lately made to all weary and heavy laden sinners. But the favour of pardon bearing a proportion to the multitude and greatness of the sins pardoned, this woman, who was a notorious sinner, could not but love Jesus ardently, who had converted her, and given her good hope that God would be merciful to her. 47. *Wherefore I say unto thee, Her sins which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.*—Our Lord did not make the application of this parable more directly, but left Simon to do it, because he could not but see that if love invites love, and merits a

Verse 44. *Thou gavest me no water for my feet.*] These words sound somewhat harsh to us, who live in the western parts of the world, where servants perform all menial offices. Nevertheless they will be found agreeable to the nicest propriety of good breeding, if the manners of the eastern countries are considered. There persons of the highest rank, did not think it below them to honour their guests, by performing offices of this kind to them. Thus, Gen. xviii. 7. we read, that on the arrival of the three angels, "Abraham ran unto the herd and fetched a calf, and took butter and milk, and the calf which his servant had dressed, and set it before them, and he stood by them under the tree," to serve them, "and they did eat." Thus also in the 9th Iliad, v. 205. Achilles at the genial feast presides,

The parts transfixes, and with skill divides :  
Mean while Patroclus sweats the fire to raise, &c.  
Dr. Shaw, in his travels, p. 301. tells us, these customs subsist among the eastern nations to this day, and particularly among the Arabs, who are remarkable for retaining their antient manners: and that the person who first presents, to give a stranger welcome and wash his feet, is the master of the family. For as they still walk bare-footed, or with sandals only, this piece of civility is absolutely necessary.

Verse 47. *For she loved much.*] The clause *οτι ηγαπησε πολυ* may be better translated, *therefore she has loved much*: *οτι* being put here for *διουτι*. *Her sins which are many are forgiven: therefore she has loved much.* Accordingly it is added, *but to whom little is forgiven, the same loveth little.*

character given of this woman, that she was a sinner, renders it probable that she had formerly been a harlot. But her action on this occasion proves that she was now awakened to a sense of her folly. She is said to have lived *in the city*; the evangelist means Capernaum, the place of our Lord's ordinary residence, which is often described in that general way. Probably she was acquainted at the Pharisee's house, for she got easy access even into the room where the company was sitting.—Being come in therefore, she placed herself behind Jesus, and from a deep conviction of her many sins, and of the obligations she lay under to him for bringing her to a sense of them, she shed tears in such abundance, that they trickled down on his \* feet, which were then bare. When the woman took notice that her tears had wetted Christ's feet, she immediately wiped them with the hairs of her head, then kissed them (see on John xx. 16. § 149.) and anointed them with the sweet scented ointment she had brought. 38. *And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.* In the eastern countries, at entertainments they poured fragrant oils on the heads of such guests as they designed particularly to honour. Very probably therefore this woman when she came in, designed to anoint Jesus in the usual manner. Nevertheless, being exceedingly humbled on account of her former wicked life, she durst not use so much freedom with him: but she poured it on his feet, and thereby shewed at once both great love and great humility.—The Pharisee, seeing what was done, immediately concluded that Jesus could not be a prophet. 39. *Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that touched him: for she is a sinner.* Instead of allowing her to anoint, or even to touch him, he would certainly expel her from his presence forthwith, as the tradition of the elders directs in such cases.—But though Simon did not speak out, his thoughts were not hid from Christ, who to shew him that he was a prophet, and that he knew not only the characters of men, but the inward and invisible state of their minds, conversed with him immediately upon the subject of his thoughts. The scope indeed of what he said was to convince Simon how absurdly he reasoned. Nevertheless Jesus did not expose him before the company, by making what he had said within himself public, but with great delicacy pointed out the unreasonableness of his thoughts to Simon alone, without letting the guests at table know any thing of the matter. 40. *And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.* 41. *There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.* 42.

dalene. But I know of no reason for the opinion, excepting that Mary Magdalene is mentioned by Luke in the beginning of his next chapter, as our Lord's attendant, and one out of whom he had cast seven devils. Some indeed attempt to prove it out of the Talmud, which speaks of a lewd woman called *Mary Megaddela*, or the *plaiter*, viz. of hair, an epithet which perhaps was given to all prostitutes in those times, on account of their nicety in point of dress. But this has no relation to the name *Magdalene*. Mary Magdalene seems rather to have been a woman of high station and opulent fortune, being mentioned by Luke even before Joanna, the wife of so great a man as Herod's steward. ch. viii. 2. Besides the other evangelists, when they have occasion to speak of our Lord's female friends, commonly assign the

first place to Mary Magdalene. She was called *ἡ Μαγδαλίνη*, the *Magdalene* or *Magdalite*, probably from Magdala, the place of her nativity, a town situated somewhere beside the lake, and mentioned, Matt. xv. 39.

Feet, which were then bare.] Neither Jews nor Romans wore stockings; and as for their shoes or sandals, they always put them off when they took meat: for at meals they did not sit on a chair, as we do, but lay on couches covered with stuffs, the quality whereof was suitable to the circumstances of the entertainer. These customs are alluded to in the law of the passover, Ex. xii. 11, which orders the Jews to depart from their ordinary way, and to eat the passover standing, with their loins girded, their shoes on their feet, and their staff in their hand.

return, Jesus would have been ungenerous, had he treated this woman with rude insolence. Having expressed greater love to him, she deserved higher returns of gratitude from him than even Simon himself, for which reason he was not to blame when he allowed her to wash his feet with tears, and wipe them with the hairs of her head, and kiss them, and anoint them with sweet-scented ointment.—Jesus having thus vindicated the woman, spake to her, and kindly assured her that her sins were actually forgiven. 48. *And he said unto her, Thy sins are forgiven.*—49. *And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?* They were exceedingly offended at the power which he claimed.—But Jesus, condemning their malicious murmurings, repeated his assurances by telling the woman that her faith had saved her, and bidding her depart in peace, that is, impressed with a strong sense of the love of God, and filled with the satisfaction which naturally arises from that attainment. 50. *And he said to the woman, Thy faith hath saved thee; go in peace.*

§ XLIV. Luke viii. 1. *Pious women support Jesus, and accompany him to the passover:*

The day after our Lord dined with Simon (ἐν τῷ κατὰ ἑξῆς) 1. *He went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God:* that is, the joyful tidings of God's reconcilableness to men, of the necessity of reformation, and of the acceptableness of repentance, even in the chief of sinners. His going through the cities and villages to preach, are the terms made use of by the evangelists when they describe his departure from Capernaum, the place of his ordinary residence. Therefore, being used on this occasion, it is highly probable that Simon the Pharisee, with whom our Lord dined the day before he departed to preach in the cities and villages, lived in Capernaum. And as this latter gave him the invitation immediately after he had finished the discourse occasioned by the Baptist's message, Jesus must have been in Capernaum, or near it, when that message came to him.—By the harmony, it appears that Jesus now departed from Capernaum, in order to go up to the passover. Luke informs us, that in this journey he was accompanied by certain pious women, who in all probability were going likewise to the feast, and who supplied him with money, not on the present occasion only, but as often as he stood in need of it. Of this number were Mary Magdalene, out of whom he had cast seven devils, and Joanna the wife of Chuza, Herod's steward. Mark agrees with Luke in the circumstance of our Lord's being supported by the charity of his friends. For speaking of the women who were present at Christ's crucifixion, he says, ch. 15. 41. that when Jesus "was in Galilee they followed him and ministered unto him of their substance." The evangelists no where else tell us, in what way our Lord and his apostles were supported.—The reason why a Lady of Joanna's quality had become an attendant of Christ, is assigned by Luke. She was one of the women which had been healed by him of evil spirits and infirmities. *And the twelve were with him. 2. And certain women which had been healed of evil spirits and infirmities, Mary Magdalene, out of whom went seven devils, 3. And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.*

## SECOND PASSOVER:

§ XLV. John v. 1. *The infirm man at Bethesda is cured.*

About this time happened that feast of the Jews which John has given the history of chap. v. 1. Luke's general description of our Lord's journeying, mentioned in the preceding section, will easily comprehend his journey to and from Jerusalem, on occasion of this



this feast, as a similar passage in Mark comprehends his journey to and from the third passover. The feast under consideration is supposed to have been the passover, because that solemnity was called *the feast* (εορτη) by way of eminence, Matt. xxvii. 15. Mark xv. 6. And because immediately after it, we find the disciples on the sabbath in the fields, rubbing the ears, probably of barley, a kind of grain which was always fit for reaping at the passover. See the next section.

Within the walls of Jerusalem, near the sheep-gate mentioned Neh. iii. 1. there was a public bath \*, which from its five porches (σοαι, porticos, piazzas, or covered walks) seems to have been of a pentagonal form, the portico's being probably built around it. This bath, for its singular usefulness, was fitly called *Bethesda, The house of mercy*, a bathing place with porticos, or covered walks, being a most agreeable and salutary building in those warm climates, where excessive heat was not only troublesome, but noxious to health.—In the porticos of this bath, about the time of the feast, there 3. *Lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.* 4. *For an angel went down at a certain season into the pool and troubled the water: that is, moved it in a sensible manner. Whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had* †, was cured, however inveterate, ob-

\* There was a public bath ] That the word κολυμβηθρα signifies a *bath*, is plain from the sense of its primitive κολυμβᾶν, to *swim*, Acts xxvii. 43. And from Joseph. Ant. xv. 3. who uses it to denote the baths at Jericho. Wherefore their opinion, who affirm that this pool served for washing the sheep designed for sacrifice before they were driven into the temple, and the entrails also of the beasts sacrificed there, seems to be without foundation. Besides, it is inconsistent with the situation of Bethesda near the sheep gate, in the south-east wall of the city, or, according to the compilers of the Universal History, in that which was on the north-east, a great way from the temple.

Verse 4. *At a certain season.* κατα καιρον, by *times*, or as some understand it, *at that season*, the season of the feast mentioned verse 1. confining the miracle of the pool to this particular feast. (see Numb. ix. 6, 7. LXX) For since, the evangelist does not say that the waters of Bethesda had their sanative quality at any other feast, we are at liberty to make what supposition seems most convenient. Perhaps the silence of Philo and Josephus upon this miracle, may induce some to think that it happened only at one passover. For though many infirm people lay in Bethesda, if the angel, as is probable, descended frequently during that solemnity, the miracle would be no sooner known, than multitudes would come and wait at the pool, to be cured by the moving waters. However, if the number of the sick who gathered on this occasion, and the phrase κατα καιρον shall incline any to believe that the waters of Bethesda had an healing quality at other passovers also, the silence of the writers before-mentioned

needs not be much regarded, it being well known that they have omitted greater transactions which they had as good an opportunity to know; I mean that multitude and variety of miracles which our Lord performed in the course of his ministry. That the waters of Bethesda should at this time have obtained a miraculous healing quality, was without doubt in honour of the personal appearance of the Son of God on earth. Perhaps it was intended to shew that Ezekiel's vision of waters issuing out of the sanctuary was about to be fulfilled, ch. xlvii. of which waters it is said, verse 9. *They shall be healed, and every thing shall live whither the river cometh.*

† This fourth verse is not indeed in the Cambridge MS. which formerly was Beza's, nor in one or two more of great authority. See Dr. Mill's judgment of it in that part of his prolegomena, to which he refers the reader in his note on the text. But though it should be rejected, the difficulty for which some would have it cancelled, remains still, because the seventh verse implies, that cures were performed in this pool, and that only one at a time was cured, and consequently that these cures were miraculous. If so it is as easy to conceive that an angel moved the water and gave it its healing quality, as to fancy those cures were performed miraculously any other way.—Grotius thinks that the angel is said to have descended, not because he was ever seen to do so, but because the Jews were persuaded that God brought such things to pass by the ministration of angels; so that from the violent motion of the water, and the cure following it, the presence of an angel was with reason supposed.

finite, and incurable his disease might be.—Among the crowds which lay in the porticos of Bethesda, there was one who had had an infirmity thirty-eight years. The length and greatness of this man's affliction, well known to Jesus, as appears from verse 6. were sufficient reasons for his making choice of him to experience the mercy of his healing power, a power infinitely superior to the virtue of the waters, while he let the rest remain in their affliction. Had our Lord at this time restored none of them to health, he would not have acted contrary to the general account which the evangelists give of his goodness on other occasions, viz. "That he healed all who came to him." For such diseased persons as left their habitations with a persuasion of his power and benignity, were fit objects of his mercy, while the sick at Bethesda were no more so than the other sick throughout the country, whom he could have cured barely by willing it, had he so pleased. They had no knowledge of him, or, if they knew aught about him, they had no just notion of his power, and were expecting relief from another quarter.—When Jesus came to the person on whom he chose to manifest his power, he asked him if he desired to be made whole? This question he proposed, that the man might have an opportunity of declaring his case in the hearing of the multitude, (see verse 13.) because such a declaration tended to make the miracle more conspicuous. It seems he designed to rouse the attention of the inhabitants of the capital, resolving to lay the evidences of his mission before them, in the discourse which this miracle was to occasion. The impotent person answered sorrowfully, 7. *Sir, I have no man when the water is troubled to put me into the pool, but while I am coming, another steppeth down before me.*—8. *Jesus saith unto him, Rise, take up thy bed and walk.* Though it was the sabbath-day, and the doctors affirmed that the bearing of any burden was a profanation of the holy rest, Jesus ordered the man to carry his bed away, because it was fit that the miracle should be rendered indubitable by the suddenness and perfection of the cure, shewed in the vigorous exertion of the man's strength. Besides, when the people, who on the sabbaths ceased from working, met the man as they were walking about, and reproved him for carrying away his bed, he could not miss to tell them what had happened. It was therefore a very proper method of making so signal a miracle universally known.—9. *And immediately the man was made whole*: he was made whole all of a sudden. So that the cure being effected in an instant, while he was not expecting any such favour, nor knew to whom he owed it, (verse 13.) no body can pretend that the power of imagination contributed thereto in the least degree.—*And took up his bed and walked.* The paralytic finding himself whole, did not object against his Saviour's command, though contrary to the precepts of the doctors. He rose up immediately, and by carrying away his bed with uncommon vigour, shewed the greatness and perfection of his cure—*And on the same day was the sabbath, i. e.* either the first holy convocation in the feast of unleavened bread, that is, the morrow after the passover solemnity, or the ordinary sabbath happening in the passover week, and consequently the day on which the disciples plucked the ears of corn, to be mentioned in the next section.—It is remarkable, that the Jews who met the man did not converse with him upon his cure, though in all probability many of them knew he had been long infirm, but upon the unlawfulness of carrying away his bed. Said they, 10. *It is the sabbath-day, it is not lawful for thee to carry thy bed.* 11. *He answered them, He that made me whole; he that with a word restored my strength in an instant, the same said unto me, Take up thy bed and walk.* He meant, that being a worker of miracles and a prophet, his injunctions could not possibly be sinful.—Nevertheless, such was the wickedness or stupidity of the Jews, that they did not ask who had cured him, but with an angry tone of voice. 12. *What man is that which said unto thee, take up thy bed and walk.*—To this he made no reply, for Jesus having conveyed himself away from the multitude,

neither

neither he nor they knew who had performed it. 13. *And he that was healed wist not who it was : for Jesus had conveyed himself away, a multitude being in that place.*

Some time after this, Jesus happening to be in the temple, found the man whom he had cured at Bethesda. Wherefore, to render the favour he had done him complete, he took that opportunity to put him in mind of his having brought the distemper upon himself by his wicked courses ; for he desired him to abstain from sinning for the future, lest some heavier judgment should be inflicted on him. 14. *Afterward Jesus findeth him in the temple, and said unto him, Behold thou art made whole, sin no more, lest a worse thing come unto thee.*—15. *The man departed, and told the Jews, that it was Jesus which had made him whole.* Overjoyed to have discovered the author of his cure, he went away and innocently informed the Jews of it ; perhaps because he thought it his duty to give his benefactor the honour of the miracle, and believed the Jews would have been glad to see so great a prophet.—But instead of that, they attacked Jesus tumultuously in the temple, and it may be, tried him before the Sanhedrim, with a view to kill him, because, as they imagined, he had profaned the sabbath by performing a cure upon it, and by ordering the person cured to carry away his bed. 16. *And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.*

To shew the Jews the unreasonableness of their displeasure, Jesus told them, that in performing cures on the sabbath, he only imitated his Father, who wrought every day of the week in doing good to men by his unwearied providence. For on the sabbaths, as on other days, through the invisible operation of his power, Almighty God supports the whole frame of nature, and carries on the motions of the heavens, upon which the vicissitudes of day and night, and of the seasons depend, so necessary to the production of food, with the other means of life. 17. *But Jesus answered them, my Father worketh hitherto, and I work.* As the Jews built their observation of the sabbath upon God's having rested thereon from the works of creation, this argument was decisive.—Nevertheless, the apology offended them exceedingly, for they thought he claimed a peculiar and proper relation to God, and by asserting that he acted like God, set himself on a level with God. 18. *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his father, making himself equal with God.*—This conclusion, Jesus did not deny, but shewed, that in all things he acted agreeably to the will of God, and that he was equal in power to God, doing whatever he saw the Father do, an honour which flowed to him from the immense love of the Father and which was a clear, certain, convincing proof of the father's love. 19. *Then answered Jesus, and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise.* 20. *For the Father loveth the Son, and sheweth him all things that himself doeth :—and he will shew him greater works than these, that ye may marvel :* Will enable him to do greater miracles than any he has done hitherto, and which, though they may not convince, will certainly astonish you, and make it impossible for you to gainsay him, at least with any shew of reason.—21. *For as the Father raiseth up the dead and quickeneth them : even so the Son quickeneth whom he will :* the Son has power not only to heal the sick, but to raise the dead.—Nay, he assured them, that the power of judging the world, that is, of executing judgments temporal and eternal on his enemies, was committed unto him, in order that all men should honour the Son even as they honour the Father : honour him as the maker and governor of the world, by yielding to him the homage of faith and love, and obedience ; and that they might be rewarded therefore with everlasting life. So

Verse 13. *Conveyed himself away.* Casaubon observes, that the word ἐκέντησεν, by which the evangelist expresses Christ's escape, being a metaphor

borrowed from swimming, signifies, that he glided through the multitude, leaving no trace behind him of the way he had taken.

that being appointed of the Father, judge universal, they who did not honour him, did not honour the Father. 22. *For the Father judgeth no man, but hath committed all judgment unto the Son: 23. That all men should honour the Son even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.—24. Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.* Such a person hath a right to everlasting life; and is so sure of obtaining it, that he may be said to have passed already from death to life.—But to convince them that he was able to quicken whom he would, he had them consider the effects of his power, which they had already seen in the resurrection of two dead persons to life, viz. Jairus's daughter, and the widow of Nain's son; and which they were yet to see in the resurrection of Lazarus, and perhaps of others not mentioned in the history. 25. *Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.—26. For as the Father hath life in himself, so hath he given to the Son have life in himself:* hath bestowed this honour upon him to quicken or raise (see verse 21.) what dead person soever he pleases, and that by his own power, in which respect our Lord differed from the prophets and all the other messengers of God, who raised the dead, neither at their own pleasure, nor by their own power.—27. *And hath given him authority to execute judgment also, because he is the Son of man;* hath conferred on him, not only the honour of giving life to the dead by his own power, but authority also to punish the living with death, and that because he has humbled himself so low as to become the son of man. Philip. ii. 9—11. The power of giving life to the dead, our Lord frequently made use of while on earth, but never the power of punishing men with death. The apostles indeed exercised it sometimes. But he seems now to have had the destruction of Jerusalem more particularly in his eye, an exercise of judgment which he constantly ascribed to himself.—28. *Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice; 29. And shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.* Be not surprized at my saying, that the Son has power to raise a few particular persons from the dead, and authority to inflict punishment on a few particular offenders. There is a far greater power committed to him, even that of raising all men at the last day, and of judging and rewarding them according to their works.—Now in this judgment I will not act absolutely or arbitrarily, but according to the laws of equity, unalterably established by my Father, so that I shall not act therein so properly by my own as by my father's authority. 30. *I can of mine ownself do nothing: as I hear I judge:* in allusion to human courts, where the judges found their sentences upon the testimony of witnesses, and the laws of the country. Yet the expression by no means implies that our Lord at the great day shall receive information from any one whatsoever, concerning the persons he is to judge. Having been himself privy to their actions, he needs no evidence, but knows all things that ever were thought, said, or done by mankind, from the beginning to the end of time, fully and certainly.—*And my judgment is just;* not only because it is thus a judgment according to truth and equity, but likewise, *because I seek not mine own will, but the will of my Father who hath sent me:* I have no interest to pursue, no inclination to fulfil different from that of my Father.—These were very grand assertions of his own dignity. But he did not require his hearers to believe them merely on the authority of

Verse 27. *To execute judgment also.*] The Syriac version Chrysostom, Theophylact, and Euthymius, put a full stop after the words *χριστιν ποιειν*, and join the clause, *because he is the Son of Man*, to the next verse, thus, *Because he is the Son of Man, mar-*

*vel not at this.* And Chrysostom in particular affirms, that Paul of Samosatena contrived the pointing now in use. Yet it seems to be the true pointing, the other making a very harsh ungrammatical construction.

his own testimony : a circumstance by which Jesus Christ, the only Son and greatest messenger of the true God, is distinguished from Mahomet and all other impostors whatever. He told them, that he had the testimony of John given him in the hearing of their own deputies. But at the same time he observed, that the truth of his mission did not depend merely on human testimony, though it was given by one who was a burning and shining light, and in whom they greatly rejoiced, because the prophetic Spirit which had so long ceased seemed to be again revived in him. 31. *If I alone bear witness of myself, my witness is not true.* That the word *alone* is pertinently supplied here, seems plain from what follows, not to mention that it reconciles this passage with John viii. 14. § 76. which see. 32. *There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true.* 33. *Ye sent unto John, and he bare witness unto the truth.* 34. *But I receive not testimony from man only :* that is, the truth of my mission does not depend merely on human testimony, see verse 36 — *But these things I say, that ye may be saved.* I say them to induce you to believe, that ye may be saved.—35. *He was a burning and a shining light, and ye were willing for a season to rejoice in his light.* Some from this latter clause infer that the Baptist was now dead. Yet he does not seem to have been killed till a little before the third feast. The reason is, the miracle of the loaves performed in the desert of Bethsaida immediately after word was brought of John's death, is said to have happened a little before that feast. John vi. 4. If so, our Lord's meaning is, that John was a burning and a shining light, an illustrious prophet, not while he lay in prison, but while his ministry lasted ; for during his imprisonment his light may be said to have been extinguished. Accordingly it is added, *And ye were willing to rejoice in his light for a season ;* ye hearkened to him with great pleasure till his credit was impaired in your estimation by his imprisonment.—Farther, he told them that he had the testimony of one infinitely greater than John, even the testimony of the Father, who was continually bearing witness to him by the many miracles which he empowered him to perform, and who had given him a peculiar and direct testimony at his baptism, by declaring from heaven in a grand, audible, articulate voice, that he was his beloved son ; which voice many then living had heard, and no doubt remembered. 36. *But I have greater witness than that of John, for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.* 37. *And the Father himself which hath sent me hath born witness of me.*—For this latter witness he appealed to themselves, ΟΥΤΕ ΦΩΝΗΝ ΑΥΤΟΥ ΑΚΗΚΟΑΤΕ ΠΩΠΟΤΕ, ΡΤΕ ΕΙΔΕΘΕ ΑΥΤΟΥ ΕΩΡΑΚΑΤΕ which in our translation runs thus, *Ye have neither heard his voice at any time, nor seen his shape.* But the proper translation seems to be interrogatively: *Have ye never at any time heard his voice or seen his shape ?* (ΕΙΔΕΘΕ ΑΥΤΟΥ.) The word ΕΙΔΕΘΕ signifies any thing in a person that appears to the eye by which he is distinguished from others, and therefore the form of his countenance, as well as the shape of his body. Many of the ancient Jews had heard the voice of God at Sinai, when the law was given, Deut. iv. 12. And though it is said there, that they saw no *similitude*, (ΛXX ομοιωμα) the meaning is not, that they saw no corporeal appearance, for they saw fire and smoke, verse 15. but that they saw no resemblance, no figure or likeness of any thing in the heavens above, or in the earth beneath, or in the waters under the earth, which the heathens worshipped as God. This fire which the Israelites saw on Sinai was the symbol of the divine presence, as was the pillar of fire and cloud of smoke, which attended them in their journeyings through the wilderness. Hence, because Moses was often admitted to a clear and near view of this fire, he is said to have “ beheld the “ similitude of the Lord,” and to have “ spoken with God mouth to mouth even apparently” (ΕΥ ΕΙΔΕΙ,) Numb. xii. 8. By parity of reason, as often as God manifested his presence in the symbol of *light* or *fire*, as at Christ's baptism, that light might be called his *shape* or *similitude* (ΕΙΔΕΘΕ ΑΥΤΟΥ). And all who beheld that glorious appearance, as the multitude

multitude did at Christ's baptism, might be said to have seen (εἶδον) *the similitude of God*. And as for hearing the voice of God, it was no impossible thing, the whole nation having heard God speak at Sinai. However, it was not this which our Lord had now in his eye, but the voice of God uttered at his baptism, which many of the Jews to whom he spake may have heard, and which the rest may have been informed of by witnesses whose testimony they could not disbelieve.—38. Καὶ τοῦ λόγου αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, *Yet ye have not his word remaining in you*; so the translation should run, the sense being this, Though God spake to you from heaven concerning me at my baptism, and in order to impress you the deeper with what he said, shewed you his face, yet you are not duly affected with what he said, neither do you entertain it in your minds as you ought to do. Οτι οὐ ἀπίστειλεν ἐκεῖνον τῷ τῷ ὑμεῖς οὐκ πίστευετε, *For you do not believe on him whom he hath sent*. In this passage, therefore, there is a plain allusion to the descent of the Spirit on our Lord at his baptism, and to the voice from heaven, which with a thundering noise sounding through the sky, declared him with great majesty, to be God's beloved Son, in whom he was well pleased.—But because the Jews were exceedingly averse to acknowledge Jesus for their Messiah, notwithstanding the evidences of his mission were so unexceptionable, he desired them, for farther proof, to search their own scriptures, and particularly the writings of the prophets, which, said he, is certainly your duty, because these writings, as you justly suppose, contain the knowledge of eternal life, and therefore the knowledge of the Messiah. And I can with confidence refer you to them, knowing that they confirm my pretensions in the most ample manner, the characters of the Messiah pointed out by them being all fulfilled in my person. 39. *Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me*. 40. *And (καὶ but) ye will not come to me that ye might have life*.—Moreover, he insinuated that the proofs of his mission were as full and clear as possible, being supported by the actions of his life, which in all points agreed with his doctrine. For in no instance whatever did he seek the applause of men, or affect secular power, but was always innocent and humble, though he knew these qualities rendered him little in the eyes of persons void of the love of God, who expected to see their Messiah adorned with great secular glory. 41. *I receive not honour from men*. 42. *But I know you that ye have not the love of God in you*.—This humility of spirit, and conformity of life with his doctrine, as well as the other evidences of his mission, our Lord justly termed *a coming to the Jews in his father's name*, or agreeably to his will, signified antiently in the scriptures of the prophets. Nevertheless, because such a Messiah was by no means the object of their expectation, they would not receive him. Whereas, if any other person *came to them in his own name*, that is, without a commission from God, they would joyfully embrace him, provided he assumed the majesty of a king, and promised temporal bounties to his followers. 43. *I am come in my father's name, and ye receive me not. If another shall come in his own name, him ye will receive*.—This their infidelity was owing in a great measure to their pride. They who had all along preached glorious things concerning the empire and grandeur of the Messiah, would not ascribe that august character to a mere teacher, who was destitute even of the ordinary advantages of birth, fortune, and erudition, because it

[Verse 39. *Search the scriptures*.] Le Clerc, L'Enfant, Vitranga, Raphelius, &c. contend that ἐρευνάτε is in the present tense. *Ye search the scriptures, because in them ye think ye have eternal life*, the directions of heaven for obtaining it; *now they are they which testify of me*. 40. *Yet ye will not come to me that ye might have life*. The common

translation however is fully as agreeable to the scope of the passage; for having told them, that they would find abundant proofs of his mission in the scriptures, he observed that their want of faith was not owing to any deficiency in the proofs of his mission, but to the wickedness and obstinacy of their own dispositions.

would

would have been such a confession of ignorance and unskilfulness in the scriptures as must have exposed them to the contempt of those whom they had misled (see John vii. 49. 52.) 44. *How can ye believe which receive honour one of another, and seek not the honour that cometh from God only.*—To conclude, he told them they were not to imagine that in rejecting him they sinned against no person but him, and that he alone would accuse them to the Father for their infidelity. Moses, thro' whose law they trusted to have salvation, was likewise dishonoured by it, in as much as he wrote of the Messiah, and therefore would accuse them as guilty of disbelieving his writings. 45. *Do not think that I (only) will accuse you to the father: there is one that accuses you, even Moses, in whom ye trust.*—46. *For had ye believed Moses ye would have believed me; for he wrote of me:* had you believed the writings of Moses, which are daily read in your synagogues, you would have believed me; for these writings describe me, not by types and figures only, but by particular and direct prophecies. See Gen. xlix. 10. Deut. xviii. 15.—47. *But if ye believe not his writings, how shall ye believe my words.* Since you do not believe the testimony of your own lawgiver, I have no reason to be surprised that you do not credit me upon my own testimony.—Thus Jesus asserted his own personal dignity, as the Son of God, and Judge of the world, at the same time he proposed the evidences of his mission from God with such strength of reason, perspicuity and brevity, as nothing can equal.

§ XLVI. Matt. xii. 1. *The disciples pluck the ears of corn on the sabbath, and the man with the withered hand is cured.*

Upon the first second-day sabbath, that is, the ordinary sabbath happening in the passover week, probably the very sabbath that was honoured with the cure of the paralytic who lay in Bethesda, Jesus and his disciples passed thro' the corn fields near Jerusalem, attended by some of the Pharisees. But the latter, seeing the disciples pluck the ears, and eat as they walked, reproved them, and complained of them to their master, not for having taken what they had no right to, the law authorising them to do this (Deut. xxiii. 25.) but for having broken the sabbath by servile work, such as they supposed plucking and rubbing the ears to be. Luke vi. 1. *And it came to pass on the second sabbath after the first, that he went through the corn fields: and his disciples plucked the ears of corn, and did eat,*

Ver. 1. *Second sabbath after the first.*] Commentators are greatly at a loss to understand what Luke meant by *the second sabbath after the first*, σαββατων δευτερον. Some think the proper translation of his words are, *the first second-day sabbath*, understanding thereby the ordinary sabbath which happened in the passover week, and assigning the following reason of its name. The law enjoined that on the second day of the passover week they should offer the sheaf of the first fruits, Lev. xxiii. 10, 11. But in case of a backward season they placed an intercalary month between the last month Adar, and the first month Abib, answering to our March, and called it *I cadar*, or the second Adar. From the second day of the passover week, on which the first sheaf was offered with prayers for a blessing on the beginning harvest, they counted seven weeks to Pentecost (Lev. xxiii. 15, 16.) called for that reason the feast of weeks (Deut. xvi. 10.) and the feast of harvest (Exod. xxiii. 16.)

The day on which they offered the first barley-sheaf, and from which they counted the seven weeks of harvest to the feast of Pentecost, being the second day of the passover week, it is supposed that the ordinary sabbaths happening in these weeks, carried in their name a memorial of the term from whence they were computed. Thus the first of them was called σαββατων δευτερον, *the first second-day sabbath*, or the first sabbath after the second day of unleavened bread; the second, σαββατων δευτερον δευτερον, *the second day sabbath*: the third, σαββατων δευτερον τριτον, *the third second day sabbath*, and so of the rest till the seventh. Had the abettors of this interpretation, viz. Jos. Scaliger, Isaac Casaubon, Lightfoot, Lamy, Whitby, Doddridge, &c. produced any other instance of the words σαββατων δευτερον having the meaning they affix to it, an end would have been put to all disputes about the matter.—But for want of this, Grotius, Wolzogenius, Brennius, Dodwel, &c. have

ent, rubbing them in their hands. This accusation was levelled chiefly against Jesus himself for having as they imagined neglected to instill a due reverence of the sabbath into the minds of his disciples. But he easily repelled it by putting the Pharisees in mind of David, who, tho' a prophet as well as a king, in a case of necessity, ate the sacred shew-bread contrary to the law, Lev. xxiv. 9. and of the priests in the temple, who killed the sacrifices on the sabbath day: and by desiring them to consider a passage in Hosea, where God declares that he has greater pleasure in mercy than in sacrifice: and by explaining unto them the end of the sabbath itself, which was instituted for the benefit, and not for the detriment of mankind.—He began with David's action in the matter of the shew-bread, which the high priest himself was accessary to, which the scriptures record with no mark of disapprobation, and which it seems the doctors never had condemned, and for that reason was a proper vindication of the disciples in the like circumstances. Mark ii. 25. *And he said unto them, Have ye never read what David did, when he had need and was an hungred, he, and they that were with him? 26. How he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread,* which

have adopted another explication equally unsupported: for they can produce no passage of ancient writing in which *σαββατον πρωτοπρωτον, δευτεροπρωτον, τριτοπρωτον*, &c. signify the first, second, third, &c. prime, chief, or high sabbaths, sabbaths observed with uncommon solemnity, and of which they suppose there were three, in the year; one at the Passover, another at Pentecost, and a third at the feast of Tabernacles. According to Grotius, therefore the first second day sabbath (*σαββατον δευτεροπρωτον*) was that which happened at Pentecost. But his opinion is plainly confuted by the circumstances of the history. Pentecost, being the feast of harvest, was solemnized after the harvest was wholly over, for which reason there could be no fields unreaped then, where the disciples could pluck the ears in passing.—Cleopenburgh, Sam. Petit, Le Moine, Reland, and others, are of opinion, that as the civil year of the Jews began with the month Tizri, its first sabbath might be called not only the first sabbath of the year, but the first chief sabbath; to distinguish it from the sabbath preceding the new moon of Nisan, which they think was called *sabbatum secundum primum*, the second chief sabbath, because the ecclesiastical year began with that month, Exod. xii. 2.—Epiphanius, Beza, Sir Isaac Newton on Prophecy, p. 154. have advanced another interpretation of the passage. They say that this *σαββατον δευτεροπρωτον* was the second holy convocation in the passover week, that is to say, the last day of the feast, the first holy convocation being the day after the passover solemnity itself.—Luther, Surenhusius, Wolf, &c. think it was the first holy convocation, called the great sabbath, John xix. 31. on account of the extraordinary solemnity with which it was observed.—Mr. Doddridge supports Scaliger's opinion, and confutes those of Epiphanius and Luther by the fol-

lowing argument. The law of the sanctification of the two holy convocations with which the feast of unleavened bread began and ended, allowed such servile work to be done on them as was necessary for preparing victuals, Ex. xii. 16. Wherefore, had the disciples been blamed for plucking the ears on any of these days, the nature of their sanctification affording an easy vindication of that action, Jesus would not have failed to urge it.—Upon the whole, tho' the opinion first mentioned seems most agreeable to truth, it may be observed, that according to all the interpretations of the passage, this first second-day sabbath, on which the disciples plucked the ears of corn, happened near some passover: for the most unfavourable supposition, namely that which Grotius has offered, makes it the sabbath of Pentecost, which was but fifty days after the Passover.

Ver. 26. *In the days of Abiathar the high priest.*] In the history, the priest from whom David received the shew-bread is called Ahimelech: and it is generally agreed that he was the high priest, because Doeg accused him of enquiring of the Lord for David, (1 Sam. xxii. 10.) a thing which none but the high priest having on the ephod could do. If that be true, Ahimelech must have been the high priest, because he himself confessed that he had often enquired of the Lord formerly without blame, ver. 15. Accordingly Josephus calls him the high priest several times.

But to make this matter easy, Hammond supposes that *ἐπὶ Ἀβιάθαρ*, the phrase in Mark, should be translated, *before the days of Abiathar*, as *ἐπὶ μετοικισίας*, Matt. i. 11. seems to signify before the captivity. Lightfoot thinks it should be translated, *in the days of Abiathar the son of the high priest*, as *τῷ Ἡλὶ* signifies *the son of Heli*, Luke iii. 23. Whitby is of opinion that *ἄρχιερεὺς*, in this passage,



*which is not lawful to eat, but for the priests, and gave also to them which were with him?* The house of God, into which David went for the shew-bread, was not the tabernacle, for none but priests could go in thither. But it was the house of the high priest, situated beside the court of the tabernacle, and called the house of God on that account. Thus the apartment in which the high priest Eli and his servant Samuel slept, is called *the house of the Lord*, 1 Sam. iii. 15.—Matt. xii. 5. *Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?* He did not mean that these words are to be found in the law, but that they might read in the law how that the priests were obliged on the sabbath-days to perform such servile work in the temple, as considered separately from the end of it, was a profanation of the sabbath, and yet were guiltless, because it was necessary to the public worship, on account of which the sabbath was instituted. From Numb. xxviii. 9. it appears, that besides the continual burnt-offering, the priests were obliged on the sabbaths to sacrifice two lambs extraordinary, by which their servile work was that day double of what it was on the other days of the week. This, tho' really no profanation of the sabbath, might according to the common notion of the Jews be so termed; and therefore in speaking of it our Lord calls it so.—6. *But I say unto you, that in this place is one greater than the temple.* If you reply that the priests were not culpable in those actions, because they were undertaken for the temple service, I acknowledge it; but at the same time I must observe, that if the temple with its service is of such importance as to merit a particular dispensation from the law of the sabbath, I and my disciples, whose business of promoting the salvation of men is a matter of equal importance, may on that account with equal reason take the same liberty in a case of the like necessity. According to this interpretation, the reading *μεῖζον*, a greater work, instead of *μεῖζων* a greater person, which is au-

passage signifies a *chief priest*, an eminent man of the order, which sense it must be acknowledged the word has often in scripture. Beza suspects the genuineness of the reading. Yet the copy from which the Syriac was taken read *Abiathar*, as all the copies at present do. Grotius supposes that Abiathar being a more celebrated person than his father is mentioned rather than him.—Perhaps Abiathar was present when David came, whose request he might advise his father to grant. If so, it was abundantly proper to mention him in this affair. He is called Abiathar the high priest, tho' when David applied to him he did not possess that dignity, it being common to denominate people in every part of their life by such eminent offices as they have held in any part thereof. Perhaps it may illustrate the matter to observe, that Ahimelech, the father of Abiathar, was not slain with the priests of Nob. For tho' Saul threatened him and all his father's house with death, 1 Sam. xxii. 16. it is not said he was killed. We are only told that Doeg fell upon the priests and slew fourscore and five of them. Besides, had Ahimelech been slain, the high priesthood would have been taken from his family, which it was not: for Solomon's deposition of Abiathar, Ahimelech's son, is declared to have been an accomplishment of the word of the Lord concerning the house of Eli. Till this period there-

fore Eli's descendants enjoyed the high priesthood. See page 26. But which puts the matter beyond doubt, Ahimelech is said to have been high priest in David's reign, 1 Chr. xviii. 16. Ahimelech's father was called Abiathar, 1 Chr. xviii. 16. and was high priest, being alive when David received the shew-bread. So our Lord says expressly. Perhaps being old he was incapable of officiating, which was the reason that his eldest son Ahimelech supplied his place, and enquired of the Lord for David. It is true, in the history of this affair Ahimelech is called the son of Ahitub, 1 Sam. xxii. 20. but every where else he is called the son of Abiathar. Either therefore Ahimelech's father had two names, which was no uncommon thing in those days; or there is an error of his name in the text of Samuel, which might arise from the history's mentioning his contemporary Ahitub the father of Zadok of the line of Eleazar, or from some other cause unknown to us. And what has increased the difficulty of this affair is, that Ahimelech the son of Abiathar, had a son named Abiathar, who after the slaughter at Nob fled to David, became his companion, and after his father Ahimelech's death was made high priest, in which office he continued till he was deposed by Solomon for conspiring with Adonijah, as we are told 1 Kings ii. 50-53.

shortened by so many MSS. will have a peculiar elegance. There is here a much more noble work carrying on than the temple service. Or the common reading may be retained thus: if the servile work done in the temple on the sabbath is not reckoned an offence, because it is undertaken on account of the temple worship, the rubbing of the ears for which you blame my disciples cannot be any, seeing they do it in order to support their life, while they are employed in the service of one who is greater than the temple. For his human nature was a much more august temple, in respect of the essential inhabitation of the divinity, than that at Jerusalem. Hence he himself called his body a temple at the first passover, John ii. 21.—7. *But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.* I delight in mercy (so *ἔλεος* signifies, Matt. xxvii. 43.) more than in sacrifice, for this is the Hebrew form of comparison. Besides, it is not to be supposed that God would say to the Jews he had no pleasure in sacrifice, which was his own institution. Thus our Lord plainly proved it to be God's will, that works of mercy should not be left undone, tho' attended with the violation of the most sacred ceremonial institutions.—Mark ii. 27. *And he said unto them, The sabbath was made for man, and not man for the sabbath,* the sabbath was contrived for the benefit and relief of man; being instituted in commemoration of the creation of the world finished in six days, and to perpetuate unto latest ages the knowledge of this grand truth, that the world was made by God, in opposition both to atheism and idolatry; the sins which mankind have ever been apt to run into. It was instituted also that men abstaining from all sorts of labour but such as are necessary to the exercises of piety and charity might have leisure for meditating on the works of creation, wherein the perfections of God are fairly delineated; and that by these meditations they might acquire, not only the knowledge of God, but a relish of spiritual and divine pleasures flowing from the contemplation of God's attributes, from the exercises of the love of God, and from obedience to his commandments. It is thus that men are prepared for entering into the heavenly rest, of which the earthly sabbath is an emblem. To conclude, among the Israelites it was appointed to keep up the remembrance of their deliverance from Egypt, and for the comfort of their slaves and beasts, humanity to both being especially incumbent upon a people, who had once groaned under the heaviest bondage. From all which it is evident, that to burden men, much more to hurt them, thro' the observation of the sabbath, which has no intrinsic excellency in itself, is to act quite contrary to the design of God in appointing it.—Mark ii. 28. *Therefore the Son of man is Lord also of the sabbath:* since the sabbath was instituted for the benefit of man, the observation of it in cases of necessity may be dispensed with by any man whatsoever, but especially by me who am lawgiver of the Jewish commonwealth, and can make what alterations in its institutions I think fit. This argument, drawn from the consideration of his own dignity, our Lord largely insisted on when he was prosecuted for a pretended profanation of the sabbath by the cure which he performed at Bethsaida, John v. 17—30. §. 45. \*.

in *Chenier* III

\* For the order observed by Mark and Luke in this part of the history, see § 34.—Jesus was often blamed by the Pharisees as having broken the sab-

bath, particularly Matt. xii. 10. Luke vi. 2. xiii. 14. xiv. 2. John v. 16. ix. 14.

§ XLVII. Luke vi. 6. *A man that had his hand withered is cured in a synagogue near Jerusalem.*

At this time Jesus continued a while about Jerusalem; for on another sabbath entering into their synagogue he found a man whose hand or arm was withered. Luke vi. 6. *And it came to pass also on another sabbath, that he entered into the synagogue and taught, and there*

*there was a man whose right-hand was withered.*—When the Pharisees saw Jesus go up to this man, they made no doubt but he would essay to cure him, and resolved to charge him directly with the sin for which they blamed the disciples the sabbath before, hoping at least to raise prejudices in the minds of the people against him. 7. *And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day: that they might find an accusation against him.* So gross was their hypocrisy that they resolved to raise an outcry against him, if on the sabbath he should give a lame man the use of his hand, while they themselves were profaning it by an action which would have polluted any day; were seeking an opportunity to murder one who never had done them any harm, but a great deal of good.—The Evangelist observes that the malicious designs of the Pharisees were not hid from Jesus. We may therefore in this instance see the greatness of the courage of our blessed Lord, who resolutely performed the benevolent action he had undertaken, notwithstanding he knew it would expose him to the fiercest resentment of these wicked men. 8. *But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the mids.* He ordered him to shew himself to the whole congregation, that the sight of his distress might move them to pity him. *And he arose, and stood forth.*—Matt. xii. 10. *And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.* When the Pharisees saw Jesus going to perform the cure, they put this question to him, by which they declared in the strongest terms their opinion of its unlawfulness. But in so doing they had no intention to prevent the action which they knew he was resolved upon, but to render him odious to the common people, expecting that he would openly declare such things lawful, in opposition to the definitions of the doctors, who had all determined that to perform cures on the sabbath was a violation of the holy rest. Or if he should give no answer to their question, as it implied an affirmation of the unlawfulness of what he was about to attempt, they thought it would render him inexcusable, and give the better colour to their accusation. Luke vi. 9. *Then Jesus said unto them, I will ask you one thing, Is it lawful on the sabbath days to do good or to do evil? to save life or to destroy it?* That he might expose the malice and superstition of the Pharisees, he appealed to the dictates of their own mind, whether it was not more lawful to do good on the sabbaths than to do evil, to save life than to kill. He meant more lawful for him on the sabbath to save mens lives, than for them to plot his death without the least provocation. This was a severe but just rebuke, which in the present circumstances must have been sensibly felt. Yet the Pharisees pretending not to understand his meaning, Mark iv. *held their peace.*—Wherefore he answered them with an argument which the dulness of stupidity could not possibly overlook, nor the peevishness of cavilling gainsay. Matt. xii. 11. *And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out.* 12. *How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.* If the regard you have for the life of your cattle leads you to do servile work on the sabbath for the preservation of a single sheep, charity should much rather induce you to labour for the preservation of a brother, tho' the good office is to be done on the sabbath.—Having thus spoken, Mark iii. 5. *He looked round about on them with anger, being grieved for the hardness of their hearts.* He knew that his arguments did not prevail with them, because they were resisting the conviction of their own minds, and was both angry at their obstinacy and grieved on account of the consequences of it; shewing these just affections of his righteous spirit by his looks, that if possible an impression might be made either on them or on the spectators. He might in this likewise propose to teach us the just regulation of the passions and affections of our nature, which are not sinful in themselves, otherwise he who was without sin could not have been subject to them. The evil of them lies in their being excited by wrong objects, or by

right objects in an improper degree.—But to return, at the same time that Jesus testified his displeasure with the Pharisees, he comforted the infirm man, for he commanded him to stretch out his hand, and with the command communicated power to obey. In an instant his hand was made sound as the other, so that he stretched it out immediately in the sight of all present, who thus were eye-witnesses of the miracle. *He saith unto the man, Stretch forth thine hand: and he stretched it out, and his hand was restored whole as the other.* The Evangelists say no more.—They leave their readers to imagine the wonder and astonishment of the numerous spectators, and the joy of the man who had recovered the use of so necessary a member. They only observe that the Pharisees being as little able to find fault with the miracle, as they had been to answer the argument by which Jesus justified his performing it on the sabbath, were enraged to such a degree that they went and joined counsel with their inveterate enemies the Herodians or Sadducees, in order to have him taken out of the way; for they found it was not in their power otherwise to keep the people from being impressed with his doctrine and miracles. Luke vi. 11. *And they were filled with madness.* Mark iii. 6. *And straightway took counsel with the Herodians against him, how they might destroy him.*—7. *But Jesus withdrew himself with his disciples to the sea.* Knowing their designs, he retired into Galilee, where he preached and wrought miracles as privately as he could, that he might avoid giving offence.

As the Jews never doubted but the Messiah would by dint of sword bear down all that opposed him, it must have been very mortifying to the disciples, now that they saw their master flee before such an handful of enemies. But the Evangelist observes that this gentleness of disposition was a necessary part of the Messiah's character, having been predicted by Isaiah. Matt. 15. *But when Jesus knew it, he withdrew himself from thence and great multitudes followed him, and he healed them all.* 16. *And charged them that they should not make him known.* 17. *That it might be fulfilled which was spoken by Esaias the prophet, saying, (ch. xlii. 1.) 18. Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.*—19. *He shall not strive, nor cry, neither shall any man hear his voice in the streets.* Tho' the Messiah might easily bear down his enemies by force of arms, he shall not strive with martial violence, nor cry the alarm of war in the field of battle, neither shall his voice be heard in the streets, as of an enraged general sacking a conquered town. Agreeably to this prophecy, tho' Jesus, by the assistance of the wondering crowds that attended him wherever he went, in constant readiness to support him, could have crushed all his adversaries at once, he never made use either of them or of his miraculous power for such pur-

Ver. 18. *Shew judgment to the Gentiles.*] The word judgment (*κρίσις*) in the Evangelist answers to *מִשְׁפָּט* in the prophet which the LXX Prov. viii. 20. have translated by (*ἀληθεύω*) *truth*, a name often given to the Gospel by the apostles, both in their sermons and writings. Or because in the Old Testament we find the laws of God called his judgments, *κρίσις* here may signify in particular the great laws of religion, the eternal rules of righteousness which our Lord preached in person, to the nations inhabiting Palestine, and which his apostles afterwards published in his name to the Gentiles. Or the word *κρίσις* in this and the following verse may signify *holiness*, fitly called judgment, because it is the most genuine effect of reasoning or judgment. This sense the word *κρίσις* or judgment has evidently, Pf. xxxvii. 6. "He will

"bring forth thy righteousness as the light, and  
"thy judgment (holiness) as the noon-day." But whatever sense we put upon the word judgment, there is in the prophecy an evident contrast between the publication of religion made by Moses the Jewish law-giver, and that which the Messiah was to make. Moses published the doctrine of salvation only to the single nation of the Jews, whereas the Messiah was to publish it to the Gentiles, or rather to all nations, whether Jews or Gentiles. Accordingly Jesus by retiring at this time from his enemies and preaching in Galilee, fulfilled the first branch of Isaiah's prophecy, *He shall shew judgment to the Gentiles*: for his audience consisted of Gentiles as well as of Jews, the former flocking to him from the neighbouring country of Syria.

poses,

poses, but discharged the duties of his mission with all meekness, gathering in his subjects, and overcoming his enemies not with the force of arms but of truth. And when his enemies attacked him, instead of making resistance he silently withdrew, being utterly averse to popular commotions.—At the same time, in his retreats he always gave the necessary encouragement to those who had any real goodness of heart, however small it might be, agreeably to what was prophesied of the Messiah in the proverbial expressions, 20. *A bruised reed shall be not break, and smoking flax shall be not quench, till he send forth judgment unto victory.* Or the bruised reed and smoking flax may signify the weakness of Christ's enemies, whom he could have destroyed as easily as men break a bruised reed, or extinguish a fire that is beginning to kindle, consequently the clause is of the same import with the former. "He shall not strive, &c. till he send forth judgment into victory." The prophet's words are, "till he bring forth judgment to truth;" but his meaning is the same with the Evangelists; to bring forth judgment to truth being according to the Hebrew idiom to make judgment truly to prevail; or as the Evangelist has expressed it, to make it victorious. By his meekness and goodness he shall give religion such a powerful efficacy, that in process of time it shall prevail every where, to the utter destruction of idolatry, error, and wickedness: for this latter branch of the prophecy relates evidently to after-ages.—21. *And in his name shall the Gentiles trust.* The original prophecy runs thus: "And the isles shall hope in his law." But the meaning of both passages is the same. For the Evangelist uses *the name of God* here with that latitude of signification which it has in the Hebrew language, where it denotes the Deity himself, his perfections, his worship, his laws; and in one word every thing relating to religion. Thus, Acts ix. 15. the Lord says of Saul newly converted "He is a chosen vessel unto me, to bear my name before the Gentiles." Farther, in the language of the Old Testament, *the isles* commonly denote the idolatrous nations to the west of Judea, inhabiting the islands of Greece and Italy. The prophet's meaning therefore is, that the heathen nations, charmed with the humanity and gentleness of the Messiah's disposition, the equity of his government, and the beauty and rectitude of his laws, *shall trust in him*, or obtain for themselves protection and safety by becoming his subjects.

§ XLVIII. Matt. xii. 22. *Christ's miracles are ascribed a second time to Beelzebub (see § 36. 85.) His mother and brethren visit him.*

In Galilee, probably at Capernaum, a demoniac blind and dumb was brought to Jesus. He cured him. So extraordinary a miracle (see § 66.) in which the noblest sense, and likewise the most useful faculty of the human body were restored together, astonished the multitude beyond measure, and therefore highly extolling the author of the miracle, they called him *the son of David*, that is, the Messiah. 22. *Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.* 23. *And all the people were amazed, and said, Is not this the son of David?*—But the Pharisees who had come down from Jerusalem impudently and maliciously affirmed in the several companies of the spectators who were talking of the miracle, that he had performed it purely by the assistance of the devil. 24. *But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.* See the foundation on which they pretended to build this calumny explained § 85.—It oftentimes happens that thro' ignorance or weakness men form wrong judgments of things, a misfortune which because it necessarily springs from the imperfection of human nature, does not deserve the very harshest censure. But when wrong judgments proceed from evil dispositions, then indeed do they become highly culpable. Wherefore to shew that the judgment which the Pharisees passed at this time upon our Lord's miracles

was of the latter kind, the Evangelist observes that, 25. *Jesus knew their thoughts*; knew that the wickedness of their hearts, and not the weakness of their understandings, had led them to form the opinion they had uttered, if it was their real opinion; or rather to affirm it contrary to their conviction, which was the reason that at the conclusion of his defence he reprimanded them in the sharpest manner.—Accordingly, addressing himself both to them and the people, he demonstrated the absurdity of their calumny by an argument drawn from the common affairs of life. *And said unto them, Every kingdom divided against itself, is brought to desolation: and every city or house divided against itself, shall not stand.* 26. *And if Satan cast out Satan, he is divided against himself, how shall then his kingdom stand?* If evil spirits assist me in working miracles for the confirmation of my doctrine, they do what they can to promote the spiritual worship and ardent love of the true God, and as effectually as possible excite men to the practice of universal justice, benevolence, temperance, and self-government; all these virtues being powerfully recommended by my doctrine. But thus to make the evil spirits fight against themselves is evidently to make them ruin their own interest, unless it can be thought that the strength and welfare of a society, is advanced by jarring discord and destructive civil wars. Your judgment therefore of my conduct is palpably malicious and absurd.—27. *And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.* Dr. Chandler's ingenious paraphrase of this verse deserves a place here. "Ye do not impute the miracles of your prophets to Beelzebub, but on the evidence of these miracles ye received them as the messengers of God. Nevertheless, ye reject me who work greater and more numerous miracles than they, and impute them to the power of evil spirits. Is this conduct of a piece? Wherefore these prophets shall be your judges, they shall condemn you." On miracles p. 120.—28. *But if I cast out devils by the spirit of God, then the kingdom of God is come unto you.* Since therefore it is plain that I cast out devils by the divine assistance, the time is certainly come which God has set, for taking the power out of the hands of the devil, in order that he may himself rule both in the bodies and souls of men.—29. *Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.* Some perhaps have cast out devils by the assistance of Beelzebub, but then they never hurt his kingdom by it; they never carried matters so far as to extirpate sin out of the minds of men. Whereas I not only expel the devils, but I spoil them of their power, consequently I act by a power superior and opposite to theirs, even by the assistance of the spirit of God, so that the kingdom of God is come unto you.—30. *He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.* If according to the maxims of the world those are reckoned enemies who do not assist us

Ver. 27. *By whom do your children cast them out.*] That many of the Jews did at this time attempt to cast out devils is plain from Mark ix. 38. Acts xix. 13. Jos. Antiq. viii. 2. Calvin thinks that God conferred a power of this kind on some particular persons among the Jews antiently, that by thus proving his presence among them he might retain the nation in the faith of his covenant, and that the people having experienced God's power in those instances, came foolishly to institute for themselves the office of an exorcist. Agreeably to this it may be observed, that our Lord's argument does not require that the demons were actually expelled by these exorcists. It is sufficient that the Jews thought they were expelled, and did not

quarrel those pretended miracles as they did Christ's real ones.

Ver. 29.] The house of the strong man into which Christ entered was the world, fitly called Beelzebub's house or palace, because there he is served by luxury, lust, covetousness, pride, anger, and the other evil passions of men. The goods or vessels belonging to this strong man which Christ spoiled, are the wicked, called Beelzebub's vessels metaphorically, as Paul is called by Christ "his chosen vessel," Acts ix. 15. Or if we chuse to pursue the allegory more closely by the vessels or furniture of Beelzebub's house, we may understand the lusts and passions of men's hearts, the instruments by which he keeps possession of them.

against

against our foes, I who am so deeply engaged in the opposition to Satan ought much rather to be reckoned his enemy. That Jesus is here reasoning from the maxims of the world only, and not upon any principle of his own, is plain, because on other occasions he declared the very reverse of this maxim to be the rule of his judgment. Mark ix. 40. "He that is not against us is for us."—31. *Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost shall not be forgiven unto men.* 32. *And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.* This inference is not particularly connected with the member of the discourse immediately preceding it, but it arises from the whole series of the reasoning, as if he had said, since all these arguments make it evident that I perform my miracles by the spirit of God, you should not ascribe them to the devil. Yet this blasphemy may be forgiven you, because you may repent and believe, upon receiving stronger proofs of my mission from God. When that period cometh, namely, after I am raised from the dead by the holy Ghost, and the miraculous gifts are shed down upon almost all believers, and the nature of the Messiah's kingdom is more fully made known, the foundation of your prejudices \* against me shall be removed. Wherefore if you shall then speak against the holy Ghost, by maliciously affirming that his gifts and miracles come from the devil, it shall not be forgiven you, because it is a sin which you cannot possibly repent of, in as much as farther evidence shall not be offered you; but you shall be punished for it, both in this world, and in the world to come. Or we may translate the clause differently, *It shall not be forgiven him, neither in this age, neither in the age to come*, importing that no expiation was provided for the blasphemy of the spirit, either under the Jewish or Christian dispensations.—Mark iii. 30. *Because they said he hath an unclean spirit.* Our Lord declared the irremissibleness of the sin against the holy Ghost on this occasion, that the Pharisees might be awakened to a sense of their danger, in approaching so near as they did to that sin, when being unable to deny his miracles they represented them as performed by the assistance of the devil.—33. *Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.* If you make my miracles Beelzebub's, you must make my doctrine his also. All the good I do, you must say is his work; all the exhortations by which I excite sinners to repentance are his: the knowledge which I give you of the way of life, and the motives I offer for your encouragement to enter upon it are his. On the other hand, if you make my doctrine God's, you must make my miracles his likewise; for men judge of the nature of an agent by the actions which he does, just

\* The prejudices which alleviated the sin of the Jews, who rejected Jesus during his own lifetime, and which in the period here referred to, were to be removed, arose from such causes as these. 1. His parentage and place of abode: for his countrymen being well acquainted with both, would not allow him to be the Messiah, because they imagined when the Messiah came, no man would know from whence he was, John vii. 27.—2. The old prophet Elias had not appeared to usher in the Messiah, as they expected, according to the doctrine of the Scribes, Matt. xviii. 10. founded on the prophecy, Mal. iv. 5.—3. Christ's mean condition of life occasioned violent prejudices against him in the minds of the Jews who

firmly believed that their Messiah would be surrounded with all the pomp and splendour of an earthly prince, and who in speaking of him had been accustomed to give him the high sounding titles of the *King of Israel*, and *Son of God*.—But by our Lord's resurrection from the dead, and by the descent of the spirit on the apostles, the foundation of all these prejudices were sapped. Then he was demonstrated to be the Son of God with power, Rom. i. 4. Then he was known to have come down from heaven, John vi. 60. 62. Then he was exalted to be a prince and a saviour, to give repentance and remission of sin, Acts v. 31. A kingly dignity infinitely superior to all the most dazzling honours of an earthly diadem.

as they judge of trees by the fruit they produce. For which reason you may easily know that I am not in league with Beelzebub, but that you yourselves are so. Or we may give the words another turn thus: since you Pharisees pretend to extraordinary holiness, your words and actions should all be holy. Judge therefore candidly, and speak reverently of the divine dispensations. Or if you will blaspheme, lay aside your pretensions to religion. For however specious these may be, your true characters will be discovered by your words and actions, even as a tree is known by its fruit.—But to what purpose multiply words? I am sensible that you can speak nothing but evil of the servants and ways of God, for I know you to be men of perverse and malicious minds, and the thoughts of your heart will always shew themselves by the words of your mouth. 34. *O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh.* 35. *A good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things.*—Next he declared that the atrociousness of the blasphemy of the spirit is not lessened by its being a sin committed in words. The reason is, words expressing the dispositions of mens hearts partake of the nature of those dispositions, on which account we shall be rewarded or punished for our words as well as for our actions. 36. *But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.* Since therefore men shall give an account of and be punished at the day of judgment for every sinful word they speak, you can by no means hope to escape if you commit so great a sin as the blasphemy of the Spirit, tho' it be a sin in words only.—37. *For by thy words thou shalt be justified, and by thy words thou shalt be condemned.* The explication of this verse may be drawn from James i. 26. iii. 3—10.

These reasonings were clear and unanswerable. Yet the Scribes in mockery replied, Master, we would see a sign from thee; insinuating that the ejection of devils were but trifling miracles, which for all he had said to the contrary, might be done by the help of devils, and that never so many signs of that kind should not convince them. They would not believe unless he would prove his mission, by what on another occasion they called the sign from heaven. See § 17. 38. *Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.*—Jesus told them their requiring a sign after so many miracles were wrought to convince them, shewed them to be a wicked and adulterous generation, a spurious breed which had degenerated from the faith and piety of their great progenitor Abraham: for which reason they should have no other signs but such as they were every day beholding, the sign of the prophet Jonas excepted. He meant the miracle of his own resurrection from the dead, typified by the deliverance of Jonah from the whale's belly, and which he often appealed to as the great evidence of his mission from God. 39. *But he answered and said unto them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas.* 40. *For as Jonas was three days and three nights in the whale's belly:*

Ver. 36. *Every idle word.*] An idle word (σημα αργον) according to the idiom of the Hebrew language may signify a lie: for Exod. v. 9. where Pharaoh orders heavier tasks to be imposed upon the Israelites, that they might not have regard (ברב רא) *ad verba mendacii* to lying words, the LXX as Keuchenius observes, have vain words (εν κεναις λογισις) a phrase not very distant from the one under consideration. But in the Targum it is (בפרגמין בטליו) in verbis otiosis idle words, answering to our Lord's expression: בטל being rendered in the LXX by αργον otiosus sum. See

Trommius's Concord. It is plain therefore that an idle word (σημα αργον) may be the same with a lie, (verbum mendacii.) Le Clerc imagines that according to the Hebrew idiom an idle word may signify in the general any vain sinful profane speech.

Ver. 40. *The whale's belly.*] The fish which swallowed Jonas is in our translation called a whale: but in both the original languages it signifies any great fish in general, and should be translated so in this passage, at least if it be true which some affirm concerning the whale, that its throat is so narrow as not to admit the body of a man.



so shall the Son of man be three days and three nights in the heart of the earth. The miraculous preservation of Jonas for three days in the belly of a fish was to the Ninevites a certain proof of his mission from God, being credibly attested to them, either by the mariners who threw him over-board at a great distance from land; or by some other persons, who happening to see the fish vomit him alive upon the shore, might enquire his story of him, and who in the course of their business met him afterwards at Nineveh, where they confirmed his preaching by relating what they had seen. In like manner Christ's resurrection from the dead, after having been three days and three nights in the heart of the earth, being credibly attested to the Jews, should clearly demonstrate that he came from God.—Farther, Jesus told his hearers that the Ninevites being judged at the same time with the men of that generation, and their behaviour being compared with theirs, should make their guilt appear in its true colour, and condemn them. For tho' they were idolaters, they repented at the preaching of Jonas, a stranger, a poor person, and one that continued among them only three days, and did no miracle to make them believe him. But the men of that generation, tho' worshippers of the true God by profession, could every day hear unmoved the much more powerful preaching of a prophet infinitely greater than Jonas, even the preaching of the eternal Son of God, who confirmed his doctrine by the most astonishing miracles. Likewise he told them, that the queen of the South being judged by them would condemn them, she having undertaken a long journey to hear the wisdom of Solomon, whereas they would not hear one much wiser than Solomon, tho' he was come to their very doors. Or if they condescended to hear his wisdom they would not embrace it. 41. *The men of Nineveh shall rise in judgment with this generation; and shall condemn it, because they repented at the preaching of Jonas, and behold, a greater than Jonas is here.* 42. *The queen of the south shall rise up*

Ver. 40. *Three days and three nights.*] From the history of our Lord's crucifixion and resurrection it appears that he continued in the grave only one day complete, together with a part of the day on which he was buried, and of that on which he arose again. It seems the Jews had no word answering exactly to the Greek *νύχθημερον*, or natural day of twenty four hours, but they expressed that idea by the phrases "night and day, and day" and "night." Thus Dan. viii. 14. "Unto two thousand and three hundred evening mornings;" i. e. days, as it is in our translation, "Shall the sanctuary be cleansed." Thus also what is called "forty days and forty nights," Gen. vii. 12. is expressed simply "forty days," ver. 17. Wherefore, as it is common in general computations to ascribe a whole day to what takes up only a part of it, when this was done in the Jewish language it was necessary to mention both *day* and *night*. Hence, a part of three days was called by them three days and three nights. Thus Esther says to the Jews, ch. iv. 16. "Fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise, and so will I go in unto the king." But the history, ch. v. 1. expressly says she went to the king on the third day. In like manner, Luke ii. 21. it is said, "when eight days were accomplished they circumcised the child;" whereas the law ordered

them to circumcise on the eighth day, reckoning the day of the birth the first: so that tho' eight days are said to have been accomplished at the circumcision of Jesus, he might really be no more than six days old, if he was born at the end of the first day, and circumcised about the beginning of the eighth. It is evident therefore that our Lord's prediction, concerning the time of his lying in the grave, was exactly fulfilled, notwithstanding he remained there only one day complete, with a small part of the days on which he was buried and arose.

*The heart of the earth,* the other expression in the prophecy does not imply that Jesus was to be buried in the middle of the earth, but in the earth simply. Thus, Ezek. xxviii. 2. Tyre is said to be "in the heart of the sea," tho' it was so near the continent, that when Alexander besieged it, he carried a causeway from the land to the city.

Ver. 42. *The queen of the south.*] The country over which this queen reigned, is in the Old Testament called *Sheba*, and is supposed to have been that which in profane authors goes by the name of *Sabea*. Yet Josephus does not allow her to have been queen of that country, because Arabia Felix, of which Sabea was a part, lay more to the east than to the south of Judea. He says, she took her title from *Saba*, a city of *Meroe*, an island in the Nile, over which she reigned, and the queens of which were afterwards called *Candace*.

*in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.*—To conclude, in allusion to the occasion of the dispute, our Lord finished his defence with the parable of the possessed person, who after having had the devil expelled out of him, received him back again, and thereby was brought into a worse condition than ever. 43. *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.* When convictions are raised in the mind of a sinner, whether by God's word, or by the chastisements of his providence, the devil is vowed out of him, and the man forms many strong resolutions against his sins. The evil spirit thus expelled walks to and fro in desert places, seeking to seduce God's subjects from their allegiance.—But meeting with little opportunity of gratifying his malicious dispositions in these solitudes, he leaves them, in hopes of getting access into his former habitation. 44. *Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished;* that is, notwithstanding the man had so peremptorily resolved against his sins, the devil findeth him void of all his former convictions, good thoughts, and resolutions; but at the same time completely furnished with his lusts and passions, and every thing that can make him a commodious habitation for an evil spirit.—45. *Then goeth he, and taketh with himself seven other spirits, i. e. a great many, the number seven denoting perfection, whether of good or bad things: more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first: they get easy access, and take a sevenfold stronger possession of him than they had before.—Even so shall it be also unto this wicked generation, who resist the convictions which my doctrine and miracles have raised in them.—*This parable therefore is designed to teach men in every age the danger of resisting their convictions, and of breaking through their resolutions, the effect being commonly to render them much more obdurate and abandoned than before. See 2 Peter ii. 20.

In the heat of this debate our Lord's mother, who had come from Nazareth to visit him, perhaps with an intention to carry him home, (see § 53. 57.) having got notice where he was, and what he was doing, went to call him away. She was attended by her sister's children who were the cousins, or according to the Hebrew dialect, the brethren of Christ, (§ 37.) and who waited on her during her stay in Capernaum; a piece of respect which

Ver. 43. *Dry places.*] ἄνυδρον, deserts: See Pl. cvi. 14. LXX. This sheweth us of the devil's going among the Gentiles, who did not give them such a welcome reception and quiet possession as the Jews did. Dr. Doddridge thinks that after the devil was driven out he would be under a kind of restraint for a while, and that the circumstance of his going into desert places is beautifully imagined, to represent those malignant beings as impatient of the sight of mankind, when restrained from hurting them, and as chusing on such occasions to seek their rest in the prospect of a sandy desert. But it is needless thus to stretch the minute circumstances of a parable. If the moral intended is clearly expressed by the chief strokes of it, a variety of lesser circumstances may without any particular signification be added, to unite and enliven the principal members of the composition, as in history-painting many things are put into the piece, which tho' not absolutely necessary to the general design,

give beauty and perfection to the whole. In the interpretation of a parable therefore, we are not under the least necessity of assigning a moral meaning to every particular circumstance. At the same time, if all of them naturally suggest such a meaning, the parable is so much the more perfect. In this of the ejected demon, the circumstance of his going away to deserts after he was dispossessed, seems to be one of the kind mentioned, and like the other parts of the allegory, was adapted to the notions of the people for whom it was designed. It seems the Jews believed that evil spirits frequented deserts when they were not directly employed in hurting mankind. See the translation which the LXX have given of Is. xiii. 21. Nor is their opinion inconsistent either with scripture (see Rev. xviii. 2.) or reason. For since evil spirits are permitted to wander up and down the world tempting men, they may be supposed, among other places, to be sometimes in deserts.

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her son could not shew her, because the duties of his ministry often called him away. Being come to the house, they spake to the people about the door. 46. *While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.* 47. *Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.*—It was on this occasion that Jesus uttered that excellent saying, which will never be forgotten while there are memories in the world to retain it, or tongues to repeat it. 48. *But he answered, and said unto him that told him, Who is my mother? and who are my brethren?* 49. *And he stretched forth his hand toward his disciples, and said, Behold my mother, and my brethren.* 50. *For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.* This short speech, related by the Evangelist with great simplicity, is without his seeming to have designed it, one of the finest encomiums imaginable. Could the most elaborate panegyric have done Jesus Christ and his religion half the honour which this divine sentiment hath done them. *Whosoever shall do the will of my father, &c:* I regard obedience to God so highly, that I prefer the relation it constitutes, and the union which it begets, to the strongest ties of blood. They who do the will of my father, have a much greater share of my esteem than my kinsmen as such. I love them with an affection tender and steady, like that which subsists between the nearest relations; nay I reckon them and them only my brethren, my sisters, and my mother. An high commendation this, and not a reflection upon our Lord's mother, who without doubt was among the chief of those who did the will of God. What veneration should live in the hearts of men for Jesus and his religion, which exhibits an idea of such perfection in goodness.

§ XLIX. Matt. xiii. 1. *The parable of the sower. Its explication. The parable of the lighted lamp.*

It seems the calumnies of the Pharisees had not the effect intended, for the crowd was now become so great, that neither the house nor the court before it, could contain the people that came. Jesus therefore carried them out to the sea-side and taught them. And because there were many still coming and going, he judged it necessary to enter into a boat, for the conveniency of being heard and seen by all, which he might easily be, if the shore thereabouts was somewhat circular and declining, after the manner of an amphitheatre. Thus commodiously seated in the vessel, he delivered many doctrines of the highest importance, wisely making choice of such for the subject of his sermons when he had the greatest number of hearers, because on those occasions there was a probability of doing the most good by them.

He began with the parable of the sower, who cast his seed on different soils, which according to their natures, brought forth either plentifully, or sparingly, or none at all. By this similitude he represented the different kind of hearers, with the different effects which the doctrines of religion have upon them, according to their different dispositions. In some these doctrines are suppressed altogether; in others they produce the fruits of righteousness more or less according to the goodness of their hearts. A parable of this kind was highly seasonable, now that the multitude shewed such an itching desire of hearing Christ's sermons, while perhaps they neglected the end for which they ought to have heard them. Mark iv. iii. *Hearken, behold, there went out a sower to sow.* 4. *And it came to pass as he sowed, some fell by the way side, which being hard beaten, the seed could not enter, and (so) the fowls of the air came and devoured it up.* 5. *And some fell on stony ground, ground that lay upon a rock, where it had not much earth, either above it to retard its springing, or under it to nourish its roots, and immediately it sprang up, because it had no depth of earth.* 6. *But when the sun was up, or shone hot upon it, it,*

viz. the tender blade, was scorched, and because it had no root, it withered away. 7. *And some fell among thorns, and the thorns grew up, so as to cover it from the sun and dews, and choked it, and it yielded no fruit.* 8. *And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth some thirty, and some sixty, and some an hundred seeds for one that was sown.* 9. *And he said unto them, He that hath ears to hear let him hear.* See on Matth. xi. 15. § 42.—It seems the apostles, and others who were in the boat with Jesus, did not understand the meaning of his parable. Wherefore, when they heard him cry at the conclusion of it, “He that hath ears to hear let him hear,” they were so displeased that they went up and asked him why he spake in such obscure terms, and desired him to explain what he had delivered. Mark says they came to him when he was alone. 10. *And when he was alone, they that were about him with the twelve, asked of him the parable.* Most harmony-writers thinking this inconsistent with the acknowledged circumstances of the history, have supposed that the interpretation of the parable was not given now, but on some other occasion, tho’ for the sake of perspicuity it is related along with the parable. Yet the nature of the thing, as well as the testimony of Matthew, ver. 10. proves sufficiently that the question which occasioned this interpretation, was put immediately after the parable was delivered. For the question took its rise from the concluding words of the parable, *He that hath ears to hear let him hear*; which were no sooner pronounced than the disciples came from their several stations in the vessel, and asked the reason why he spake in parables, since he desired his hearers to understand what he said. To remove this difficulty therefore we may suppose, that in addressing Jesus, the disciples spake with such a tone of voice as they used in conversation, and that Jesus answered them on the same key; so that the people upon the shore not hearing distinctly what passed, Jesus and his disciples were to all intents and purposes alone. Or after finishing the parable, he might as on former occasions of this kind (Luke v. 1. 3.) order his disciples to thrust out a little farther from the land, that the people might have time to consider what they had heard. And the disciples embracing this opportunity, might speak to him in private concerning the manner of his preaching. Either of these suppositions, if I am not mistaken, fully comes up to the import of Mark’s phrase, “And when he was alone they that were about him,” &c. See Luke ix. 18. for a similar expression.—The answer which Jesus returned to the disciples, who blamed him for teaching the people by parables, is very remarkable. Matth. xiii. 10. *Why speakest thou to them in parables?* 11. *He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given:* I may explain to you the nature of the Messiah’s kingdom, and the other difficult doctrines of the gospel, because you are able to hear them, but I may not deal so with the multitude, who are obstinate to such a degree, that they will not hear any thing contrary to their prejudices and passions.—For I must act agreeably to the rule by which the divine favours are dispensed. 12. *For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath.*

Ver. 8. *And some an hundred.*] The fruitfulness of the seed that was sown on good ground, is not to be understood of the fields producing a hundred times as much as was sown on it; but it is to be understood of a single seed producing a hundred grains, which it might easily do where it met with a good soil, and was properly nourished. But there are many accidents by which the produce of a field, so rich as to be capable of nourishing a hundred grains by a single root, is reduced within ordinary bounds. The parable mentions

some of them. Part of the seed is trodden down by passengers, part is picked up by birds, part is starved in bad soil among rocks, and part is choked by weeds: so that the hundred fold increase of a single seed mentioned in the parable is perfectly just.

Ver. 12. *But whosoever hath, &c.*] We have an expression in Juvenal parallel to the latter clause of this verse, Sat. iii. ver. 208, 209.

Nil habuit Codrus—et tamen illud  
Perdidit infelix nil—

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Our Lord did not mean, that he was about to deprive the people of the knowledge they had already obtained, because they had misimproved it. But that as persons who despise the advantages bestowed on them, are often deprived of those advantages, so the Jews having misimproved and misunderstood the revelation of God's will already made to them, were on that account deprived of such a full and plain declaration of the doctrines of the gospel as they might otherwise have enjoyed. They were altogether unworthy of such a favour. Besides, they had rendered themselves incapable of it.—This sense of the passage is confirmed by the subsequent clause. 13. *Therefore speak I to them in parables : because they seeing, see not : and hearing, they hear not, neither do they understand.* I speak to them in parables, because their stupidity is so gross, and their prejudices so numerous, that tho' they have capacities proper for understanding and receiving my doctrine, they will neither understand nor receive it, if I speak in plain terms. Here therefore our Lord declares that the blindness of the Jews was the reason of his teaching them by parables, and not his teaching them by parables the reason of their blindness.—Having thus shewed his disciples what it was that made him give the people instruction in an indirect way by figures, he added : this needs not be matter of surprise to you, for Isaiah has long ago predicted it, ch. vi. 9. 14. *And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand : and seeing ye shall see, and shall not perceive,* ακουη ακουσατε. “Ye shall hear with hearing” is a well known Hebraism, signifying the certainty of the matter to which it is applied. For this kind of repetition, according to the genius of the Jewish language is the strongest manner of affirmation\*. The prophet's meaning therefore is, that the Jews should certainly hear the doctrines of the gospel, without understanding them, and see the miracles which confirmed these doctrines, without perceiving the finger of God in them ; not because the evidences of the gospel, whether external or internal, were insufficient to establish it, but because the corruption of their hearts hindered them from discerning those evidences.—15. *For this people's heart is waxed gross and their ears are dull of hearing, and their eyes they have closed lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.* In the prophet this passage is somewhat differently worded. “Go and tell this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not, make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed.” In the original language a fat heart is a metaphorical expression, denoting a proud sensual stubborn disposition. Thus, Deut. xxxii. 15. “Jeshurun waxed fat and kicked.” Ps. cxix. 70. “Their heart is as fat as grease.” In like manner, heavy ears and blind eyes signify the strongest aversion to hear or see what is contrary to one's inclination. But the difficulty lies principally in the form of the expression : “Make the heart of this people fat, and make their ears heavy, and shut their eyes lest they see,” &c. This form is peculiar to the prophetic writings, implying no more but an order to the prophet, simply to foretel that the Jews should make their own hearts hard, and their ears heavy, and shut their eyes, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted and healed. They would shut their eyes against the miracles, and their ears against the doctrines of the gospel, as if they were afraid of being converted and healed. I prove this to be the true solution, by Jer. i. 9. “Then the Lord put forth his hand and touched my mouth, and the Lord said unto me, Behold I have put my word in thy mouth ; see I have this day set thee over

\* Thus Gen. ii. 17. *In the day thou eatest thereof, dying thou shalt die,* i. e. shall surely die. See the marginal translation. Acts iv. 17. *απειλην απειλησωμεθα, we will severely threaten them,*

Acts v. 28. \* *παργελια παρηγγειλαμεν, did we not straitly charge you ?* Luke xxii. 15. *Ηθη δεδινηκα εγω, i. e. I have greatly desired to eat this passover with you before I suffer.*

“the nations, and over the kingdoms, to root out and pull down, and to destroy and “throw down, and to build, and to plant.” That is, I have appointed thee to prophesy concerning nations and kingdoms, that they shall be rooted out, &c. Thus also, Ezek. xliii. 3. “According to the vision that I saw, when I came to destroy the city,” i. e. came to prophesy that the city should be destroyed, as it is in the margin of the English bible. And to mention no more examples: the chief butler giving Pharaoh an account of Joseph’s interpretation of his dream, and of that of the chief baker, says, Gen. xli. 13. “Me he restored unto mine office, and him he hanged.” This prophecy therefore and its citation are exactly the same: only the prophecy represents the thing as to happen, *make the heart of this people fat*, whereas the citation represents it as already come to pass: *This people’s heart is waxed gross*, &c. This people have made themselves so wicked and proud that they will neither hear nor see any thing opposite to their lusts, in so much that they look as if they were resolved not to be converted\*.—But it must not be concealed, that Mark and Luke have given our Lord’s answer, a seemingly different turn from what it has in Matthew. Luke’s words are, viii. 10. *And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.* The difficulty however arises principally from Mark’s representation, iv 11. *But unto them that are without, (ἐξω out of the vessel on the shore, so ἐξω is used Matt. xxvi. 69. in the history of Peter’s denial of his master) all these things are done in parables* 12. *That seeing they may see, and not perceive, and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them*: words which at first sight seem to import, that Jesus spake to the people obscurely in parables, on purpose that they might not understand what he said, for fear they should have been converted and pardoned. Nevertheless it is evident from Mark himself that our Lord cannot be branded with a sentiment of this kind: for at the conclusion of the whole he says expressly, “With many such parables spake he

\* This interpretation of the prophecy, and of its application made by Matthew, is confirmed by the prophet himself. “Then said I, Lord how long,” How long are they to be in this miserable condition? “And he answered, till the cities be wasted “without inhabitant, and the houses without man, “and the land be utterly desolate.” Their blindness is to remain, till utter destruction falls upon them as a nation, over-turning the constitution both of their church and state. For the attachment of the Jews to the Mosaical institutions, was the source of all their prejudices against the gospel. It is confirmed also by the subjects of the parables, to which our Lord applied this prophecy. For had he told the Jews plainly what he told them in an obscure manner by the parable of the sower, namely, that a principal part of the Messiah’s office was to infill the doctrines of true religion into the minds of men, and that the chief effect of his power on earth should be, to set them free from the tyranny of their lusts, that they might become fruitful in goodness.—Had he plainly declared, what he insinuated in the parable of the grain of mustard, which grew so great as to shelter the fowls of heaven under its branches, that the Gentiles were to be governed by the Messiah, not as slaves but free-born subjects, and to enjoy all the privileges of his

kingdom on an equal footing with the Jews—Had he taught them plainly what he insinuated obscurely by the parable of the sown seed which sprang up silently, and by the parable of the leaven hid in a quantity of meal, I mean that the kingdom of the Messiah, was neither to be erected nor supported by the violence of war, but by the secret force of truth, whose operation tho’ strong is altogether imperceptible. I say, had our Lord taught his hearers these things in plain terms, they would have rejected them, and been greatly offended, and probably have forsaken him altogether; so opposite were the doctrines mentioned, to their favourite notions and expectations. In the mean time, if it shall be asked, why he troubled his hearers with such subjects at all, since he delivered them in such obscure terms. The answer is, it was expedient for the confirmation of the gospel, that he himself in his own life-time should give some hints of the nature thereof, and of the reception it was to meet with, because the Jews comparing the events with these parabolical predictions, would be disposed thereby to acquiesce more peaceably in the admission of the Gentiles into the church, without subjecting them to the Mosaical institutions, a thing they were not brought to do but with the utmost difficulty.

“ the word unto them as they were able to hear it,” ver. 33. But if Jesus spake to the people in parables as they were able to hear, his answer to the disciples recorded by Mark who makes this observation on his preaching, cannot reasonably be understood in any sense inconsistent therewith. For which reason the gloss put upon this observation by Dr. Clarke must fall. “ Jesus,” says he, “ chose to deliver his doctrine in such a manner, that it might be received by those who were sincerely desirous to know and obey the will of God, while the wilful and incorrigible remained deaf to all his instructions. *Serm. on 2 Thes. ii. 11.* Indeed that on some occasions men are hardened, as a just punishment of their abusing the means of grace bestowed on them, I do not at all deny. But tho’ this doctrine be true, it does not seem to be contained in the passage under consideration. The true interpretation depends on a just view of Mark’s scope, which, if I mistake not, our translators have missed. For remembering that in the parallel passage, *Matt. xiii. 14.* the words of *Is. vi. 9, 10.* are quoted, and finding some of the phrases of that prophecy in Mark, they never doubted but he was cited there likewise, and interpreted the prophecy accordingly. For they gave the Greek *μηνποτε* in Mark, the signification of the Hebrew *יֵשׁ* in the prophecy, supposing it to be the corresponding word; and by that means made Mark contradict himself when he says, verse 33. “ With many such parables spake he the word unto them, as they were able to hear.” Nevertheless, if it shall be found, that properly speaking there is no citation here, but only an allusion to a citation which our Lord made in the beginning of his discourse, and which a precedent historian had recorded, we may allow that tho’ *יֵשׁ* in the prophecy signifies *lest*, *μηνποτε* in our Lord’s answer recorded by Mark may have a different but equally natural signification, viz. *If so be, if peradventure*, agreeably to its use in other passages \*. That Isaiah is not cited in the branch of Christ’s answer recorded by Mark is evident, because there is not the least hint of any citation. Besides, the slightest comparison of the passages themselves will shew them to be different. In the prophecy, God orders Isaiah to declare concerning the Jews in after-times, that they should hear the Messiah preach, but not understand him; and see his miracles, but not conceive a just idea of the power by which they were performed: and to prophesy of them that they should harden their hearts, and deafen their ears, and close their eyes, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed. In Matthew, our Lord assigns the completion of that prophecy, as the reason why he spake to the people by parables. They were become so stupid and wicked, that they could not endure to hear the doctrines of the gospel plainly preached to them. In Mark he added, that because this was the state of their mind, he wrapped up his doctrine in parables with an intention that they might see as much of it as they were able to receive, but not perceive the offensive particulars which would have made them reject both him and his doctrine: and that they might hear as much as they were able to hear, but not understand any thing to irritate them against him: and all with a design to promote their conversion and salvation. *Mark 11.* *To them that are without all these things are done (delivered) in parables; that seeing they may see, and not perceive, and hearing they may hear, and not understand (μηνποτε) if peradventure they may be converted and their sins be forgiven them.* From our Lord’s using two or three of the prophet’s phrases we cannot conclude that he cited him, or even that he used those phrases in the prophet’s sense of them. He had cited him in the beginning of his discourse, and therefore tho’ he affixed a different sense to his

\* This signification *μηνποτε* has undoubtedly, *Luke iii. 15.* “ And as all the people were in expectation, and as all men mused in their hearts of John (*μηνποτε αυτος ειη*) whether (if) he

“ were the Christ or not.” *2 Tim. ii. 25.* “ In meekness instructing those that oppose themselves, (*μηνποτε*) if peradventure God will give them repentance.”

words, he might use them by way of allusion, to insinuate that it was the wickedness of the Jews predicted by Isaiah, which had rendered this kind of teaching the only probable method of converting them. Upon the whole, the expressions ascribed to Jesus in Mark's gospel, are by no means the same with those found in Matthew: but they contain an additional sentiment on the same subject, by way of farther illustration. It is true Christ's teaching the people by parables placed in this light, appears to have been a favour rather than a judicial stroke, notwithstanding it appears from our Lord's own words that it was of the latter kind. But the answer is, that this manner of teaching without doubt implied the highest blame in the Jews, whose wickedness had rendered it necessary, and conveyed an idea of punishment on the part of Christ, who for their wickedness deprived them of better means of instruction, so that it was really a punishment. At the same time it was a favour likewise, as it was a less punishment than they deserved, and a punishment to reclaim them. I acknowledge, that if our Lord had not spoken in answer to the disciples, who desired to know the reason of his conduct; what he said on this occasion might have been compared with other texts, in which, according to the genius of the Hebrew language, the words lead us to think of the intention of the agent, while in the mean time nothing but the effect of his action is described\*. Nevertheless, the circumstances of the passage under consideration forbid this method of interpretation. To conclude, it must be no small recommendation of the sense offered above, that it is much more to the honour of Christ than the common interpretation. For tho' it cannot be pretended that he always bestowed on every person, the most efficacious means of instruction possible for the divine wisdom to contrive, because if that had been the case none could have resisted his teaching: yet we may venture to affirm, that when he taught men, he never did it but with a view to instruct them, and to promote their salvation; so far was he from forming his discourses darkly, on purpose to keep them in ignorance and hinder their conversion. For it is beyond the power of the most captious disputant to deny, that the great end of all Christ's labours was the illumination, conversion, and salvation of mankind.

Thus Jesus assured his disciples, that the only reason why he taught the people by parables, was their wickedness, which had rendered them incapable of receiving his doctrine any other way. Whereas he could safely unfold it to his disciples in the plainest terms, the honesty and teachableness of their disposition fitting them for such a favour, in which respect he told them they were particularly happy. And to enhance this privilege the more, he told them that many patriarchs and prophets of old, had earnestly desired to see and hear the things which they saw and heard, but were denied that favour, God having till then, shewed them to his most eminent saints in shadows only, and afar off in the womb of futurity. Matt. xiii. 16. *But blessed are your eyes, for they see, and your ears, for they hear.* 17. *For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.*—The attention of the disciples being thus raised, Jesus proceeded to explain the parable. Mark iv. 14. *The sower said he soweth the word.* The seed therefore signifies the doctrines of true religion, and the various kinds of ground, the various kinds of hearers. Hence Mark's words, verse 20. *Οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαραντες* do not signify as in our translation, *these are they which are sown on good ground*, as if the seed denoted the hearers: but *these are they which being sown* (λαμβάνονσι τὸ σπέρμα) *receive seed upon good ground*: the Greek word *σπαραντες*, like the English word *sown*, being ap-

\* Nothing but the effect, &c.] Of this sort is the following passage, Matt. x. 34. 38. *Think not that I am come to send peace on earth, I am not come to send peace but a sword, for I am come to set a man at variance, &c.* where without doubt the effect, not the design of Christ's coming, is intended.



plied either to the ground or to the seed.—The ground by the highway-side, which is apt to be beaten by mens treading upon it, is an image of those who have their hearts so hardened with impiety, that tho' they hear the gospel preached, it makes no impression on them at all, because they either hear it inattentively, or if they attend they quickly forget it. This insensibility and inattention is strongly represented by the beaten ground along the highway, into which the seed never entering, it is bruised by the feet of men, or picked up of birds. *Matt. xiii. 19. When any one beareth the word of the kingdom, and understandeth it not, or considereth it not, for  $\sigma\upsilon\upsilon\iota\epsilon\lambda\epsilon\iota\tau\iota$  signifies both, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which received seed by the way-side.* The devil is said to come and catch away the word from this sort of hearers, not because he has power to rob men of their knowledge or religious impressions by any immediate act, but because they expose themselves thro' carelessness to the whole force of the temptations which he lays in their way, and particularly to those which arise, whether from their commerce with men, a circumstance observed by Luke who tells us that the seed was trodden down; or from their own headstrong lusts, which like so many hungry fowls fly to, and quickly eat up the word out of their mind. The perturbation occasioned by the passions of this kind of hearers, and by the temptations which they are exposed to, renders them altogether inattentive in hearing; or if they attend, it hardens them against the impressions of the word, and effaces the remembrance of it in an instant, in so much that the pernicious influence of evil passions and bad company, cannot truly be represented by any lower figure, than that the word is taken away by the devil, whose agents such persons and lusts most certainly are.—The rocky ground represents those hearers, who so far receive the word into their hearts that it springs up in good resolutions, which perhaps are accompanied with a partial reformation of some sins, and the temporary practice of some virtues. Nevertheless, they are not thoroughly affected with the word, it does not sink deep enough to remain in their minds. And therefore, when persecution arises for the sake of the gospel, and such hearers are exposed to fines, imprisonments, corporal punishments, banishments, and death, or even to any great temptation of an ordinary kind, which requires firmness to repel it, those good resolutions, which the warmth of their passions had raised so quickly in hearing, do as quickly wither, because they are not rooted in just apprehensions of the reasons that should induce men to lead such lives; just as vegetables, which, because they have not depth of soil sufficient to nourish them, are soon burnt up by the scorching heat of the mid-day sun. *Matt. 20. But he that received the seed into stony places, the same is he that beareth the word, and anon with joy receiveth it. 21. Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.*—The ground full of thorns that sprang up with the seed and choked it, represents all those who receive the word into hearts full of worldly cares, which sooner or later destroy whatever convictions, or good resolutions are raised by the word. Worldly cares are compared to thorns, not only because of their pernicious efficacy in choking the word, but because it is with great pain and difficulty that they are eradicated. In the parable, the hearers of this denomination are distinguished from those who receive the seed on stony-ground, not so much by the effect of the word upon their minds, as by the different natures of each; for in both the seed sprang up, but brought forth no fruit. The stony-ground hearers are incapable of retaining the impressions made by the word, *they have no root in themselves*, no strength of mind, no firmness of resolution to resist temptations from without. Whereas the thorny-ground hearers have the soil, but then it is filled with the cares of the world, and the deceitfulness of riches, and the love of pleasures, which sooner or later stifle the impressions of the word, by which means in the issue they are as unfruitful as the former. And both are distinguished from the way-side hearers by this, that they

receive the word and yield to its influences in some degree. Whereas the others do not receive the word at all, hearing without attention; or if they do attend, forgetting it immediately. The way-side hearers hold the first place in the parable, because they are by far more numerous than the rest, and the good ground hearers the last, because they are but few in number. Matt. 22. *He also that received seed among the thorns, is he that beareth the word: and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.*—Luke viii. 15. *But that on the good ground are they which in an honest and good heart, having heard the word keep it,* in opposition to the way-side, which never received the seed at all, but bearing it on its surface, offered it to the fowls that first came, which devoured it:—*and bring forth fruit with patience,* in opposition both to the stony and thorny grounds, which nourished the seed that was cast into them, only for a while, the former till the sun arose, the latter till the thorns sprang up. The *goodness of heart* for which this kind of hearers are applauded, consists in their capacity, which having been duly cultivated by them, they understand what they hear. But the *honesty of their heart* consists in their disposition to believe the truth, tho' contrary to their prejudices, and to practise it tho' opposite to their inclinations. All who hear the word with these qualifications, and join thereto firmness of resolution, and the government of their passions, never fail to bring forth some an hundred fold, some sixty, some thirty: they bring forth fruits of righteousness, in proportion to the different degrees of strength in which they possess the graces necessary to the profitable hearing of the word.

When Jesus had ended his interpretation of the parable of the sower, he did not direct his discourse to the people, but continued speaking to the disciples, shewing them, by the similitude of the lighted lamp, the use they were to make of this and of all the instructions he should give them. As lamps are kindled to give light unto those who are in an house, so the understandings of the disciples were illuminated, that they might fill the world with the delightful light of truth. Mark iv. 21 *And he said unto them, Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick?*—He told them farther, that tho' some of the doctrines of the gospel were then concealed from the people on account of their prejudices, they should all in due time be preached openly and plainly thro' the world, for which reason it became them to whom God had given both a capacity and an opportunity of hearing these doctrines, to hear them with attention. Mark 22. *For there is nothing hid which shall not be manifested: neither was any thing kept secret, but that it should come abroad.* 23. *If any man have ears to hear, let him hear.*—But because it was a matter of great importance, that the disciples, who were chosen to publish his doctrine through the world, should listen to his sermons with the closest attention, he repeated his admonition. Mark 24. *And he said unto them, Take heed what you hear: with what measure ye mete, it shall be measured to you:* as ye have the charge of preaching the gospel committed to you, in proportion to the fidelity wherewith you discharge that trust, so shall it fare with you, not only in point of future reward, but even in respect of present privileges. *And unto you that hear* (aright see Matt. 17.) *shall more be given:* agreeably to that law of the divine administration which I mentioned in the beginning of my discourse (Matt. xiii. 12.) Mark 25. *For he that hath, to him shall be given, and he that hath not, from him shall be taken even that which he hath.* Luke viii. 18. *seemeth to have.*

§ L. Matt. xiii. 24. *The parable of the tares of the field.*

Having thus privily in the boat explained the parable of the sower, and shewed by the similitude of the lighted lamp, what use his disciples were to make of his instructions,  
Jesus

Jesus turned about to the multitude on the shore, and raising his voice a little, delivered the parable of the tares cast into a field which an industrious husbandman had sowed with good grain. Those tares in the blade being very like to wheat, were not at first observed, but as they grew up they shewed themselves, to the no small surprise of the husbandman's servants, who knew that the field had been sowed with good seed. They proposed therefore to root them out immediately. But the husbandman forbade it lest they should hurt the wheat, telling them that at the harvest he would order his reapers to gather them in bundles and burn them. Matt. xiii. 24. *Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25. But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles, to burn them: but gather the wheat into my barn.*

§ LI. Mark iv. 26. *The parable of the seed that sprang up imperceptibly.*

After the parable of the tares Jesus delivered that of the seed which sprang up secretly, representing the progress of the gospel in the world. Mark iv. 26. *And he said, So is the kingdom of God, as if a man should cast seed into the ground, 27. And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28. For the earth bringeth forth fruit of her self, first the blade, then the ear, after that the full corn in the ear. 29. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.* In this parable we are informed, that as the husbandman does not by any efficacy of his own cause the seed sown to grow, but leaves it to be nourished by the soil and sun, so Jesus and his apostles, having taught men the doctrines of true religion, were not by any miraculous force to constrain their wills, far less by the terrors of fire and sword to interpose visibly for the furthering thereof, but would suffer it to spread by the secret influences of the spirit, till at length it should obtain its full effect. Moreover, as the husbandman cannot by the most diligent observation, perceive the corn in his field extending its dimensions as it grows, so the ministers of Christ were not at the very first to see the gospel making a quick progress thro' the world. Nevertheless, the design of the parable is not to lead the ministers of Christ to imagine that religion will flourish without due pains taken about it. It was formed to teach the Jews in particular, that neither the Messiah nor his servants would subdue men by the force of arms, as they supposed he would have done: and also to prevent the apostles from being disappointed, when they did not see immediate success following their labours.

§ LII. Matt. xiii. 31. *The parable of the grain of mustard-seed.*

The next parable he spake was that of the mustard, which from a small seed becomes in those eastern climes a spreading tree. 31. *The kingdom of heaven, i. e. the progress of the gospel, is like to a grain of mustard seed, may be compared to the growth of a grain of mustard-seed, which a man took and sowed in his field. 32. Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds in the air come and lodge in the branches thereof.* In this parable our Lord shew'd

his hearers, that notwithstanding the gospel appeared at first contemptible, by reason of the ignominy arising from the crucifixion of its author, the difficulty of its precepts, the weakness of the persons by whom it was preached, and the small number and mean condition of those who received it, yet having in itself the strength of truth, it would grow so great as to fill the earth, affording spiritual sustenance to persons of all nations who should be admitted into it, not in the quality of slaves as the Jews imagined, but as free-born subjects of the Messiah's kingdom, enjoying therein equal privileges with the Jews\*. This parable was well calculated to encourage the disciples, who judging of the gospel by its beginning, might have been apt to fall into despair, when instead of seeing it preached by the learned, countenanced by the great, and instantly received with applause by all, they found it generally opposed by men in high life, preached only by illiterate persons, and received by few besides the vulgar. These to be sure were melancholy circumstances, and what must have given great offence; yet in process of time they became strong confirmations of the Christian religion. The treasure of the gospel was committed to earthen vessels, that the excellency of the power might appear to be from God.

Ver. 32. *Becometh a tree.*] γινεται δένδρον, *arborescet*. This phrase is applied by botanists to plants of the larger kind which grow to the magnitude of shrubs, and for that reason are called *plantæ arborescentes*.

Ver. 32. *Lodge in the branches.*] Κατασκηνην, they find shelter and pass their time there.

\* This sense of the parable is the more probable,

as our Lord seems now to have had his eye on Nebuchadnezzar's dream, (Dan. iv. 10.) in which the nature and advantages of civil government are represented by a great tree with spreading branches, fair leaves, and much fruit, and in it was meat for all. *The beasts of the field had shadow under it, and the fowls of heaven dwelt in the boughs thereof, and all flesh was fed of it.*

§ LIV. Luke viii. 19. *The parable of the leaven.* Our Lord's mother comes to him a second time.

Jesus next delivered the parable of the leaven, the meaning of which is commonly thought to be the same with that of the preceding. Yet there seems to be this difference between the two: the parable of the grain of mustard seed represents the smallness of the gospel in its beginnings, together with its subsequent greatness; whereas the parable of the leaven, which being hid in a quantity of meal fermented the whole, expresses in a very lively manner, both the nature and strength of the operation of truth upon the mind. For tho' the doctrines of the gospel when first proposed, seemed to be lost in that enormous mass of passions and worldly thoughts with which mens minds were filled, yet did they then most eminently exert their influence, converting mens thoughts and desires into a conformity to truth. The precise difference therefore between this and the preceding parable is, that the former represents the extensive propagation of the gospel from the smallest beginnings, but this the nature of the influence of its doctrines upon the minds of particular persons.—While Jesus was delivering these parables, his mother and brethren came a second time, desiring to see him. Perhaps they were afraid that this continued fatigue of preaching might hurt his health, and would have had him rest a while to refresh himself. But Jesus knowing her errand, answered as before. Luke 21. *My mother and my brethren are these, which hear the word of God and do it.*

\* Our Lord's mother made this visit probably with a design to carry him to Nazareth, where she hoped he would work miracles, and bless his countrymen with the benefits he so freely dispensed wherever he came. She seems to have succeeded in her design, for not long after this he went away into

his own country, as Matthew informs us. Accordingly we find that on making the transposition in Mark mentioned § 31. he falls in with Matthew at ch. vi. 1. agreeing with him here, as every where else, in the order of the history; which is no small confirmation of this scheme of Harmony.

§ LIV.

§ LIV. Matt. xiii. 36. *The parable of the tares explained.*

The multitude having now been long together, it is probable that the evening drew on. Jesus therefore dismissed them, and returned home with his disciples, to whom he explained the parable of the tares. By the husbandman, he told them was meant the Messiah; by the field the world, *i. e.* the church in the world, as may be collected from the parable itself; by the good seed, good Christians, made so through the influences of the spirit of Christ; by the tares, bad Christians, seduced to sin through the temptations of the devil. In this parable therefore he represented the mixt nature of the church on earth, and the dismal end of hypocrites, the most genuine off-spring of the devil, who though they may deceive for a time, by assuming the fair appearance of goodness, yet, sooner or later, never fail to discover themselves. And though well meaning people, grieved to see the hurt that is done to religion by corrupt professors, wish to have the church wholly composed of sincere members, yet the unsound must not be extirpated by persecution, because the servants of Christ cannot judge mens hearts, so as to distinguish hypocrites with certainty, and consequently, in rooting them up, might be apt to destroy the wheat, or good Christians, with them. This parable likewise teaches us, that the distinction between good and bad Christians, cannot be made till the end of the world, when there shall be an unerring, full, and final separation of the one from the other. Hypocrites, and false teachers, and all who either cause iniquity, or do it, shall then be gathered together and cast into hell, where they shall be tormented for ever and ever with the bitterest pain, while righteous men shall be made unspeakably happy in heaven.

43. *Then shall the righteous shine forth as the sun in the kingdom of their father.* In this beautiful expression our Lord seems to have had his eye upon Dan. xii. 3. *And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.* The righteous in travelling to heaven are apt frequently to fall, by reason of the stumbling blocks that lye in their way, of which stumbling-blocks, as our Lord here informs us, the persons with whom they converse oftentimes prove none of the least mischievous. By these falls they are lulled to such a degree, that their beauty is in a great measure obscured. Hence they are often held in no estimation, nay it may be, are absolutely contemned. But when they enter the kingdom of their father, it shall fare quite otherwise with them. Being then freed from all the humbling circumstances which attend mortality, cleansed also from sin and the pollutions of sin wherewith they are now disfigured, they shall shine like the sun in the firmament for brightness and beauty, and shall find no diminution of their splendour by age. A noble image this, to represent the glory and happiness of righteous men with God their father.—*Who hath ears to hear, let him hear.* This exclamation intimates, that truths of greater importance and solemnity cannot be uttered than those which respect the final misery of the wicked, and the inconceivable happiness of the righteous, and that all who have the faculty of reason ought therefore to regard them with a becoming attention.

- § LV. Matthew xiii. 44. *The parables of the treasure and the pearl.*

It was on this occasion also, that Jesus delivered the parables of the treasure hid in a field, and of the pearl of great price, shewing the different ways by which men come to the knowlege and belief of the gospel. The parable of the treasure which a man found hidden in a field, was designed to teach us that some meet with the gospel as it were by accident, and without seeking after it, agreeably to what the prophet Isaiah says, ch. lxxv. 1. “That God is found of them that seek him not.” On the other hand, the parable

of the merchant who enquired after goodly pearls, and found one of great value, informs us, that mens receiving the gospel is oftentimes the effect of a diligent search after truth. The gospel is fitly compared to a treasure, as it enriches all who possess it, and to a pearl, because of its beauty and preciousness. Both parables represent the effect of divine truth upon those who find it, whether by accident, or upon enquiry. Being found and known, it appears exceeding valuable, and raises in mens breasts such a vehemency of desire, that they willingly part with all they have for the sake of obeying its precepts, and when they have parted with all on its account, they think themselves incomparably richer than before.

§ LVI. Matthew xiii. 47. *The parables of the net and of the scribe.*

The parable of the net cast into the sea, which enclosed many fish of every kind, intimates, that by the preaching of the gospel a visible church should be gathered on earth, consisting both of good and bad men, mingled in such a manner, that it would be difficult to make a proper distinction between them, but that at the end of the world the bad shall be separated from the good and cast into hell, which the parable represents under the image of casting them into a furnace of fire, because that was the most terrible punishment known in the eastern countries. See Dan. iii. 6. This parable will appear peculiarly proper, if we consider that it was spoken to fishermen, who had been called from their employments, with a promise that they should catch men. Matt. iv. 19. It differs from the parable of the tares in its extent, representing the final judgment and state of wicked men in general; whereas that of the tares describes the miserable end of hypocrites only.—When Jesus had finished these parables, he asked his disciples if they understood them, and upon their answering in the affirmative, he told them that every teacher of the jewish religion, who was converted to christianity and made a preacher of the gospel, might, by reason of the variety of his knowledge and his ability to teach, be compared to a prudent master of a family, who nourishes it with the fruits both of the present and preceding years, as need requires. 52. *Then said he unto them, therefore every Scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.* By this similitude, our Lord shewed his disciples the use they were to make of the knowledge they had acquired, whether from the old revelation that had been made to them by the prophets, or from the new revelation, of which Jesus was the author and dispenser.

§ LVII. Matthew xiii. 53. *Jesus goes to Nazareth.*

Soon after this, Jesus went to Nazareth, called by the evangelists his own country, because it was the town in which he had been brought up, and to distinguish it from Capernaum, where he ordinarily resided. During his stay in Nazareth, he preached in the synagogue; but his townsmen knowing that he was meanly descended, and that he had not had the advantage of a liberal education, were astonished at his knowledge, eloquence, and miracles. 54. *And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, whence hath this man this wisdom, and these mighty works?—55. Is not this the carpenter's son? is not his mother called Mary? and his brethren James and Joses, and Simon and Judas? 56. And his sisters, are they not all with us? whence then hath this man all these things? 57. And they were offended in him.* Being unable to overcome their old prejudices against him on account of his family and relations, they were ashamed to acknowledge him for the Messiah, and angry with him for assuming that title.—*But Jesus said unto them, A prophet is not without honour, save*

*in his own country, and in his own house.* This expression is proverbial, signifying, that those who possess extraordinary endowments, are no where in less request than among their relations and acquaintance. The reason is, superior merit never fails to be envied, and envy commonly turns the knowledge it has of persons some way or other to their disadvantage.—Jesus therefore finding his townsmen the same stubborn, incorrigible, wicked people as ever, he did not perform many miracles among them. 58. *And he did not many mighty works there, because of their unbelief.* Probably their unbelief hindered them from bringing their sick to him, not to mention that it rendered his miracles altogether improper; because, had he performed ever so many, their prejudices would certainly have prevented any good effect they might otherwise have had.—Mark vi. 6. *And he marvelled because of their unbelief:* He wondered at their perverseness, in rejecting him upon such unreasonable grounds as the meanness of his parentage \*.—*And he went round about the villages teaching:* he visited the towns in the neighbourhood, where he expected to find a more favourable reception. Thus the unbelief of the Nazarenes obstructed Christ's miracles, deprived them of his preaching, and banished him away a second time from their town. See § 24.

\* The Jews in general seem to have mistaken their own prophecies, when they expected that the Messiah would exalt their nation to the highest pitch of wealth and power, for this was an end unworthy of so grand an interposition of providence. When the eternal Son of God came down from heaven, he had something infinitely more noble in view; namely, that by suffering and dying he might destroy him who hath the power of death, that by innumerable benefits he might overcome his enemies, that by the bands of truth he might restrain the rebellious motions of mens wills, that by the sword of the spirit he might slay the monsters of their lusts, and that by giving them the spiritual armour he might put them in a

condition to fight for the incorruptible inheritance, and exalt them to the joyful possession of the riches and honours of immortality. Wherefore, as these characters of the Messiah were in a great measure unknown to the Jews, he who possessed them was not the object of their expectation. And though he laid claim to their submission by the most stupenduous miracles, instead of convincing them, these miracles made him who performed them obnoxious to the hottest resentment of that proud, covetous, sensual people. It seems they could not bear to see one so low in life as Jesus was, doing things which they fancied were peculiar to that idol of their vanity, a glorious triumphant secular Messiah.

#### § LVIII. Mark vi. 7. *The twelve apostles are sent out:*

While Jesus preached among the villages in the neighbourhood of Nazareth, he sent his twelve apostles through the several cities of Galilee, to proclaim that God was about to establish the kingdom of the Messiah, wherein he would be worshipped in spirit and in truth; and instead of all external rites and ceremonies, would accept nothing but faith, repentance, and sincere obedience. Moreover to confirm their doctrine, he gave them power to work miracles of healing, which also would procure them acceptance. Luke ix. 1. *Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.* 2. *And he sent them to preach the kingdom of God, and to heal the sick.* Mark says, *He sent them forth by two and two,* probably in the manner Matthew has joined them, ch. x. 2—4. He ordered them to go by two's, that they might encourage each other in their work. We have the history of the apostles election and commission, Matt. x. 2. But they were not actually sent out till now that Jesus intended forthwith to enlarge the scene of his ministry. On this occasion our Lord renewed the apostles powers, and repeated the principal things contained in the instructions formerly given them. § 40. So they went away, and published the glad tidings of the approach of the Messiah's kingdom, and exhorted men from that consideration, to forsake their sins and reform their lives. It is not said how long they were out on this their first expedition. Probably they spent

a considerable time in it, for Luke says, ix. 6. *They went through the towns preaching the gospel and healing every where.*

§ LIX. Matthew xiv. 1. *The apostles return after the Baptist's death.*

The twelve apostles preaching in the towns of Galilee, and confirming their doctrine by many mighty miracles, raised the attention and expectation of all men more than ever. For the inhabitants of Galilee could not but regard Jesus now with uncommon admiration, as he was evidently superior to all the prophets in this respect, that besides working miracles himself, he could impart the power to whomsoever he pleased; a thing never heard of in the world before.—It seems this last-mentioned circumstance aggrandized our Lord so much, that his fame reached the court of Herod Antipas, tetrarch of Galilee, and occasioned many speculations there. Luke ix. 7. *Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead: 8. And of some, that Elias had appeared: and of others, that one of the old prophets was risen again. 9. And Herod said, John have I beheaded: but who is this of whom I hear such things?—And he desired to see him; probably that he might have an opportunity of being reconciled to him. For though at the first, Herod affected not to believe that John was risen, yet the perplexity he was in when he heard of it, shews plainly, that he feared the worst.—Besides, the other evangelists tell us, that in opposition to the courtiers, who to remove his uneasiness said it was Elias or a prophet, he declared it to be his opinion that John was risen \*. Matt. xiv. 2. *And he said unto**

Verse 7. *It was said of some, that John was risen from the dead.*] It may seem strange, that any person should have ascribed Christ's miracles to John risen from the dead, who, during his life-time, performed no miracles (John x. 41.) Perhaps they imagined the power of working miracles was conferred on the Baptist to prove both his resurrection and his innocence, to clothe him with greater authority than formerly, and to render his person inviolable for the future.

Ver. 8. *And of some, that Elias, &c.*] There is little difficulty in accounting for the opinion of those, who, upon Christ's appearing in this part of the country, began to take notice of his miracles, and being struck with them, imagined that he was Elias, or some of the prophets. For as they expected that Elias would actually descend from heaven, and usher in the Messiah, (Matt. xvi. 14.) and that one of the prophets was to be raised from the dead for the same end, they might fancy Elias was come, or that some of the old prophets appeared upon the stage anew.

\* Declared it to be his opinion that John was risen.] Erasmus indeed thinks, that as Herod was of the sect of the Sadducees, who denied the immortality of the soul, (Comp. Matt. xvi. 6. Mark viii. 15.) he might say by way of irony to his servants, Matt. xiv. 2. *This is John the Baptist: He is risen from the dead;* ridiculing the notions of

the vulgar, and those who joined in that opinion. And the solution might have passed, had not Herod been perplexed on this occasion, Luke 7. The image of the Baptist, whom he wrongfully put to death, presented itself often to his thoughts, and tormented him. Therefore, when it was reported that he was risen from the dead, and was working miracles, Herod feared some punishment would be inflicted on him for his crime, and in the confusion of his thoughts, said, that John was risen from the dead, notwithstanding he was a Sadducee. Nay, he might say this, altho' he had heard of Jesus and his miracles before, there being nothing more common than for persons in vehement perturbations to talk inconsistently. Besides, it is no easy matter to arrive at a steady belief of so great an absurdity as the annihilation of the human mind. The being of a God, the immortality of the soul, the rewards and punishments of a future state, with the other great principles of natural religion, often obtrude themselves upon unbelievers, in spite of all their efforts to banish them, and leave a sting behind them in the conscience, whose pain, however it may be concealed, cannot easily be allayed. Of this, Herod is a remarkable example. For, notwithstanding he was a king, his conscience made itself heard and felt amidst all the noise, the hurry, the flatteries, and the debaucheries of a court.



*his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works do shew forth themselves in him.*

On this occasion the evangelists give an account of the Baptist's death, but do not tell us precisely when it happened. Mark indeed seems to assign it as the cause of the apostles return from their first circuit : and the other evangelists mention it as the reason why Jesus retired with them to the desert of Bethsaida. It is therefore probable, that John was put to death while the apostles were first abroad, perhaps not long before Jesus became the subject of conversation at court. Hence, because he was but lately dead, the vulgar, the courtiers, and even Herod himself believed that he was risen, when they heard the fame of Christ's miracles.—The Baptist had lain in prison a considerable time before he was put to death. Mark vi. 17. *For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias sake his brother Philip's wife ; for he had married her.*—18. *For John had said unto Herod, It is not lawful for thee to have thy brother's wife.* In some of his private conferences with the king, he had been so bold as to reprove him for his adultery with Herodias. This princess was grand-daughter to Herod the Great, by his son Aristobulus, and had formerly been married to her uncle Herod Philip, the son of her grand-father by Mariamne. Sometime after that marriage, Herod Antipas, tetrarch of Galilee, and son of Herod the Great by Malthace (Josephus in another passage calls her Cleopatra) happening in his way to Rome, to lodge at his brother's house, fell passionately in love with Herodias, and on his return, made offers to her. She accepted his addresses, deserting her husband, who was only a private person, that she might share with the tetrarch in the honours of a crown. On the other hand, he, to make way for her, divorced his wife, the daughter of Aretas, king of Arabia. As Antipas was Herod the Great's son, he was brother to Herod Philip the husband of Herodias, and uncle to Herodias herself. Wherefore both parties being guilty of incest, as well as adultery, they deserved the rebuke, which the Baptist gave them, with a courage highly becoming the messenger of God. For though he had experienced the advantage of the tetrarch's friendship, he was not afraid to displease him when his duty required it. Herod had with great pleasure heard John's discourses, and by his persuasion had done many good actions. But now, that he was touched to the quick, he repented it to such a degree, that he laid his monitor in irons. Thus it happens sometimes, that they who do not fear God sincerely, will go certain lengths in the obedience of his commandments, provided something is remitted to them by way of indulgence. But when they are more straightly pressed, throwing off the yoke, they not only become obstinate, but furious : which shews us that no man has any reason of self-complacency because he obeys many of the divine laws, unless he has learned to subject himself to God in every respect, and without exception.—If Herod's repentment of the freedom which John Baptist took with him was great, that of Herodias was much greater. The crime she was guilty of being odious, she could not bear to have it named, and far less reprov'd. She was therefore enraged to the highest pitch, and nothing less than the Baptist's head would satisfy her. Mark vi. 19. *Therefore Herodias had a quarrel against him, and would have killed him, but she could not.* Ever since he offended her, she had been plotting against his life, but had not got her purpose accomplished.—20. *For Herod feared John, knowing that he was a just man and a holy, and observed him, and when he heard him, he did many things, and heard him gladly.* Great and powerful as the king was, he stood in awe of John, though in low life, and for a while durst not attempt any thing against him : such force has

Verse 17. *His brother Philip.*] Josephus calls him Herod : but he might, according to the custom of the Jews, have two names, being a different

person from Philip the tetrarch of Iturea. See examples of persons who had two names, Matt. x. 2, 3. John xi. 16. Acts xiii. 1.

virtue sometimes upon the minds of the highest offenders.—Matt. xiv. 5. *And when he would have put him to death, he feared the multitude, because they counted him as a prophet.* At first, Herod was restrained from offering violence to the Baptist, by the secret respect he had for him on account of his piety. And though afterwards he was so wrought upon, by the repeated solicitations of Herodias, that he overcame the scruples of his conscience, he was kept from doing him harm, fearing it might have occasioned a tumult.—Herodias therefore finding that she could not prevail against the Baptist in the way of direct solicitation, watched for an opportunity to destroy him by craft. At length one offered itself. Herod on his birth-day made a sumptuous entertainment for the great lords, generals, and other principal persons of his kingdom. Wherefore, as it was the custom in those countries for princes to bestow favours at their feasts, sometimes of their own accord, sometimes in consequence of petitions that were then presented, Herodias thought the birth-day a fit opportunity to get the Baptist destroyed. With this view she proposed to Salome her daughter by Philip, who was now of age and had followed her fortunes, to dance before the company at the birth-day, pretending no doubt that it would turn out greatly to her advantage, because the king, in the excess of his good humour, would probably bid her name what she pleased to have, as the reward of her complaisance. Or if he should not, she might consistently enough with good manners, beg him to grant her the boon she was most desirous to obtain: only before she named any particular favour, it would be proper to come out and consult with her mother\*. —It is true, the thing proposed was uncommon; yet the young lady might think it expedient in the present circumstances, or she might comply from a forwardness peculiar to youth. Whatever was her inducement, she danced, and acquitted herself to the admiration of all the guests. The king in particular was perfectly charmed with her fine air and graceful motion. Mark vi. 22. *She danced and pleased Herod, and them that sat with him.*—But because, according to the manners of the east, it was disgraceful for women of rank to appear in public, and they never did appear unless they were sent for, or had an important request to make, (see Esther v. 2, 3.) it was immediately concluded that this extraordinary condescension proceeded from Salome's being to ask some favour of the king. Besides, the honour she was doing to the day, and to the company, might

\* The evangelists indeed do not speak directly of this previous concert; but Mark gives a distant hint of it. 21. *And when a convenient day was come that Herod on his birth-day made a supper, &c.* For as he had mentioned the attempts which Herodias had made without success to kill the Baptist, by calling this a convenient day, on account of the feast, he insinuates, that she thought the entertainment afforded a fit opportunity to take the Baptist's life; consequently he directs us to consider all the transactions of the birth-day, which have any reference to the Baptist's death, as the effect of Herodias's contrivance. Besides, a previous concert between the mother and the daughter must be admitted, in order to account for the latter's dancing before the company on the birth-day. The reason is, in ancient times it was so far from being the custom for ladies of distinction to dance in public, that it was reckoned indecent if they were so much as present at public entertainments. The reader no doubt remembers

the instance of queen Vashti, who thought it so dishonourable, that rather than submit to it, even when commanded by Ahasuerus, she forfeited her crown. He will likewise remark, that notwithstanding Herodias was a lady of no distinguished character for virtue, she had such a regard\* to decency and reputation, that she did not appear at this birth-day feast. We may therefore believe it was a very extraordinary thing for young ladies of quality to dance before large companies of men at public entertainments. If so, the reader must be sensible that this dancing of Herodias's daughter could not happen by accident, but must have been brought about by some contrivance of her mother.

Verse 22. *She danced and pleased Herod.*] On this, Grotius makes the following remark: *ορχηστῶ-  
ρο, motibus Ionicis, ut inquit Horatius, non rudi  
illo et incompósito saltandi genere quod in pub-  
licis gaudiis matronis virginibusque Judæis antiqui-  
tus usurpatum fuit.*

be interpreted as a public acknowledgement of Herod's civility to her, and at the same time judged a becoming expression of her gratitude. As for the king, he considered the respect shewed his guests, as terminating upon himself, and having greatly injured the young lady by debauching her mother, he was caught with the flattery, and grew vain. His fancy also being heated with wine, and music, and the applause of his guests, the sight of the young lady dancing, and the idea of her mother, whom he passionately loved, he made her the promise he imagined she was silently soliciting: a promise, which tho' it had the air of royal munificence, suited but ill with the gravity of wisdom. Mark vi. 22. *The king said unto the damsel, ask of me whatsoever thou wilt, and I will give it thee.* 23. *And he sware unto her, whatsoever thou shalt ask of me, I will give it thee unto the half of my kingdom.*—When the plot had thus succeeded, and the young lady had obtained the king's promise, she went out to consult with her mother, who immediately disclosed her purpose, bidding her ask the Baptist's head. A counsel of this kind without doubt surprized Salome: for she did not see of what use the head could be to her. Besides, she might think the demand improper, as their quarrel with the Baptist, and the cause of it was universally known; not to mention that when she consented to dance, it is natural to imagine her fancy had been running on very different objects. Probably, therefore, at the first she scrupled to comply †. But Herodias, full of the fiercest resentment against the holy man, would take no denial. She peremptorily insisted that her counsel should be followed, representing to her daughter no doubt, that he had attempted to expell and ruin them both; and that considering the opinion which the king still entertained of him, he might some time or other, though in irons, regain Herod's favour, and accomplish his design: for which reason the opportunity of taking his life was not to be neglected, if she regarded her own safety. These, or such like arguments wrought up the young lady to such a pitch, that she not only consented to do as she was bidden, but became hearty in the cause, for, Mark vi. 25. *She came in straightway with haste* (μετα σπουδης with eagerness) *unto the king.*—So whilst all the guests sat mute, expecting what mighty thing would be asked, the daughter of Herodias entering, demanded John Baptist's head, as of greater value to her than the half of a kingdom; and she asked, saying, *I will that thou give me by and by in a charger, the head of John the Baptist.*—Sudden horror seized every heart: the gayety of the king vanished; he was confounded and vexed. But being unwilling to appear either rash, or fickle, or false, before a company of the first persons of his kingdom for rank and character, he commanded her request to be given her: not one of the guests being so friendly as to speak the least word to divert him from his mad purpose, though he gave them an opportunity to do it, by signifying to them that he performed his oath out of regard to the company. Perhaps they dreaded Herodias's resentment. 26. *And the king was exceeding sorry, yet for his oaths sake, and for their sakes which sat with him, he would not reject her.*—Thus, out of a misplaced regard to his oath and his guests, king Herod committed a most unjust and cruel action, which will ever reflect the greatest dishonour upon his memory. Matt. xiv. 10. *He sent and beheaded John in the prison.*—11. *And his head was brought in a charger, and given to the damsel.* The head of the prophet, whose rebukes had awed the king in his loosest moments, and whose exhortations had often excited him to virtuous actions, was immediately brought pale and bloody in a charger, and given to the daughter of

† Scrupled to comply.] This may be gathered also from the force of the word *προβιβασθαι*, by which Matthew expresses the effect her mother's solicitation had upon her. According to Hesy-

chius *προβιβάζειν* signifies, *instigare, incitare, impellere, to urge, excite, or impell*, and consequently supposes reluctance in the person urged. See the criticisms upon this word, and the Dictionaries.

Herodias, \* in presence of the guests. The young lady gladly received the bloody present, and carried it to her mother †, who enjoyed the whole pleasure of revenge, and feasted her eyes with the sight of her enemies head, now rendered silent and harmless. But the Baptist's voice became the louder for his being murdered, filling the earth, reaching up to heaven, and publishing the woman's adultery to all ages, and to all people.—Mark vi. 29. *And when his disciples heard of it, they came and took up his corps, and laid it in a tomb*: for it was thrown over the prison-walls without burial, probably by order of Herodias.—The history of this birth-day, transmitted to posterity in the scriptures, stands a perpetual beacon to warn the great, the gay, and the young, to beware of dissolute mirth. Admonished by so fatal an example, they ought to maintain, even in the midst of their jollity, an habitual recollection of spirit, lest reason, at any time enervated by the pleasures of sense, should slacken the rein of wisdom, or let it drop, though but for a moment; because their headstrong passions, ever impatient of the curb, may catch the opportunity and rush with them into follies, whose consequences will be unspeakably, it may be also perpetually bitter.

\* In presence of the guests.] This circumstance proves that the prison in which they confined the Baptist, was at hand in Tiberias, where Herod kept his court, and not in Machærus Castle, as the interpolator of Josephus affirms. For Machærus stood upon the frontier of Perea towards Arabia, at the distance of two days journey from the capital.

† Carried it to her mother.] It seems Salome was of age, as may be gathered likewise from the other circumstances of the history, particularly the pleasure that her dancing gave to the company, the solemnity with which the king swore to her, and the regard which, contrary to his inclination, he shewed to his oath.

§ LX. Matt. xiv. 13. *The people are fed by miracle in the desert of Bethsaida.*

Matthew informs us, that the disciples of John, after burying their master, came and told Jesus what had happened, and that he, upon hearing the news, departed by ship to a desert place apart, Matt. xiv. 12, 13. Mark says, *the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught*: upon which, *Jesus said unto them, come ye yourselves apart into a desert place, and rest a while*, vi. 30, 31. Probably the two evangelists speak of the same persons. Matthew calls them the Baptist's disciples, because they were originally his followers, and had assisted his other disciples to bury him. Mark calls them the apostles, because they now enjoyed that dignity under their new master. It seems the Baptist's death made such an impression on them, that they were afraid to continue any longer abroad; for which reason they returned as fast as they could to their master. And he to calm their fears went with them by sea into a desert place, which, as Luke tells us, belonged to the city Bethsaida \*. Perhaps, by this retreat, our Lord proposed also to shun Herod, who desired

\* The city Bethsaida.] Bethsaida was only a village till Philip the tetrarch of Iturea adorned it with new buildings, drew a wall round it, (Ant. xviii. 3.) and called it Julius, in honour of Julia, the daughter of Augustus. (Bell. ii. 13.) This city therefore being under Philip's jurisdiction, must have stood somewhere to the east of Jordan. Josephus has marked its situation distinctly, (Bell. iii. 18.) where he tells us, that the river Jordan falls into the lake of Geneser, *μετὰ τὴν πόλιν Ἰουλιανὰ*, behind the city Julius. All

the circumstances mentioned in the gospels, which have any relation to Bethsaida, quadrate exactly with this situation of it. Josephus indeed, (Bell. ii. 8.) mentions another city called Julia, in Perea, which was rebuilt by Herod, and whose antient name was Betharamptha, (Ant. xviii. 3) But he commonly names it *Julia of Perea*, to distinguish it from the former.—Most geographers have placed Bethsaida near Tiberias, on the western shore of the lake, founding their opinion upon John vi. 23. *There came other boats from Tiberias, nigh unto*

desired to see him, and might be contriving some method of obtaining an interview with him; for he had perfect knowledge not only of the conversation which passed at the court of Galilee, but of Herod's thoughts also. He retired into Bethsaida, because that city, with its territory, was under Philip's jurisdiction. It is true, he remained there but a little while, perhaps two or three days only: for Herod's perplexity quickly wore off. And therefore, though about the time that our Lord retired, he might be contriving means to get a sight of him; yet as he soon returned to his former state of mind, he troubled himself no farther with the matter. Or if he still desired to see Jesus, he may have left the country to go to the approaching passover, John vi. 4. (See Luke xxiii. 27.)—When Jesus departed, the multitude observed the course which he steered, or they were informed by the disciples concerning the place whither he was going; for they went after him by land, and travelled with such eagerness, that they arrived at the place before him, and met him as he came ashore. Mark vi. 33. *And the people saw them departing, and many knew him, and ran a-foot thither out of all cities, and outwent them, and came together unto him.*—When Jesus was come ashore, he taught the multitude with his usual goodness, and healed their sick, spending several days in these charitable offices: The words of the text lead us to this supposition. For the disciples came and

the place where they did eat bread, as if Tiberias had been near the desert of Bethsaida, and consequently near Bethsaida itself. But the original, rightly pointed, imports only, that boats from Tiberias came into some creek or harbour, nigh unto the place where they did eat bread. The quarter from whence the storm blew, which brought them into that creek, is not inconsistent with this interpretation, because the storm may have been variable, or the boats may have come from Tiberias after the storm was laid, or *πλοιαρία ἐκ Τιβερί- αδος*, may signify boats of, or belonging to Tiberias, not boats from Tiberias.—Reland is of opinion that there were two Bethsaidas, one subject to Herod on the western shore in Galilee, another in Perea, belonging to Philip. And it must be acknowledged, that Bethsaida is called a town of Galilee. John xii. 21. Whereas the city of this name which Philip rebuilt, was in Gaulanitis, a division of the country different from the former. (Bell. iii. 2.) But to this it may be answered, that Bethsaida being situated hard by the Jordan, which according to Josephus divided Galilee from Gaulanitis, it might be called a town of either country, and belong sometimes to the one, and sometimes to the other. Farther, although when Josephus wrote, Galilee did not extend beyond Jordan, the boundary of Herod's dominions, which that historian is describing in the passage quoted, the scriptures give the name of Galilee to the whole region lying north of the sea. Matt. iv. 13, 14, 15. and particularly to the tract which Josephus names Gaulanitis; for Acts v. 37. Gamaliel calls him Judas of Galilee, whom Josephus names Judas Gaulanitis. Nay, the latter calls

him sometimes Judas of Galilee, for instance, Antiq. xx. 3.—As for the argument drawn from Mark vi. 45. where it is said, that after the multitude was fed, Jesus ordered his disciples to fail, *εἰς τὸ πέραν πρὸς Βεθσαιδα*, to the other side unto Bethsaida, it will not prove that the dinner was given in a desert on the eastern side of the lake opposite to Bethsaida on the west. Luke says expressly, that the desert belonged to Bethsaida, consequently in all probability it made part of its adjacent territory. Wherefore, as the town was situated hard by the Jordan, in sailing thither from the desert mountain, which may be supposed to have stood at the distance of five or six miles on the shore, the disciples might cross some creek or bay of the lake, so that Mark's expression is quite proper; *εἰς τὸ πέραν πρὸς Βεθσαιδα*.

Verse 33. *And many knew him.* Καὶ ἐπὶ γινώσκον αὐτὸν πολλοί. Here Mark informs us, that the people knew whither he was going: for the relative αὐτοῦ may be referred to *τεποῦν*, in the precedent verse. Hence the translation should run, *many knew it*, knew the place. Accordingly it follows, *and ran thither a foot.* Πιζῆν, here may signify *by land*, as Blackwell has shewed, (Sac. Class. v. 2: vide Indicem) for it appears from Matt. xiv. 14. that there were many with our Lord in the desert, who cannot be supposed to have walked thither. And as for their travelling with such speed as to arrive at the place before Jesus, it may easily be accounted for, if in sailing along the coast he met with a contrary wind. It seems when he received the news of the Baptist's death, he was in the south of Perea, whither he had gone after leaving Nazareth, (Mark vi. 6.) which stood at the bottom

and told him it was time to dismiss the people. Matt. xiv. 15. *And when it was evening, i. e. three o'clock in the afternoon, his disciples came to him, saying, This is a desert place, and the time is now passed; send the multitude away, that they may go into the villages and buy themselves victuals.* This implies, that the people had now no meat remaining, and therefore, as it was the custom in those countries to have two or three days provision with them, when they travelled (see § 81.) we may reasonably presume, that the multitude had been with Jesus several days before the disciples had any thoughts of dismissing them.—Matt. xiv. 16. *But Jesus said unto them, They need not depart, because they have no victuals, give ye them to eat.*—At the same time, to prove what notion Philip had of his power, he asked him, where a sufficient quantity of meat could be bought for them. John vi. 5. *He saith unto Philip, Whence shall we buy bread, that these may eat?* 6. *(And this he said to prove him: for he himself knew what he would do.)* 7. *Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.* Philip and the rest of the apostles were exceedingly surprized to hear their master insinuate, that they could any how furnish food for such a multitude in a desert, where they had nothing but five loaves and two fishes. It seems they did not think on the proofs which he had formerly given of his power, or did not form a just notion thereof.—Mark vi. 38. *He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.* Matt. xiv. 18. *He said, Bring them hither to me.* The evangelists do not tell us whether the fishes were salted and dried, a kind of food greatly in request among the Jews, and which needed no preparation; or whether they were fresh and already prepared. Either kind was a subject equally proper for the miracle.—When the loaves and the fishes were brought, he commanded them to make the whole multitude sit down by companies, each consisting of two rows, with their faces † opposite, and their backs turned

bottom of the lake westward. Wherefore, in going from thence to the desert of Bethsaida, he had only to sail along the coast northwards. It is true, we may suppose that upon the disciples going away to preach by themselves, Jesus went to Capernaum, and there waited till they returned. And that from Capernaum he sailed with them to the desert. Nevertheless, on this supposition also their voyage must have been along the coast, so that the people might travel as fast as the vessel sailed.

Ver. 15. *Evening.*] That the first evening which began at three is here meant, is plain from verse 23, of this ch. where another evening is said to have come after the people were fed and dismissed, namely the second evening, which began at sun-setting. See on Matt. xxviii. 1. § 147.

Ibid. *The time is now passed.*] Ωρα denotes the season of doing any thing. Here it signifies the season of the peoples attending on Christ, which was now passed, because they had continued with him till their provision was consumed.

† With their faces, &c.] This disposition appears from the words of the text, Mark vi. 39. *And he commanded them to make all sit down by companies (συμπόσια συμπόσια) on the green grass.* 40. *And they sit down in ranks,* the original has it, in

oblong squares, by hundreds and by fifties, πρᾶσι πρᾶσι, ἀνα ἑκατον ἀνα πεντακοντα. Luke represents it thus, ch. ix. 14. *And he said to his disciples, make them sit down by fifties in a company; κατακλινάτε αὐτοὺς κλισίας ἀνα πεντακοντα.* Συμπόσιον, the word used by Mark, signifies a company of guests at table, but Κλισία, the word in Luke, denotes properly, as many of them as lye on one bed, according to the antient eastern manner of eating. By Christ's order therefore, the people were to sit down to this meal in companies, consisting some of fifty persons, some of an hundred, according as the ground would admit. The members of each company I suppose were to be placed in two rows, the one row with their faces towards those of the other, as if a long table had been between them. The first company being thus set down, the second was to be placed beside the first in a like form, and the third by the second, till all were set down, the direction of the ranks being up the hill. And as the two ranks of every division were formed into one company, by being placed with their faces towards each other, so they were distinguished from the neighbouring companies by lying with their backs turned to their backs. And the whole body thus ranged, would resemble a garden plot, divided into

turned to the backs of the next companies.—No sooner did the disciples intimate Christ's intention to the multitude, than they sat down as they were ordered. For although what he proposed seemed in the opinion of all next to an impossibility, both the disciples and the multitude cheerfully obeyed; so great an opinion had they of Christ's wisdom and power. He ordered them to be ranged in the manner mentioned above, that they might sit compactly, that their numbers might appear, that the meat might be divided among them with ease, and that none might be neglected in the distribution.—The multitude therefore being placed, Jesus took the meat in his hands, and looking up to heaven, returned thanks to God, the liberal giver of all good, for his infinite beneficence in furnishing food to all flesh, and for the power he had conferred on him of relieving mankind by his miracles, particularly that which he was about to work, and which perhaps he prayed for, to raise the curiosity and attention of the multitude, as we find him doing before the resurrection of Lazarus \*, (John xi. 41.)—John vi. 11. *And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.* It is not to be supposed, that twelve persons could put first a piece of bread, and then a piece of fish into the hands of five thousand men, besides women and children, who were all fed with such expedition, that notwithstanding the thing was not so much as proposed to the disciples till about three, all was over by five o'clock† in the afternoon. Wherefore it is natural to conclude, that in distributing the meat, the disciples used the most expeditious method, putting the bread first, and after that the fish, into the hands of those only who sat at the ends of the ranks, with orders to give it to their companions. On this supposition, the meat must have extended its dimensions, not in our Lord's hands only, but in the hands of the multitude likewise, \*\* continuing to swell till there was a greater quantity than they who held it could make use of: so that breaking off what was sufficient for themselves, they gave

into seed-beds, which is the proper signification of *πρασινον*, the name given by Mark to the several companies after they were formed. The difference of number found in the companies, arose probably from the situation of the ground. They were ranged on the declivity of a hill, where it happened that on the one side ranks of twenty-five persons only could be admitted, and consequently the companies there consisted of no more than fifty each, and the ranks of twenty-five. Luke describes their disposition from that which was most prevalent, the greatest part of the people lying together by fifties in a row.

\* Matthew and Mark say simply that *he blessed*, (*ευλογησε*) which most commentators refer to the loaves and fishes, because Luke says expressly, *ευλογησε αυτους*, *he blessed them*. Some however put a different sense upon the word, because meat they think is not capable of being blessed. Farther they apprehend, that our Lord's looking up to heaven when he blessed, mentioned by Luke himself, shews that his blessing was directed to God, and that it imported a thanksgiving for his great goodness. Accordingly, John expresses it by the word *ευχαρισησας*, which Luke, in his account of the institution of the sacrament, has substituted

for the idea which Matthew and Mark express by *ευλογησας*. For these reasons they conclude, that the words *τον Θεου δια* are suppressed by Luke, which being joined with *αυτους*, make this sense, *He blessed God for them*, viz. the loaves and the fishes. The reader however will remember, that the word in dispute has a sense which favours the common interpretation of this passage, Pf. lxxv. 10. *Thou bleesest the springing thereof*, viz. the corn.

† All was over by five o'clock.] This may be gathered from a circumstance mentioned, John vi. 16. namely, that when the disciples departed some time after the dinner, the second evening approached, that is, it was a little before sun-setting, at which time the second evening began. But at that season of the year the sun set before six o'clock in the afternoon, for the passover, and consequently the vernal equinox, was not come, John vi. 4. Besides, they were in the midst of the lake by the time the sun was set. Matt. xiv. 23. Mark vi. 47.

\*\* This suggests more reasons for the peoples being set down in the manner above explained. For as they were fed on a mountain, we may reasonably suppose that the ground was somewhat steep, and that they lay with their heads pointing.

gave the remainder to the persons next them, who, in like manner, saw the bread and fish swell in their own hands, till they also had enough and to spare.—The meat being thus created among the hands of the multitude, and before their eyes, as long as there was a single person to be fed, they did all eat and were filled, to their unspeakable astonishment. Matthew says, there were about five thousand men present at this meal. If they were not that number precisely, one of the ranks incomplete will make them less, and an additional rank, or part of a rank, will make them more.—But besides the men, there were women also and children, who we may suppose † were not inferior in number to the men; and who, if they were not fed with the men, as is probable from John 10. must have been set down by themselves to a separate meal, some of the disciples being appointed to wait on them and serve them.—This vast multitude of people finding their hunger removed, and spirits recreated, as well as their taste delighted by the meal, were absolutely sure it was no illusion. As John expresses it very properly, verse 14. *They had seen the miracle*, so could not entertain doubts, or form objections.—In this manner did he who is the bread of life, feed upwards of ten thousand people with five loaves and two small fishes, giving a magnificent proof both of his power and goodness. For after all had eaten to satiety, the disciples took up twelve baskets full of the broken pieces of meat, each disciple a basket, in which, as every one of the multitude may be supposed to have left a little, there must have been much more than the quantity at first set before the Lord to divide. The stupendous miracle therefore, without all doubt, was conspicuous, not to the disciples only, but to every individual guest at this divine feast.—Anciently, Elisha fed an hundred men with twenty barley loaves. 2 Kings iv. 42. But the quantity of the food divided was greater, and the people fed therewith incomparably fewer than at our Lord's miracle. Besides, though something was left at Elisha's feast to shew that the men were filled, it was but a trifle in comparison of the quantity left by the great multitude whom our Lord fed.—This being one of the most astonishing, and at the same time the most extensively convincing of all the miracles Jesus performed during the course of his ministry, every one of the evangelists has recorded and, which is remarkable, it is the only one found in each of their histories.

pointing up the hill, in such a manner, that reclining on their elbows, they were almost in a sitting posture, and had their eyes fixed on Jesus, who stood below them in a place that was more plain, at a little distance from the ends of the ranks. Without doubt therefore, they all heard his thanksgiving and prayer for the miracle, saw him give the disciples the meat, and were astonished above measure when they perceived, that instead of diminishing it increased under his creating hands. Moreover, being set down in companies, consisting some of fifty, some of a hundred persons, according as the ground would admit; and every company being divided into two ranks, which lay fronting each other, the ranks of all the companies were parallel, and pointed toward Jesus, and so were situated in such a manner, that the disciples could readily bring the bread and fish to them that sat at the extremities of the ranks. To conclude, by this disposition there must have been such a space between the two ranks of each com-

pany, that every individual in it could easily survey the whole of his own company, as well those above him, as those below him: and therefore when the meat was brought, and handed from one to another, they would all follow it with their eye, and see it swelling, not only in their own hands, but in the hands of their companions likewise, to the amazement and joy of every person present. The evangelists indeed give very short accounts of our Lord's miracles. Nevertheless, the nature of those miracles, and the few circumstances which they have mentioned, oftentimes suggest many astonishing ideas, which vulgar and unattentive minds altogether overlook.

† Were not inferior in number to the men.] The evangelist John gives the reason that so great a crowd was now with Jesus. The passover was at hand, ch. vi. 4. consequently numbers from every corner being on the roads to Jerusalem, they might be drawn round Christ by the fame of his miracles.



§ LXI. Matt. xiv. 22. *The multitude propose to make Jesus a king. Peter walks upon the sea.*

The people thus fed by miracle, were unspeakably astonished : for indeed it was wonderful to see and feel the meat extending itself among their hands. In the height of their transport, they proposed to take Jesus by force and make him a king, that is, would constrain him to assume the title of Messiah without farther delay. Antiently it was usual for great men who courted the favour of the populace, to give public feasts, at which they would treat all the inhabitants of a town or city. (Jof. Bell. ii. 1.) Le Clerc therefore fancies that the multitude took the miracle of the loaves for a thing of this kind, and that they expressed their gratitude to Jesus by offering to aid him in what they supposed was his purpose. Yet the reader may think it as probable, that in this they fulfilled their own inclinations, which led them to wish for the coming of the Messiah's kingdom, wherein they all expected to enjoy great secular advantages : for to say the truth, they might very naturally imagine, that he who with five loaves and two fishes could feed so many thousands, was in a condition to support armies any length of time he pleased. But Jesus knowing both the purposes of the multitude, and the inclination of the disciples to encourage them in those purposes, ordered the latter to get into their boat and make for Bethsaida, while he should dismiss the former. The disciples therefore expressed great unwillingness to depart. They would not go till he constrained them. It seems they would gladly have detained the people, with whom they fully agreed in sentiment ; for it was their opinion also, that he who could feed such a number with so little, had no reason to conceal himself ; but without running the least risk, might take the title of Messiah whenever he pleased. Besides, they certainly supposed that the favourable moment was come ; the people being in such a proper temper, that if Jesus but spake the word, they would all to a man have lifted under him, and formed an army immediately. John vi. 14. *Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world : the prophet predicted by Moses ; the Messiah.* 15. *When Jesus therefore perceived that they would come and take him by force, to make him a king,* Matt. xiv. 22. *Straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.*—23. *And when he had sent the multitudes away, he went up into a mountain apart to pray.* The people perceiving that Jesus intended to stay, made no scruple to let the disciples go. Perhaps they imagined he was sending them away to provide such things as he had need of in order to the expedition. Neither did they refuse to disperse when he commanded them, proposing all to return next morning, as they actually did ; a circumstance which proves that they did not go far away. The multitude being dispersed, Jesus went up into the mountain, where he spent the evening in contemplation and prayer.---But the disciples having met with a contrary wind, could not keep their course to \* Bethsaida, which was situated northwards about a league or two from the desert mountain, on which the miraculous dinner was given. They rowed therefore against

\* Bethsaida, which was situated northwards, about a league or two from the desert mountain.] If Bethsaida had been at a greater distance, Jesus would hardly have sent the disciples away, nor would they have consented to go : but as it was only a few miles off, he could easily walk thither on foot. By the way this explains, John vi. 17.

where we are told, that the disciples, *when it was evening, went towards Capernaum.* They rowed hard to keep their course to Bethsaida, but could only make Capernaum, the wind being contrary, and the sea running high, by reason of the storm. Or, since John represents them as sailing towards Capernaum before the storm arose, we may

against the wind, to keep as near their course as possible, and were tossed up and down all night, and so had gotten only about one league from the shore, (John) when toward the conclusion of the fourth watch, or about five o'clock in the morning, Jesus, on the mountain, looked at them. But they did not see their master, though he beheld their distress and was about to appear for their relief. Thus when the stormy billows of affliction beat upon, and are ready to overwhelm God's people, they are apt to think he hath forgotten them, though he is looking at them all the while, takes particular notice of every thing that befalls them, and is about to work their deliverance in a manner altogether unexpected. In such cases he oft times of a sudden calms the storm, makes every thing serene around them, and happily brings them into safe port. So Jesus, who had left his disciples alone in the present danger, that he might teach them to rely in the greatest extremities on the providence of God, went to save them, walking upon the sea.—But as soon as they saw him, they shrieked for fear, supposing it was a spectre or evil spirit, (*φαντασμα*). To make them easy therefore, he quickly drew near, and, Mark vi. 50. *Talked with them, and saith unto them, Be of good cheer, it is I, be not afraid:* reanimating them by his presence and voice, which they were all perfectly acquainted with.—The apostle Peter, a man of a warm and forward temper, looking at Jesus walking upon the sea, was exceedingly struck with it, and conceived a mighty desire of being enabled to do the like. Wherefore, without weighing the matter, he immediately begged that Jesus would bid him come to him on the water. He did not doubt but his master would gratify him, as he thought he paid him a compliment, his request insinuating, that he would undertake any thing, however difficult, at Christ's command. † There was no height of obedience to which Peter would not soar, though in the issue it appeared that the pinnions of his faith had not strength to bear him up. Accordingly, our Lord, to shew him the weakness of his faith, and to bear down that high opinion he seems to have entertained of himself, as well as to demonstrate the greatness of his own power, granted Peter his request. For in supporting him on the water along with himself, he appeared greater than if he had walked thereon singly. Besides, it might be designed to obviate the conceit of the Marcionites, Manicheans, and other antient heretics, who from this passage of the history, pretended to prove that our Lord did not assume a real human body, but only the appearance of one. Peter being thus permitted to walk upon the sea, it flattered his vanity not a little, when descending from the vessel he found the water firm under his feet. Hence at the first he walked towards his master with abundant confidence. But the wind becoming more boisterous than before, made a dreadful noise, and the sea raging at the same time, shook him in such a manner, that he was on the point of being overturned. His courage staggered; in the hurry of his

conceive his meaning in this manner. Capernaum lying on the west side of the lake, in sailing from the mountain on the eastern shore, to Bethsaida which stood just where the Jordan runs into the lake, they would be obliged to launch out into the deep, as if they had intended for Capernaum, the wind being somewhat contrary. And because in the issue, they actually landed there, John represents them as sailing thither at the first. Mark, however, relating this matter more particularly, tells us, that they set out with a design to go to Bethsaida.

† There was no height of obedience to which Peter would not soar,] That this was the true

language of his action, may be gathered from the following circumstance. It would have been perfectly ridiculous in the apostle, to have asked such a proof of the person's being Jesus who spake to him, as, had it failed, would have become fatal to himself. No man in his senses can be supposed to have desired a proof of that kind. Peter's request therefore should have been translated, Matt. xiv. 28. *Seeing it is thou, command me to come unto thee on the water.* The particle *α* being here put for *μεν*, according to the hebrew form of using the particles promiscuously. See Acts iv. 9, 11, 17. in the greek.

thoughts,

thoughts, he forgot that Jesus was at hand, and fell into a pannel. And now the secret power of God, which, while Peter entertained no doubt, had made the sea firm under him, began to withdraw itself. In proportion as his faith decreased, the water yielded, and he sank. In this extremity he looked round for Christ, and on the very brink of being swallowed up, cried, *Lord save me.*—Jesus dealt very mercifully with his apostle, in not suffering him to drop to the bottom at once. Matt. 31. *He stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?* Peter did not doubt that it was Jesus who walked upon the water. He must have been convinced of that before he left the vessel, nay must have been convinced of it while he was sinking, else he would not have called to him for assistance. But he was afraid that Jesus could not, or would not support him against the wind, which blew more fiercely than before; a doubt most unreasonable and culpable, since it was as easy to support him against the storm, as to keep him up on the water, which Jesus had virtually promised to do in his permission, and which he had actually performed when Peter first left the vessel. The people of God, warned by this example, should beware of presumption and self-sufficiency, and in all their actions should take care not to be precipitate. Wherever God calls them they are boldly to go, not terrified at the danger or difficulty of the duty; his providence being always able to support and protect them. But he who goes without a call, or proceeds farther than he is called, who rushes into difficulties and temptations without any reason, may by the unhappy issue of his conduct, be made to feel how dangerous a thing it is for one to go out of his sphere.—This miracle filled the disciples with great admiration of their master. Mark 51. *They were sore amazed in themselves beyond measure, and wondered.* 52. *For they considered not the miracle of the loaves, for their heart was hardened.* Besides, when his miracles came thus to be multiplied, it was no wonder that the disciples were more sensibly affected, than they would have been, had they seen him perform one single miracle only.—Hence, they were now very much confirmed in the opinion which they had justly conceived of him. Matt. 33. *They that were in the ship came and worshipped him, saying, Of a truth, thou art the Son of God;* that is, the Messiah. See § 15.—On this occasion, Jesus seems to have wrought another miracle also: for no sooner had he hushed the storm, and entered into the boat, than driven by his power, they found themselves in an instant safe at land. John 21. *Then they willingly received him into the ship, and immediately the ship was at the land whether they went.* John tells us, verse 17. they went over the sea towards Capernaum. The country of Gennezareth, therefore where they landed as Matthew and Mark tell us, was not far from the town of Capernaum.—When Jesus came out of the ship, the men of the place knowing him, Mark 55. *ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.* Jesus ordinarily resided in this neighbourhood. But he had been long absent, namely, ever since his mother had carried him with her to Nazareth. § 57. Wherefore the inhabitants, glad of this new opportunity, came with their sick in such crowds, that it was impossible for Jesus to bestow particular attention on each of them;—which when the sick observed, Matt. 36. *They besought him, that they might only touch the hem of his garment; and as many as touched were made perfectly whole;* and that, whether they were good or bad people: not because there was any virtue in his garments, otherwise the soldiers who got

Ver. 21. *And immediately the ship was at the land, whether they went.*] That there was a miracle here is probable; for when Jesus came to the disciples walking upon the sea, they had rowed only twenty-five or thirty furlongs from the desert

mountain, John vi. 19. that is, but half the distance between the mountain and the town of Capernaum, nigh to which they landed, the breadth of the lake, which lay between the two places, John vi. 17. being forty-eight furlongs. (§ 25.)

them at his crucifixion, might have wrought miracles, but because Jesus willed it to be so. For it was now the acceptable time, the day of salvation foretold by Isaiah, (ch. xliii. 8.) and Christ's volition was sufficient to remove any distemper whatsoever. This pitch of faith seems to have been wrought in the sick multitude, by the instance of her who had lately been cured of a flux of blood at Capernaum, upon touching the hem of our Lord's garment. Matt. ix. 20.

§ LXII. John vi. 22. *The conversation in the synagogue of Capernaum, occasioned by the miracle of the loaves.*

Notwithstanding Jesus had ordered the people that were fed by miracle to disperse, and retire to the places of their abode, they did not go far away. It seems they took notice that no boat had come thither, but the one belonging to the disciples, and because Jesus did not go with them, they concluded he had no design to leave his attendants. Wherefore, though by withdrawing into the mountain, he modestly declined the dignity which they had offered him, they persuaded themselves he would be prevailed upon to accept it the next day: especially as they might fancy the disciples were dispatched to prepare matters for that purpose. In this hope they remained all night about the foot of the mountain in the cliffs of the rocks, making the best shift they could to defend themselves from the storm, and as soon as the morning was come, went up in order to wait on Jesus. But they did not meet with him, though they searched for him up and down the mountain. At length they began to think he had gone off in one of the boats belonging to Tiberias, which, during the storm, had taken shelter in some little creek at the foot of the mountain. The most forward of the multitude therefore entering those boats, sailed to Capernaum, the known place of our Lord's residence, where they found him in the synagogue teaching the people (John vi. 59.) and asked him with an air of surprize, how, and when he came thither? John 24. *When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.* 25. *And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?—*26. *Jesus answered them and said, Verily verily I say unto you, ye seek me, not because ye saw the miracles; ye are not come after me, because ye were convinced by my miracles of the truth of my mission, and are now disposed to hearken unto my doctrine; but because ye did eat of the loaves, and were filled: having been once fed, you expect that I will feed you frequently by miracle, and the satisfaction you found in that meal, has made you conceive great hopes of temporal felicity under my administration. These are the views with which you are following me: but you are entirely mistaken in them: for your happiness does not consist in the meat that perisheth, neither is it that sort of meat which the Messiah will give you.—Wherefore, ye ought not to labour so much for the meat that perisheth, mere animal food which nourishes and delights the body only, as for the meat that endureth to everlasting life, divine knowledge and grace, which by invigorating all the faculties of the soul, makes it incorruptible and immortal. Neither ought you to follow the Son of man, the Messiah, with a design to obtain the meat that perisheth, but in expectation of being fed with the meat that endureth to everlasting life, for it is that meat which he will give you.* 27. *Labour not only (μὴ being put here for μὴ μόνον) for the meat that perisheth, but also for that meat which endureth to everlasting life, which the Son of Man shall give unto you.—For him both God the Father sealed.* By the miracle of the loaves, God the Father shews you, that he hath enabled and authorised me the Son of man to bless you with the meat enduring to everlasting life, the food of your souls. The epithet of *Father* is elegantly given to God in this passage, as it expresses the relation he stands in to the person

person who in the precedent clause is called *the Son of man*.—The metaphors of *meat* and *drink* being very familiar to the Jews, and frequently used in their writings to signify wisdom, knowledge, and grace, (see Prov. ix. 1—5. Isa. lv. 2, 3.) they might easily have understood what Jesus meant by the meat enduring to everlasting life. Nevertheless they mistook him altogether, imagining that he spoke of some delicious healthful animal food, which would make men immortal, and which was not to be had but under the Messiah's government. Accordingly, being much affected with his exhortation, they asked him what they should do to work the works of God: they meant to erect the Messiah's kingdom, and obtain that excellent meat which he said God had authorised the Messiah to give them; works which they imagined were prescribed them by God, and would be most acceptable to him. 28. *Then said they unto him, what shall we do that we might work the works of God?* 29. *Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.*—The Jews having their minds filled with the notion of the great empire, which the Messiah was to erect, expected no doubt that Jesus would have bidden them first rise against the Romans, and vindicate their liberties, and then by the terror of fire and sword, establish the Messiah's authority in every country. Wherefore, when he told them that the whole work which God required of them towards erecting the Messiah's kingdom was, that they should believe on the Messiah whom he had sent unto them, they were exceedingly offended, thinking that he could not be the Messiah promised in the law and the prophets. And some more audacious than the rest, had the confidence to tell him, that since he pretended to be the Messiah, and required them to believe in him as such, notwithstanding his character was entirely different from that of the great deliverer described in their sacred books, being so humble and peaceable as to refuse the crown which of right pertained to the Messiah, and which they had offered him, it would be proper that he should shew greater miracles than their lawgiver had performed, otherwise they would not be to blame, if believing Moses and the prophets they persisted in their antient faith concerning the Messiah, and concerning the duty which they owed him. 30. *They said therefore unto him, what sign shewest thou then that we may see and believe thee (to be the Messiah?) what dost thou work?*—Our fathers did eat manna in the desert; as it is written, (Ps. lxxviii. 24.) *He gave them bread from heaven to eat.* By extolling the miracle of the manna, by calling it bread from heaven, and by insinuating, that it was Moses' miracle, the Jews endeavoured to disparage both Christ's mission, and his miracle of the loaves which they affected to despise as no miracle in comparison. It was only a single meal of terrestrial food, at which nine or ten thousand had been fed. Whereas Moses, with celestial food, fed the whole Jewish nation, in number upwards of two millions, and that not for a day, but during the space of forty years in the wilderness. Wherefore, as if Jesus had done no miracle at all, they said to him, *What sign shewest thou? what dost thou work?*—Jesus replied, 32. *Verily verily I say unto you, Moses gave you not that (the) bread from heaven.* It was not Moses who in antient times gave you the manna: neither was the manna bread from heaven, though it be so called by the Psalmist, on account of the thing which it typified, for it dropped from the air only.—*But my father giveth you the true bread from heaven:* By the miracle of the loaves my father has pointed out to you the true, spiritual, heavenly bread, which he himself giveth you, which the manna was only a symbolical representation of, and which is sufficient to sustain, not a single nation only, but the whole world.—33. *For the bread of God is he which (is what) cometh down from heaven* (Ὁ γὰρ ἀπὸ τοῦ οὐρανοῦ καταβαίνων ἐκ τοῦ οὐρανοῦ) *and giveth life unto the world.* The manna which dropt from the air, and kept those who made use of it alive only for a day, cannot be called the bread of God: but that is the bread of God which cometh down from God, and maketh the eater virtuous, happy, and immortal like God.—It is reasonable to imagine, that the people who now heard our Lord were of different characters.

Many

Many of them no doubt were obstinately perverse, heard him with prejudice, and wrested all his words. But others of them might be men of honest dispositions, who listened to his doctrine with pleasure, and were ready to obey it. This latter sort, therefore, having heard him describe the properties of the celestial bread, were greatly struck with the thoughts of it, and expressed an earnest desire to be fed with it *alw. vs. 34. Then said they unto him, Lord evermore give us this bread.---35. And Jesus said unto them, I am the bread of life. I am the bread of God, which cometh down from heaven, and giveth life to the world.---He that cometh to me for the sustenance of his life, shall never hunger; and he that believeth on me shall never thirst. Because I am the bread of life, they who believe on me shall in due time be raised to the enjoyment of a life free from all the painful appetites and sensations which accompany mortality, and shall be made immortal and perfectly happy. Thus he assigned one of the many reasons why he called himself the bread of life. (see verse 47, 48, 51.) The conclusion from this part of his discourse was so evident, that he left his hearers to draw it for themselves. It was this: Since matters are so, I am evidently greater than Moses, even in respect of that for which you extol him most. He gave your fathers manna, which was a bodily food only, and nourished nothing but the natural life. But I am myself the bread of life, and food of the soul, making men both immortal and happy.—He next turned his discourse to those of his hearers, who did not possess that goodness of heart which the former had expressed. 36. But I said unto you, that ye also have seen me and believe not. Ye ask me to shew you a sign, that ye may see and believe me, verse 30. Why truly I must tell you that you *have seen me*, seen my character and mission in the miracles which I have performed already, that is, you have seen me perform many signs sufficient to convince you that I am the Messiah. Nevertheless, you do not believe that I am he, but reject me as an impostor.---Therefore your infidelity proceeds not from want of evidence, as you pretend, (verse 30.) but from the perverseness of your own disposition, which perhaps in time may be overcome. For, 37. All that the father giveth me, shall come to me, that is, believe on me. (verse 35.) There have been many disputes about the meaning of the Father's giving men to Christ. I think our Lord himself has determined it by the parallel expression, verse 44. "No man can come to me except the Father draw him." To give men to Christ therefore is to draw men to Christ. If so, the sense of the passage is, all that the Father draweth to me (see on verse 44.) shall believe on me, however obstinate they may be for a season. This was fit matter of comfort to Jesus under the present infidelity of the Jews. By this likewise he encouraged his disciples who had already believed on him.—In the mean time he invited those who were disposed to believe, from the consideration that he would not reject them, however low their circumstances might be, however vile they might appear in their own eyes, or however much they might have formerly injured him, by speaking evil of him, and opposing him. *And him that cometh to me, I will in no wise cast out.---38. For I came down from heaven, not to do mine own will, but the will of him that sent me. I came not to act according to the bent of human passions, which lead men to return whatever injuries are done them; and therefore I will not instantly leave off exhorting those who at first reject me, neither will I inflict immediate punishment on them; but I will bear with them, and try all possible means to bring them to repentance, that they may be saved; for I am come to do the will of him that sent me.---39. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. It is the will of the father that every thing necessary be done, both for the conversion of those who are disposed by him to believe, and for the preservation of those in the paths of righteousness who have already believed, that none of them whom he has given me may be lost by me: for they must all**

be presented before him safe at the last day.—40. *And this (likewise) is the will of him that sent me, that every one which seeth the Son, seeth the character and mission of the Son in the miracles which he worketh, and in the other evidences wherewith his mission is clothed, as is evident from verse 36.—and believeth on him, may have everlasting life: and I will raise him up at the last day.* It is the fixed determination of the Father to bestow everlasting life on all who truly believe in me. Wherefore in order to that I will raise them up at the last day.—Thus Jesus placed the character of the Messiah in a light very different from that in which hearers had been accustomed to view it, and taught them that instead of the temporal blessings which they expected from him, they were to receive none but spiritual benefits. Hence, as the dispositions of the greatest part of them were carnal, his doctrine offended them, especially his affirming that he was the bread of life (ver. 35.) and that he came down from heaven, (ver. 33.) 41. *The Jews then murmured at him, because he said, I am the bread which came down from heaven—*42. *And they said, Is not this Jesus the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?* Was he not born into the world as other men are, and are we not well acquainted with his parents, and know him to be earth-born? How then can he pretend to have come down from heaven?—43. *Jesus therefore answered and said unto them, Murmur not among yourselves.* 44. *No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day.* Ye need not object my birth on earth, and the meanness of my relations, as things inconsistent with my heavenly extraction; for I assure you, that while you believe your teachers who have greatly corrupted divine revelation, and entertain the prejudices wherewith they have filled your minds, and follow the sensual inclinations which have hitherto governed you, you cannot believe on me. No man can believe on me except the Father who hath sent me \* draw him, that is, persuade him.—Jesus added, ye need not be surprised when I tell you, that no man can believe on the Messiah, except the Father draw him. For tho' you may imagine that all men will flock with great cheerfulness to him, and yield themselves his willing subjects, without any extraordinary means made use of to persuade them, the prophets insinuate the contrary, when they promise

\* Draw him.] Le Clerc thinks the metaphor of drawing men to Christ is taken from the practice of leading cattle about with cords fastened to their heads or necks. Applied to reasonable agents the expression does not import any force or constraint, as is plain from Jerem. xxxi. 3. where God says to Israel, *with loving kindness have I drawn thee*, that is, by the manifold benefits which I have bestowed on thee, and particularly by the revelation of my will committed to thee, I have prevailed with thee to obey me. Thus also our Lord uses the expression, John xii. 32. *And I, if I be lifted up from the earth, will draw all men unto me*; that is, being put to death on the cross, and raised from the dead, and exalted into heaven, and preached thro' the world, I will by my word and spirit persuade many to accompany me into heaven. See also Solom. Song. i. 4. Hof. xi. 4. Wherefore, by the Father's drawing men to Christ, we may understand his persuading them to believe on him by the several proofs wherewith he has supported the mission of his son. Accordingly in the following verse, the effect which the Father's drawing hath upon men is described by their hearing and learn-

ing of the Father. And what confirms this interpretation is, that our Lord himself ascribes the whole of the evidences of his mission to the Father: for he calls his doctrine *the word which his Father had given him*, John 17. 8. and says expressly that his miracles *were done by the Father*, John xiv. 10. Nevertheless, in the Father's drawing men to Christ there is somewhat more included than merely his establishing the mission of his Son by sufficient evidence: for in this sense he as really draws those who do not believe, as those who do believe; contrary to the text, which says that every man who hath heard and learned of the Father, that is, who is drawn by him, cometh to Christ. I think it is plain therefore that by the Father's drawing men, we are likewise to understand, his supplying whatever influences of his spirit and grace are necessary to impress the evidences of religion on mens minds in such a manner as to work conviction. To conclude, as conviction supposes teachableness of disposition, and a love of truth, his drawing men to Christ must imply, his bestowing on them dispositions and affections, which qualify them for being drawn by him. See verse 65.

that

that under the dispensation of the Messiah, men shall enjoy the teaching of the Father, in a far more eminent manner than under any precedent dispensation: see *Ist. liv. 23. Jer. xxxi. 34. Micah iv. 2. 45. It is written in the prophets, And they shall be all taught of God.—Every man therefore that hath heard, and hath learned of the Father, cometh unto me.* Before the advent of Christ the Father spake to the world concerning him by the prophets; and when he appeared in the human nature on earth, he demonstrated the truth of his mission by the testimony of John, and by voices from heaven declaring him to be his beloved Son and commanding all men to hear him. He did the same likewise by the doctrines which he inspired Jesus to preach, by the miracles which he gave him to perform, and by the influences of the spirit which he empowered him to dispense. Every one therefore that hath heard, and understood what the Father has said concerning the Messiah, whether by the prophets, or by John Baptist, or by the voices from heaven, or by my doctrine, miracles, and spirit, and has learned thereby to form a just notion of the Messiah, will believe on me as the Messiah.—46. *Not that any man hath seen the Father, save he which is of God, he hath seen the Father.* When I speak of men's hearing and learning of God, I do not mean that they are to see God personally, and be taught of him in the manner that a scholar is taught of his master. No man has seen the Father personally, but the Son whom the Father has sent, and whose peculiar privilege it is to have been taught immediately of the Father, the doctrine which he preaches to men.—47. *Verily verily I say unto you, He that believeth on me hath everlasting life.* 48. *I am that bread of life.* Because I have been personally taught of the Father the doctrines which I preach, he that believeth on me hath everlasting life begun in him, and is as sure of being raised to the perfect enjoyment thereof as if he had it already in his possession. The reason is, by my doctrine I deliver believers from their sinful inclinations which are the seeds of corruption, and cherish in them gracious dispositions which are the principles of eternal life. In respect of my doctrine therefore I am undoubtedly that bread of life which I spake to you of before. Thus Jesus explained the nature of the dignity which he had assumed to himself in the foregoing part of his discourse, ver. 33. 35. 40. and demonstrated that it really belonged to him.—Next he ran a comparison between himself considered as the bread from heaven, and the manna which Moses provided for their fathers in the desert, and which they admired so greatly. He told them, that the manna had not preserved their fathers either from the temporal or eternal death, whereas he was come down bread from heaven to make men immortal. 49. *Your fathers did eat manna in the wilderness, and are dead.* 50. *This is the bread which cometh down from heaven, that a man may eat thereof, and not die.*—But because it was a matter of infinite importance to his hearers, that they should form a just notion of his ability to save them, and believe in him as the Saviour of the world, he affirmed the third time, that he was himself the living bread which came down from heaven to make men immortal, and that all who did eat of it should live for ever, because he was about to give them his flesh to eat by making it an expiation for the sins of the world. 51. *I am the living bread, which came down from heaven:*

Ver. 50. *And not die.*] The opposition between *καὶ ἀπεθάνον* in verse 49, and *μὴ ἀποθάνῃ* in this, is elegant, and shews that in the former the spiritual death is meant as well as the natural.

Ver. 51. *Living bread.*] There is a beautiful gradation observable in our Lord's discourse. The first time that he called himself the bread of life, verse 35, he assigned thereupon of the name somewhat obscurely. "He that cometh to me shall never hunger, and he that believeth on me shall never thirst."

The second time that he called himself the bread of life, ver. 47. He spake to the same purpose as before, but more plainly; "He that believeth on me hath everlasting life;" therefore "I am the bread of life". And by connecting this with his affirmation, ver. 46. that he was the only teacher of mankind that had ever personally seen and been taught of the Father, he insinuated that he gave life to men by his doctrine, being on that account also the bread of life. The third time he called himself bread,



ven : if any man eat of this bread, he shall live for ever : and the bread (*o ap<sup>ro</sup>* in this discourse might be better translated according to the Hebrew idiom, *the meat*) that I will give, is my flesh, which I will give for the life of the world.—All the terms made use of by our Lord on this occasion were such as the Jews had been accustomed to interpret figuratively ; for which reason they might easily have understood them. Nevertheless, taking them in a literal sense, they were astonished beyond measure, and fell into keen disputes about the meaning of them. 52. *The Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat ?*—53. *Then Jesus said unto them, Verily verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.* To use Dr. Clarke's words here : “ Jesus knowing how unreasonable his hearers “ were, did not think fit to explain himself more particularly at this time, but persisting “ in the same figurative way of expressing himself, he repeated and affirmed more “ earnestly what he had asserted before. Except ye be entirely united to me by a hearty “ belief and practice of my doctrine, and partake of the merit of that sacrifice which I “ shall offer for the sins of the world, and continue in the communion of my religion, “ and receive spiritual nourishment by the continual participation of those means of “ grace which I shall purchase for you by my death, ye can never attain eternal life.”—54. *Who so eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day :* he has the principles of eternal life implanted in him, and shall enjoy it, because I will raise him up at the last day.—55. *For my flesh is meat indeed, and my blood is drink indeed.* My flesh and blood (see on verse 53.) are the true nutriment of the soul. For they feed it, and make it grow : they give vigour to all its faculties, preserve

bread, he added to the name the epithet of *living*, not only because he gives life to men by raising them from the dead, and making them eternally happy, but because he giveth them this life by means of his human nature, which was not an inanimate thing like the manna, but a living substance. For he told them plainly that the bread or meat which he would give them was his flesh which he would give for the life of the world, and spake of mens eating it in order to its having that effect. But the meaning of this expression he had directed them to before, when in calling himself the bread of life, he always joined believing on him as necessary to mens living by him. Wherefore, *to eat*, in the remaining part of this discourse is *to believe*.

Ver. 53. *Except ye eat the flesh, &c.*] The flesh of Christ seems to be put here for the whole of his human nature, (see ver. 51.) as it is elsewhere in scripture, John i. 14. Rom. i. 3. Wherefore by eating his flesh and drinking his blood, is not meant any corporeal action, but mens receiving with thankfulness those blessings, to confer which our Lord assumed the human nature : and consequently their believing the revelation he came to make concerning the merciful counsels of God : or, as he himself expresses it, ver. 63 *the word that he spake to them*, especially concerning his incarnation, and his dying to make atonement for sin. These articles of the Christian faith being particularly understood here, give propriety to the metaphors of eating Christ's flesh, and drinking his blood, by

which the whole of that faith is denominated. The reason is, of all the discoveries made by Christ, those concerning his incarnation, and the nature and end of his own death, received and meditated upon with a lively faith, afford sovereign and salutary nourishment unto the minds of sinners. They are as effectual for sustaining the spiritual life in the soul, as flesh fitly prepared is for nourishing the animal life in the body.—Dr. Waterland, in his treatise on the Eucharist, says, that by mens eating Christ's flesh, and drinking his blood, is to be understood not faith, but its consequences ; that is, mens partaking of the fruits of Christ's passion and death. And this interpretation he supports by the universality of the declaration establishing the necessity of eating Christ's flesh, and by observing that to believe, is not to eat and drink the fruit of Christ's passion, but is preparatory thereto as the means to the end. According to this gloss our Lord's meaning was ; except ye shall share in the atonement to be made by my sufferings, ye have no life in you, and so shall die eternally. But with respect to the universality of the proposition on which the doctor chiefly insists, it may be replied, that here, as in many other instances, an universal affirmation or negation is to be limited by the nature of the subject to which it is applied. Except ye to whom my doctrine is preached believe it, ye have no life in you. As for the other arguments offered in the treatise just now mentioned, they cannot be urged against this explication.

it continually alive, and make it fit for heaven.—56. *He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him*; we are most intimately connected together in the closest friendship, and therefore whatever blessings I can bestow, whether by my own power, or by my interest with the father, or by the influences of my spirit, my friends shall enjoy them in full perfection. The expression of persons dwelling in each other, occurs often in John's writings, and denotes the closest union of affections and interests. Wherefore, according to the grand figure made use of by the apostle Paul, it signifies that he who truly believes on Christ, is so united to him as to be a member of his body, and consequently a partaker with him of his life and immortality, and of all the happiness which he himself enjoys, or is able to communicate.—57. *As the living Father hath sent me, and I live by the Father*: so, *he that eateth me, even he shall live by me*: as it is my meat and my drink to do the will of the Father, who is the author of life and happiness, as I nourish and delight my mind with the punctual execution of all the orders he gave me when he sent me into the world, so *he that eateth me*, he that believes my doctrine, and obeys my precepts, shall find therein eternal nourishment; and refreshment to his soul. Or the meaning may be, as I shall live after I am put to death, because I am sent by the Father, the author of life, and because he dwells in me, and I in him; so he that eateth me, and thereby has me dwelling in him, shall after he dies be raised again by me.—58. *This is that bread which came down from heaven*. This is the bread which, in the beginning of my discourse, I told you was come down from heaven, (ver. 33.) a kind of bread infinitely superior to the manna, both in its nature and efficacy: for it is to be eaten by you, *not as your fathers did eat manna and are dead*; it is neither to be eaten the same way that your fathers did eat the manna, nor with the same effect: but *he that eateth of this bread, shall live for ever*. See verse 50.—59. *These things said he in the synagogue, as he taught in Capernaum*: he spake them openly, in the hearing of all the people who attended at publick worship in the synagogue.

Most of the metaphors in this discourse, and particularly that of *food* to signify doctrine, and of *eating* and *drinking* to signify believing, were abundantly easy, and might have been understood at the very first by the Jews, being found in their scriptures and used in their schools. Only not being able to comprehend what he meant by *his flesh*, they took the whole literally, and were so offended at the thought of eating his flesh and drinking his blood, a thing not only prohibited by the law of Moses, but repugnant to the customs of all civilized nations, that many of them who were his disciples, when they heard it, said it was absurd. 60. *Many therefore of his disciples, when they heard this, said, This is an hard saying, who can bear it?* Who can believe and obey it.—61. *When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you?* 62. *What, and if ye shall see the Son of man ascend up where he was before?* Are ye offended because I said my flesh is bread, and that it came down from heaven, and that you must eat my flesh and drink my blood, in order to your having eternal life. What if ye shall see me ascend up into heaven bodily, where I was before? Will not that convince you of the truth of my having come down from heaven? Will it not shew you likewise, that I never intended you should eat my flesh in a corporal manner.—63. *It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life*. When I spake of your eating my flesh I did not mean it in a literal sense. So used, my flesh would be of no advantage at all to any man. But I meant your believing the doctrines, to reveal which I was made flesh, by taking upon me the human nature. So that more properly it is my spirit that giveth life to men, and maketh them immortal. For the words that I speak to you, the doctrines that I preach, proceed from my spirit, and are the food of your souls, consequently the means of your life.—To some of you however my doctrine will be ineffectual, because you do not believe it,

it, and perhaps are desirous, to pervert it, that you may have a pretence to forsake me: 64. *But there are some of you that believe not.—For Jesus knew from the beginning, who they were that believed not, and who should betray him.* He knew the inward disposition of every particular person that heard him, and foresaw which of his disciples would be so base as to betray him.—65. *And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.* Because I know perfectly the inward frame of your minds, therefore I told you that no man can believe on me, except an opportunity of knowing the evidence of my mission, a capacity to judge of it, and such a hearty love of the truth as will prompt him to use the means proper for discovering it, and when discovered dispose him cheerfully to receive it, are given him of my Father. The words of this verse are our Lord's own paraphrase of that difficult expression. "No man can come to me, except the Father which hath sent me draw him:" wherefore the explication given of it above must be just.—This sermon was in all its different branches so offensive to the Jews, that many of them who till now had been our Lord's disciples, finding by the general strain of it, that their ambitious, carnal views were to be utterly disappointed, they went out of the synagogue in a passion, and never came to hear him more. 66. *From that time many of his disciples went back, and walked no more with him.*—Jesus perceiving this defection to be very general, asked the twelve if they were going to leave him with the rest? 67. *Then said Jesus unto the twelve, Will ye also go away?* 68. *Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life?* In allusion to, and acknowledgement of what Jesus had said concerning his flesh, verse 63. namely, that it was the bread of life, a truth which had stumbled the apostate disciples, but which Peter believed, because he rightly understood it to signify the doctrine or word which Jesus taught in the flesh, as he here expressly declares.—This implicit faith in the whole of our Lord's doctrine, Peter rightly founded upon his faith in him as the Messiah. *Thou hast the words of eternal life.* 69. *And (xai, for) we believe, and are sure, that thou art that Christ, the Son of the living God.*—70. *Jesus answered them, Have not I chosen you twelve, and one of you is a devil?* I have chosen you twelve to be my apostles and companions, notwithstanding I knew one of you to be a very bad man. And this I tell you to shew you, that I am intimately acquainted with the characters and dispositions of each of you, and to convince you that I did not chuse you at random, but with an express intention to make you all assist me in carrying on the great work I am come to perform, and among the rest the traitor himself, whom I did not chuse thro' ignorance of his wicked dispositions. By this argument therefore you may likewise know that I am the Messiah, the son of the living God, and that your faith in me is well founded.—71. *He spake of Judas Iscariot, the son of Simon, for he it was that should betray him, being one of the twelve.* He meant Judas Iscariot, tho' he did not at this time think fit to name him. To conclude, by declaring that he had knowingly made choice of a traitor to be one of the twelve who constantly attended him, he insinuated that in his most retired hours and secret actions, he was not afraid of the eyes of his enemies. Wherefore, having initiated a person of this character into all the mysteries of his fellowship, no man can suspect that he was carrying on a plot to deceive the world: for if he had, Judas, when he deserted him and betrayed him to the priests, would not have failed to discover the imposture.

Veg. 71. *He spake of Judas.]* He called Judas a devil, because he was to be an apostate and traitor. So likewise in rebuking Peter who had expressed an utter aversion to his suffering at Jerusalem, he called him *Satan* on account of that one act by which he opposed the great design of his coming into the world. Wherefore he might much more give Judas the name of *devil*, who resembled satan so nearly in the wickedness of his dispositions and actions.

## THIRD PASSOVER.

About this time happened the third passover in our Lord's ministry, as appears from what John tells us in his history of the miraculous dinner, ch. vi. 4. *And the passover, a feast of the Jews, was nigh.* According to Sir Isaac Newton's scheme of the harmony, this is the fourth passover in our Lord's ministry. And because John says, ch. vii. 1. *After these things, viz. the miracle of the loaves, and the conversation in the synagogue of Capernaum, Jesus walked in Galilee, for he would not walk in Jewry, because the Jews sought to kill him;* Sir Isaac thinks he did not celebrate this passover at Jerusalem. And it must be owned, that the Evangelists do not say expressly that Jesus went up to it. Nevertheless, if we may judge of him, from the religious regard which he constantly shewed to all the divine institutions, and from his behaviour on other occasions of a like nature, we may safely believe that he went, not only to this, but to all the feasts which the Jewish males were obliged by law to attend, Deut. xvi. 16. See also Num. ix. 13. where he who was in a capacity, and did not keep the passover, is ordered to be cut off from his people. Besides, if I mistake not, Mark insinuates that our Lord went to Jerusalem on this occasion: for his words which fall in here, may be considered as the history of that journey, vi. 56. *And whithersoever he entered, into villages or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him, were made whole.* See on the second passover, § 45. This conjecture seems to be favoured by John likewise; for that Evangelist having related what happened at Capernaum, in consequence of the miraculous dinner, adds, ch. vii. 1. *After these things Jesus walked in Galilee, for he would not walk in Jewry, because the Jews sought to kill him.* This I suppose implies, that after the miraculous dinner Jesus had been in Jewry, where an attempt was made upon his life, which made it dangerous for him to continue there any longer at that time. But if any attempt was made upon our Lord's life in Jewry about this time, no scene was so fit for it as Jerusalem, no time so proper as the passover which happened during this period, and no actors so likely to be engaged in it as the Jews, the haughty priests, Pharisees, and doctors, who were all as-

sembled at the feast. Perhaps Christ's disciples also, who were offended by the sermon in the synagogue of Capernaum, had joined his enemies in the metropolis when they came up to the feast, and incited them anew by rehearsing with the usual aggravations of fame, the miracle of the loaves performed to the conviction of every individual present. The commentators indeed have supposed that in the passage quoted, John alludes to what happened at the preceding passover, on occasion of the cure of the infirm man who lay in one of the porticoes of Bethesda. And in support of their opinion they produce Christ's sermon, at the feast of tabernacles, wherein he reprimanded the Jews for having attempted to kill him, because he had cured that infirm person on the sabbath. They likewise produce the counsel which his brethren gave him before that feast, to shew himself in public, and the disputes of the Jews, occasioned by his not appearing there so soon as was expected. All which circumstances they think are more proper, on supposition that Jesus was not at the third passover. But to the first argument it may be replied, that it does not follow from the reprimand given to the Jews at the feast of tabernacles, that that was the first time Jesus had been in Jerusalem after performing the miracle on the man in Bethesda. The reprimand was proper then, even tho' it had been often given before. As for the second argument, it will no more prove that Jesus was absent from this feast, than it will prove that he was absent from all the precedent ones. And as for the argument drawn from the disputes of the Jews, if I am not mistaken, it establishes rather than overturns the opinion proposed, because these debates necessarily imply that Jesus had attended every occasion of this kind hitherto. The reason is, if he had been absent from any of them, the Jews would not have disputed his character, but without other proof would have condemned him as an impious person who despised the most sacred institutions of their religion. From these debates therefore we may fairly conclude, that Jesus went regularly every year to the three great festivals, tho' neither Matthew, nor Mark, nor Luke have said directly that he was at any of them, excepting the passover at which he was crucified. See the second Preliminary observation.

§ LXIII. Matt. xv. 1. *The Pharisees in Galilee blame the disciples for eating with unwashed hands. Jesus reproves the Pharisees for their superstition.*

Because our Lord could not with safety remain long in Judea, he departed for Galilee as soon as the passover was ended. It seems the Pharisees had made another attempt upon his

his life, (John vii. 1.) and tho' it proved unsuccessful as before, they did not desist, for they dispatched some of their number, inhabitants of Jerusalem, after him into Galilee, not to oppress him by violent methods; for in that country he was among his friends: but if possible to incense the people against him. These emissaries therefore followed him from place to place, and looked on every thing he did with an evil eye: but to no purpose. At last they ventured to attack him for allowing his disciples to transgress the tradition of the elders by eating with unwashed hands, thinking that it was an heinous offence, and that he encouraged them in it. 1. *Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, 2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.* The law of Moses required external cleanliness as a part of religion, not however for its own sake, but to signify with what carefulness God's servants should purify their minds from moral pollutions. Accordingly these duties were prescribed by Moses in such moderation as was fitted to promote the end of them. But in process of time they came to be multiplied prodigiously. For the antient doctors, to secure the observation of those precepts that were really of divine institution, added many commandments of their own, as fences unto the former. And the people to shew their zeal obeyed them. For example, because the law, Lev. xv. 11. saith, *Whomsoever he toucheth that bath the issue (and bath not rinsed his hands in water) he shall wash his clothes, and bathe himself in water, and be unclean until the even:* the people were ordered to wash their hands, immediately on their return from places of public concourse, and before they sat down to meat, lest by touching some unclean person in the crowd, they might have defiled themselves.—The Pharisees therefore being very zealous in these trifles would not eat (εαν μη πυνυγη νιψωνται) *unless they washed with their fist* †, that is, diligently. From this source came that endless variety of purifications not prescribed in the law, but ordained by the elders, such as (Mark vii. 4.) *the washing of cups and pots, brazen vessels, and of tables*, not because they were dirty, but from a principle of religion, or rather of superstition. These ordinances, tho' they were of human invention, came at length to be looked upon as essential in religion, nay were exalted to such a pitch, that in comparison of them, the law of God was suffered to lye neglected and forgotten.—It was therefore easy for our Lord to retort upon the Pharisees the charge of impiety which they had brought against his disciples, being themselves guilty of the grossest violations of the divine law, thro' the regard which they shewed to their own traditions. Accordingly he replied by telling them, that what the prophet Isaiah said ch. xxix. 13. of the hypocrites of his time was very applicable to them, *This people honoureth me with their lips, but their heart is far from me* \*. This people talks much of religion, and makes a great shew of piety, but they have no regard for real goodness in their heart. However, all their worship is vain and displeasing to me, while they practise themselves, and impose upon others, frivolous precepts of mens invention, neglecting the eternal rules of righteousness. Mark vii. 7. *Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.* 8. *For laying aside the commandment of God, ye hold the tradition of men, as the*

† *Washed with their fist.*] Theophylact translates it, *unless they washed up to their elbow*, Mark 3. For when they washed they held up their hands, and contracting their fingers, received the water that was poured on them by their servants, (who had it for a part of their office, 2 Kings iii. 11.) till it ran down their arms, which they washed up to their elbows. To wash up to the elbow therefore is to wash with great care.

\* Matthew says our Lord made this citation

from Isaiah at the end of his discourse. We may therefore suppose that he cited and applied it twice; first at the beginning, as Mark tells us: and having proved that it was truly applicable to the Scribes and Pharisees, he applied it again at the conclusion of his argument, as Matthew affirms. We have several examples of the like repetitions in the gospels. Thus Mark x. 7. compared with Matt. xix. 4. Matt. xxiv. 5. compared with verses 11. 24. Luke xxii. 18. comp. with Matt. xxvi. 29.

*washing*

*washing of pots and cups: and many other such like things ye do.*—But it was urged in favour of these traditions that they were enjoined as fences of the divine law. Wherefore, in opposition to so specious a pretence, he affirmed that the whole was mere hypocrisy, since they did not scruple to break the most sacred rules of morality, which are also enjoined by God, and of unchangeable obligation, in order that they might observe their own tradition. 9. *And he said unto them, Full well (καλως, fairly, wholly) ye reject the commandment of God, that ye may keep your own tradition.*—But lest the charge which our Lord brought against the Pharisees might have been thought without foundation, because it contained an imputation of such gross profaneness, he supported it by an instance of an atrocious kind. God saith he has commanded “children to honour their parents,” that is, Ex. xx. 12. among other things to \* maintain them when reduced; promising life to such as do so, and threatening death against those that do otherwise. Matt. xv. 4. *He that curseth Father or mother let him die the death.* Nevertheless ye presumptuously, making light of the divine commandment, affirm that it is a more sacred duty to enrich the temple, than to nourish one’s parents, tho’ they be in the utmost necessity; pretending that what is offered to the great parent is better bestowed, than that which is given for the support of our parents on earth; as if the interest of God was different from that of his creatures. Nay, ye impiously teach, that a man may lawfully suffer his parents to starve if he can say to them, Mark vii. 11. *It is a gift, by whatsoever thou mightest be profited by me:* that is, it is given to the temple, which should have succoured you. Thus have ye hypocrites made void the commandment of God, tho’ of immutable and eternal obligation, by your frivolous traditions, and disguised with the cloke of piety, the most horrid and unnatural action that a man can be guilty of.—Having thus spoken, Jesus, (Matt. xv. 10.) *Called the multitude, and said unto them, Hear* how absurd the precepts are which the Scribes inculcate upon you, *and understand* the true differences of things. These hypocrites, anxious about trifles, neglect the great duties of morality, which are of unchangeable obligation. They shudder with horror at hands unwashed, but are perfectly easy under the guilt of impure minds, altho’, 11. *Nat that which goeth into the mouth defileth a man, rendereth a man impure in the sight of God; but that which cometh out of the mouth, this defileth a man:* because in the sight of God cleanness and uncleanness are qualities, not of the body but of the mind, which can be polluted by nothing but sin. Our Lord did not at all mean to overthrow the distinction which the law had established between things clean and unclean in the matter of man’s food. That distinction, like all the other emblematical institutions of Moses, was wisely appointed; being designed to teach the Israelites how carefully the familiar company and conversation of the wicked is to be avoided. He only affirmed, that in itself no kind of meat can defile the mind which is the man, tho’ by accident it may; for instance when taken in quantity or kind contrary to the commandment of God.

The apostles, who it seems would gladly have conciliated the good will of the Pharisees thinking it might be of service to their cause, were sorry to find their master had dis-obliged them by speaking in disparagement of their traditions. Wherefore, when the Pharisees were gone, they drew near, and insinuated that he was to blame in so doing. 12. *Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?* 13. *But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.* Be they as angry as they will, ye need not

Ver. 9. *Your own tradition.*] The words *your own* are emphatical, distinguishing the commandments of men, the corrupt traditions of the Pharisees, from the commandments of God, which may

also be called traditions, see 1 Cor. xi. 2. 2 Thess. ii. 15.

\* Maintain them.] Thus the word *honour* signifies maintenance, 1 Tim. v. 17.

be afraid of them, for they and their doctrine shall perish together, being neither of them from God.—14. *Let them alone: they be blind leaders of the blind: teachers who foolishly think to lead their disciples to perfection, by the observation of precepts wherein there is not the smallest degree of true piety; and will not be convinced of the contrary:—for which cause both the guides and the guided, who prefer ignorance to knowledge, and superstition to true religion, shall fall into the ditch of eternal perdition. And if the blind lead the blind, both shall fall into the ditch.*—But the disciples, not understanding their master's doctrine concerning meats, desired him when they were come home to explain it. He complied, and shewed them that meats being of a corporeal nature cannot defile the mind, or make a man a sinner in the sight of God, unless when used immoderately, or in opposition to the commandment of God: in which case the pollution arises from the man and not from the meat. Mark vii. 18. *And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man it cannot defile him? Are ye so stupid as not to see that what a man eats or drinks cannot defile him in the sight of God:—19, Because it entereth not into his heart, but into the belly, and goeth out into the draught purging all meats: being of a corporeal nature, it cannot enter into the mind, and consequently cannot pollute the soul.*—Whereas that which proceedeth out of a man's mouth, coming from his heart, really pollutes his mind. 20. *And he said, that which cometh out of the man, that defileth the man.* 21. *For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders,* 22. *Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.* 23. *All these evil things come from within, and defile the man.* Thus our Lord defended his disciples by a beautiful chain of reasoning, wherein he has shewed the true nature of actions, and loaded with perpetual infamy the Jewish teachers, and their brood, who in every age and country may be known by features exactly resembling their parents, the main strokes of which are, that by their frivolous superstitions they weaken and sometimes destroy the eternal and immutable rules of righteousness.

Ver. 22. *Foolishness.*] Αφροσυνη, foolish un-governable passion, in opposition to σωφροσυνη, as the critics observe. It is remarkable that three of the crimes here mentioned as pollutions of the mind, viz. murder, false witness, and blasphemy, were on this very occasion committed by the persons who charged our Lord with impiety, because he neglected such ceremonial precepts of religion as were of human invention. For whilst they feigned the highest reverence for the divine law, they were making void its most essential precepts. At the very time that they condemned the disciples for so small an offence as eating with un-

washed hands, contrary only to the traditions of the elders, the Scribes and Pharisees were murdering Jesus by their calumnies and false witnessings, notwithstanding it was the only study of his life to do them all the good possible.

Ver. 23. *Come from within.*] Matthew, ver. 18. represents these evil things as proceeding out of the mouth, not so much by way of contrast to meats, which enter by the mouth into a man, as because some of them are committed with the faculty of speech, such as false witness and blasphemy; and others of them are helped forward by its assistance, namely adultery, deceit, &c.

#### § LXIV. Matt. xv. 21. *Jesus cures the woman of Canaan's daughter.*

It may easily be believed, that the Pharisees were highly offended at the liberty which Jesus took in the preceding discourse: for he had plucked off from them the mask where-with they covered their ugliness, and rendered themselves so venerable in the eyes of the vulgar. Accordingly, their plots being levelled against his reputation and life, he judged it proper to retire with his disciples into the remote region which lay between the cities of

Tyre and Sidon \*, proposing to conceal himself a while. Yet he could not be hid. It seems he was personally known to many of the heathens in this country, who no doubt had often heard and seen him in Galilee, (see Mark iii. 8.) And as for the rest, they were sufficiently acquainted with him by his fame, which had spread itself very early thro' all Syria, Matt. iv. 24.—In one of the towns of this remote country, there lived a Canaanitish woman whose daughter was possessed with a devil. She was a descendant of the antient inhabitants, and by religion a heathen.—But tho' this woman was ignorant of the true religion, she had conceived a very great and honourable and just opinion, not only of our Lord's power and goodness, but even of his character as Messiah, which she had learned the notion of by conversing with the Jews. For when she heard of his arrival she went in quest of him, and meeting him accidentally as he passed along the street, she addressed him by the title of *Son of David*: and cried after him for a cure to her daughter. 22. *And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil.*—23. *But he answered her not a word.* He did not seem to regard her, intending that the greatness of her faith should be made to appear: an end highly worthy of the wisdom of Jesus, because it not only justified his conduct in working a miracle for an heathen, but was a sharp rebuke to the Jews for their infidelity.—In the mean time his disciples being ignorant of his design, were uneasy at the woman's importunity, thinking, if she was permitted to follow them, they would soon be discovered. Desiring therefore to get rid of her, they intreated their master to dismiss her. *And his disciples came and besought him, saying, Send her away, for she crieth after us.*—24. *But he answered and said, I am not sent, but unto the lost sheep of the house of Israel:* tho' I am come to save all the nations of the world, my ministry must be confined to the Israelites, (see § 40.) Thus at the first, Jesus seemed to refuse both the woman's request, and the disciples intercession in her behalf.—She however, far from being discouraged by the repulse, drew near, and falling on her knees before him, urged her petition with much earnestness. 25. *Then came she and worshipped him, saying, Lord help me.*—26. *But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs:* The Jews gloried greatly in the honourable title of God's children, because of all nations they alone knew and worshipped the true God. They gave the name of *dogs* unto the heathens, for their idolatry and other pollutions, by which they had degraded themselves from the rank of reasonable creatures. This appellation therefore marked the impurity of the Gentiles, and their odiousness in the sight of God: at the same time conveying an idea of the contempt in which they were held by the holy nation, tho' in some respects it was applicable, it must have been very offensive to the heathens. Nevertheless this good woman neither refused it, nor grudgeth

\* Sidon was a very antient town, having been built by Sidon the eldest son of Chanaan the son of Ham, the son of Noah.—It appears from Joshua xxii. 9. that the whole country westward of Jordan was called Canaan, that on the east being named Gilead. From the same book, ch. xix. 28, 29. we learn that Tyre and Sidon were cities in the lot of Asher: which tribe having never been able wholly to drive out the natives, their posterity remained even in our Lord's time. Hence he did not preach the doctrine of the kingdom in this country, because it was mostly inhabited by heathens, to whom he was not sent (§ 40.) neither did he work miracles here with that readiness which he shewed every where else. The reason was, he proposed by concealing himself to shun the Pharisees.

\* By religion a heathen.] I think this plain from Mark, who calls her a Greek, a Syrophenician by nation. For since the woman's nation is mentioned in the latter clause, the title of *a Greek* that is given her in the former, must certainly be the denomination of her religion. Keuchenius thinks that the epithet *χαναανίτις* denotes the woman's occupation; she merchandised; and supports his notion by the like use of the word in the Old Testament. But his conjecture will not hold, because our Lord's reply to her, *It is not meet to give the childrens bread to dogs*, plainly imports that she was a heathen. I think this evident likewise from what he said to the disciples, verse 24. *I am not sent but unto the lost sheep of the house of Israel.*



the Jews the honourable title of *children*. She acknowledged the justness of what Christ said, and by a strong exercise of faith drew an argument from it, which the candour and benevolence of his disposition could not resist. 27. *And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters table*: let me have such kindness as the dogs of any family enjoy. From the plenty of miraculous cures which thou bestowest on the Jews, drop the offal of this one to me, who am a poor distressed heathen: for by it they will suffer no greater loss than the children of a family do by the crumbs which are cast to the dogs.—Jesus having thus made it evident that the woman possessed a very high degree of faith, a just notion of his power and goodness, and of her own unworthiness, wrought with pleasure the cure which she solicited in behalf of her daughter, and at the same time gave her faith the praise that was due to it. 28. *Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.*—Mark vii. 29. *And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter.* As soon as she had uttered the sentiment that was so acceptable to Christ, he had willed the ejection of the demon. And tho' scarce any time passed between her uttering that sentiment and his answer, so great was his power and goodness, that the devil was expelled before he spake: *go thy way, the devil is gone out.*—The success which this Canaanitish woman's suit met with from Jesus, teaches us two lessons of great importance: First that God is no respecter of persons, but always accepts sincere faith and fervent prayer proceeding from an humble penitent heart. Secondly, that it is our duty to continue in prayer with earnestness, altho' the answer thereof should be long deferred.

§ LXV. Mark vii. 31. *In Decapolis Jesus cures one that had an impediment in his speech.*

At length Jesus departing from the coasts of Tyre and Sidon, returned to the sea of Galilee thro' the region of Decapolis, on the east-side of Jordan. Somewhere in this country they brought to him a man who was deaf, and had an impediment in his speech. (*μογιλαλον*) Our Lord's exuberant goodness easily prompted him to give this person the relief which his friends begged for him. Yet he would not do it publicly, lest the admiration of the spectators should have been raised so high as to produce bad effects; for the whole country was now following him, in expectation that he would soon set up his kingdom. Wherefore he took the man with his relations aside from the crowd, and because the deaf are supposed to have their ears shut, and the dumb their tongue so tied or fastened to the under part of their mouth, as not to be able to move it (see ver. 35.) he put his fingers into the man's ears, and then touched his tongue with his spittle, to make him understand that he intended to open his ears, and loose his tongue. And, that the deaf man, whom he could not instruct by language, might consider from whence all benefits proceed, 34. *He looked up to heaven and sighed, and saith unto him, Ephphatha, that is, be opened.* 35. *And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain*—36. *And he charged them that they should tell no man.* The reason of this prohibition is explained § 27.—However neither the man nor his friends obeyed Jesus in this; especially the man, who having the use of his speech given him, was very fond of exercising it in praise of so great a benefactor. Accordingly he

Ver. 34. *He sighed.*] Perhaps there were circumstances to us unknown, which made this dumb person a peculiar object of pity. Or by this example of bodily deafness and dumbness, our Lord might be led to reflect on the spiritual deafness and dumbness of men. But whatever was the cause, Christ's

sighing on this occasion evidently displayed the tender love he bare to our kind. For certainly it could be nothing less which moved him to console our miseries, whether general or particular, in so affectionate a manner. See more instances of his compassion, Luke xix. 41. John xi. 33.

published the miracle every where, and the more that Jesus was not desirous of glory : *but the more he charged them, so much the more a great deal they published it,—37. And were beyond measure astonished,* at the greatness of the miracle, (see § 66.) and at the modesty of him who had performed it, *saying, He hath done all things well; hath fully executed what he took in hand : he maketh both the deaf to hear, and the dumb to speak;* and in doing this he has no view but the benefit of mankind.

§ LXVI. Matt. xv. 29. *The second miraculous dinner is given.*

Jesus having tarried in Decapolis a considerable time, the fame of his being in that country reached every corner. Wherefore, to avoid the crowds, he retired into a desert mountain beside the sea of Galilee. Here the sick, the lame, the dumb, the blind, and the maimed were brought to him from all quarters, and laid down around him. The sight of so many people in distress, moved the compassion of the son of God exceedingly, for he graciously healed them all. Particularly on the dumb, who are commonly deaf also, he not only conferred the faculty of hearing and pronouncing articulate sounds, but he conveyed into their mind at once the whole language of their country, making them perfectly acquainted with all the words in it, their significations, their forms, their powers, and their uses, so as to comprehend the whole distinctly in their memories : and at the same time he gave them the habit of speaking it both fluently and copiously. This was a kind of miracle vastly astonishing. The change that was produced in the bodies of the men, was but the least part of it. What passed in their minds was the grand and principal thing, being an effect so extensive, that nothing inferior to infinite power could produce it.—With respect to the *maimed*, that is, persons who had lost their legs and arms, Jesus gave them new members in their stead. But when he thus created such parts of their bodies as were wanting, without having any thing at all as a subject to work upon, the spectators could not have been more surprised, had they seen him make a whole human body out of the dust of the earth. The Jewish multitude seem to have apprehended the greatness of these miracles, more distinctly than the generality of Christians : for we are told, Matt. ix. 33. when Jesus opened the mouth of a dumb man, the multitude marvelled, *saying, It was never so seen in Israel.* See also Matt. xii. 22, 23. Mark vii. 37.—And on this occasion, 31. *The multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see : and they glorified the God of Israel.* This latter clause makes it probable that many heathens were now present with our Lord, beheld his miracles, and formed a just notion of them. It seems his fame spreading itself into the neighbouring countries, had made such an impression even upon the idolatrous nations, that numbers of them came from far, to hear and see the wonderful man, of whom such things were reported, and if possible to experience his healing goodness. Wherefore, when they beheld those effects of his power, they were exceedingly struck with them, and brake forth in praises of the God by whose assistance and authority he acted. And it may be also, from that time forth devoted themselves to his worship. *They glorified the God of Israel.*

The multitude at this time continued with Jesus three days. And having consumed all the provision they brought with them, he would not send them away without feeding them, lest they might have fainted on the road home ; many of them having come from far. Accordingly he provided for them a second dinner by miracle, in all respects like to the first, except in the number of loaves and fishes, of which it was made. The people fed at this feast were four thousand men, besides women and children, who no doubt were equal in number to, if not more than the men. At this dinner the multitude was ordered to sit down, not on the grass, as at the former, but on the ground, the grass  
being

being gone. Hence it may be conjectured, that the miracle was performed about the middle of summer, the grass in Judea decaying very early thro' the excessive heat of the climate. The weather therefore being good, and the air warm, the people could remain two or three nights successively in the fields \*.—Matthew tells us, that having fed the multitude, Jesus took boat and passed over to the coasts of Magdala, in quest of more opportunities to instruct and heal mankind. Mark says, *he came into the parts of Dalmanutha*. But the Evangelists may easily be reconciled by supposing that Dalmanutha was a city and territory within the district of Magdala. Reland, Palest. p. 884. mentions a castle called Magdala not far from Gamaba, which he thinks gave this region its name.

\* One cannot but remark with what wisdom Jesus chose to be so much in deserts, during this period of his ministry. He was resolved in the discharge of the duties of it, to make as little noise as possible, to avoid crowds, and to be followed only by such as had dispositions proper for profiting by his instructions. And to say the truth, not a great many others would accompany him into solitudes where they were to sustain the inconveniences of hunger, and the weather, for several days together.—As the multitude, on this and the like occasions, remained long with Jesus, doubtless his doctrine

distilled upon them all the while like the dew, and as the small rain upon the tender herb. If so, what satisfaction and edification should we find in the divine discourses which he then delivered, were we in possession of them. The refreshment we receive from such of them as the inspired writers have preserved, raises an ardent desire of the rest. At the same time it must be acknowledged, that we are blessed with as much of Christ's doctrine, as is fully sufficient to all the purposes of our salvation.

§ LXVII. Matt. xvi. 1. *The Pharisees demand the sign from heaven. Jesus cautions his disciples to beware of the leaven of the Pharisees and Sadducees.*

While Jesus was in Dalmanutha or Magdala, the Pharisees having heard of the second miraculous dinner, and fearing that the whole common people would acknowledge him for the Messiah, resolved to confute his pretensions fully and publicly. For this purpose they came forth and demanded of him the sign from heaven. It seems the Jews understanding the prophesy, Dan. vii. 13. literally, expected that the Messiah would make his first public appearance in the clouds of heaven, and take unto himself glory and a temporal kingdom. (see § 17.) Agreeably to this, Josephus describing the state of affairs in Judea under Felix, tells us that the deceivers and impostors pretending to inspiration, endeavoured to bring about changes, and so making the people mad, led them into the wilderness, as if they had been to shew them signs of liberty, Bell. lib. ii. c. 13. Wherefore, when the Pharisees desired Jesus to shew them a sign from heaven, they certainly meant that he should demonstrate himself to be the Messiah, by coming in a visible and miraculous manner from heaven with great pomp, and wresting the kingdom out of the hands of the Romans. These hypocrites craftily feigned an inclination to believe, if he would but give them sufficient evidence of his mission. However their true design was, that by his failing in the proof which they required, he should expose himself to general blame. Mark viii. 11. *And the Pharisees came forth, and began to question, (Gr. to dispute) with him, seeking of him a sign from heaven, tempting him.*—The proofs which Jesus was daily giving them of his mission, being more than sufficient to establish it, had the Pharisees been possessed of any candour at all, or any inclination to know the truth, they could not have been at a loss to judge in this matter, especially as in the ordinary affairs of life they shewed abundance of acuteness. The truth is, their not acknowledging our Lord as the Messiah, was owing neither to want of evidence, nor to want of capacity to judge of that evidence. This Jesus signified in the reproof which he gave them, for discerning so accurately by the face of the earth and sky, what sort of weather would be,

whilst they were so stupid as not to understand by the accomplishment of the ancient prophecies, (Gen. xlix. 10. Is. xi. 1. xxxv. 5. Dan. ix. 24.) and by the miracles which he performed, that the time foretold by the prophets and expected by all ages, even the time of the Messiah, was come. Matt. xvi. 2. *He answered and said unto them, When it is evening, ye say, It will be fair weather : for the sky is red. 3. And in the morning, it will be foul weather to day : for the sky is red and lowring.* (see on Luke xii. 56. § 88.) *O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times ?* The Pharisees being more expert in forming a judgment of the weather, than in discerning the signs of the times, it plainly appeared that their thoughts were much more employed about matters relative to the present life, than to the future : wherefore, our Lord's reproof was well founded, and no more severe than the nature of their folly deserved. Withal, having a disposition absolutely incorrigible, the saviour of the world felt the bitterest grief on their account, sighed deeply in his spirit, and solemnly declared that the sign they were seeking should not be given them. They were to have no sign but that of the prophet Jonas, or the miracle of his own resurrection, a sign greater than any of those shewed by the antient prophets and messengers of God, and consequently a sign which proved Jesus to be superior unto them all. Mark 12. *And he sighed deeply in his spirit* (see on Luke x. 21. § 80.) *and saith, Why doth this generation seek after a sign, viz. from heaven ? Verily I say unto you, There shall no sign be given to this generation.* Matt. xvi. 4. *But the sign of the prophet Jonas. And he left them and departed.*

When Jesus left the Pharisees he went with his disciples into the boat. And as they sailed \* he bade them beware of the doctrine of the Pharisees and Sadducees, which he called leaven, because of its pernicious influence to four mens tempers with pride and other evil passions. For as those hypocrites chiefly enjoined the observation of frivolous traditions, their doctrine was a great enemy to the principles of true piety, and puffed men up with an high conceit of their own sanctity. But the disciples having accidentally forgotten to take bread into the boat with them, and having often heard the doctors prohibit the use of the leaven of heathens and Samaritans, they thought he forbade them to buy bread from bakers of either sect, lest it might be made with leaven some how impure ; and so looked on the advice as an indirect reproof of their carelessness. It seems they were so stupid as not to consider, that he who had fed a company of above ten thousand people with five loaves, could never be at a loss to provide a meal for twelve men †.

### § LXVIII:

Ver. 12. *Verily I say unto you, &c.]* Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, *Verily I say unto you, I am not alive if a sign, viz. from heaven, shall be given to this generation.* That εἰ δοθήσεται is an elliptical form of an oath is evident from Heb. iii. 11. In ordinary cases it may be supplied out of the antient forms of swearing, thus: *God do so to me and more also, if a sign shall be given.* But in the mouth of God, such an oath must be supplied thus: *Let me not be true, if they shall enter into my rest ; if a sign shall be given, &c.* Or as in Ezek. xiv. 16. *ὡς ἐγώ, εἰ υἱοὶ ἡ θυγατέρες ζῶσιν οὐκ ἔσονται. I live not if sons or daughters be delivered.*

\* As they sailed.] Matthew's account indeed seems to contradict this supposition. xvi. 5. *And when his disciples were come to the other side they had forgotten to take bread.* But if that was the Evangelist's meaning, the interpretation which the disciples but upon their master's reproof must have

been improper : because they might easily have supplied themselves with bread in the country to which they were come. In the original the words are, καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν, ἐπελθόντο ἄρτους λαβεῖν. The translation of which is, *Now the disciples going to the other side had forgotten to take bread.* For it is more agreeable to the nature of the thing to suppose that this conversation happened as they sailed.

† What Matthew here calls the leaven of the Sadducees, is called by Mark the leaven or Herod. Hence we learn who the Herodians were that are mentioned in the gospels. It seems Herod the great attempted to overturn the principles of the antient and true religion, that he might establish a system more agreeable to his tyranny. This was the doctrine of the Sadducees, which he zealously espoused, because it set men free from the dread of a future state, and left them at liberty to pursue what

what they took to be their interest, by any method they pleased. Herodian therefore was but another name for such sort of Sadducees, as maintained the expediency of submitting to the innovations introduced by Herod and the Romans. For it may easily be thought, that those who favoured Herod, and the powers who supported him, were generally of this sect. At the same time all the Sadducees were not Herodians: some of them shewing little of that complaisance to the reigning powers, for which their brethren were so remarkable. And this accounts sufficiently for the distinction between the Herodians and Sadducees, found Matt. xxii. 16, 23.—Bafnage, Fabritius,

and others, are of opinion, that the persons called Herodians in the gospel, were the courtiers, officers, and soldiers of Herod the tetrarch, and that the name Herodian, no more denoted a sect of religion, than that of Cæsarian or Pompeian. Carpzov too is of opinion, that they were the servants, domestics, and friends of Herod; and that the leaven of Herod, which our Lord cautioned his disciples against, was not so much any particular religious opinion, as a neglect and contempt of all religion. But with respect to the notion which many of the antients entertained, viz. that the Herodians believed Herod the great to be the Messiah, it is justly ridiculed by Jerom, on Matt. 22.

§ LXVIII. Mark viii. 22. *Jesus gives sight to a blind man near Bethsaida.*

Having crossed the lake, Jesus landed at Bethsaida, or went thither very soon. For in the next passage of the history, we find him curing a blind man who was brought to him there. Two things are remarkable in this miracle. 1. Our Lord led the man out of the city before he would heal him; and when the cure was performed, forbade him to return thither, or so much as to tell it unto any who lived in the town. The reason was, the people had of a long time been solicitous to have him acknowledged as the Messiah, and every new miracle which they beheld, moved them afresh to make the attempt. Nor could the inhabitants of Bethsaida complain of being ill used, though they were not permitted to be witnesses of the cure, since they had brought this mark of Christ's displeasure upon themselves, by their ingratitude, impenitence, and infidelity, Matt. xi. 21. And as for the man, he could not think it any hardship to be hindered from returning into the city, since it was not the place of his abode, ver. 26. 2. In giving sight to this blind man, Jesus did not, as on other occasions of a like nature, impart the faculty all at once, but by degrees. For at the first, the man saw things but obscurely; then by a second imposition of Christ's hands, he had a clear sight of every object in view. Our Lord's intention in this might be, to make it evident that in his cures he was not confined to one method of operation, but could dispense them in what manner he pleased.—The blind man's expression after the first imposition of Christ's hands, may easily be accounted for, on supposition that he was not born blind, but had lost his sight by some accident: for if that was the case, he might have retained the idea both of men and trees. In which light his words, 24. *I see men as trees walking*, express the indistinctness of his vision very properly.

§ LXIX. Matt. xvi. 13. *Jesus goes into the country of Cæsarea Philippi. He bestows on Peter the power of the keys.*

From Bethsaida Jesus went north into the territory of \* Cæsarea Philippi. Here he asked his disciples what the people's opinion of him was. Matt. xvi. 13. *When Jesus came*

\* Cæsarea Philippi.] This city, while in the possession of the Canaanites, was called Leshem, Josh. xix. 47. and Laish, Judges xviii. 27. But when the children of Dan took it, they named it after their progenitor. In later times it was called

Paneas, from the mountain beneath which it stood. The situation of Paneas pleased Philip the tetrarch so exceedingly, that he resolved to make it the seat of his court. For which purpose he enlarged and adorned it with many sumptuous buildings, and called

*came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I am? the Son of man? Do they say that I am the son of man, the Messiah? So the words ought to be placed and pointed, as is plain from the question afterwards proposed to the disciples; namely, but whom say ye that I am? which I think implies that Jesus had not as yet directly assumed the title of the Messiah, at least in their hearing.—In answer to the question concerning the people, the disciples replied. 14. Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. Most part of the people took Jesus for a different person from what he was, because he had nothing of the outward pomp and grandeur, with which they supposed the Messiah was to be adorned. Wherefore that he might know, whether his disciples, who had long enjoyed the benefit of his doctrine and miracles, had formed a more just idea of his character, he asked them, what they thought of him themselves. 15. He saith unto them, But whom say ye that I am?—16. And Simon Peter answered and said, Thou art Christ the Son of the living God. Simon, in name of the rest, replied, that they firmly believed him to be their long expected Messiah:—This title Jesus accepted, congratulating Simon on the knowledge of his person and function, which had not been communicated to him, either by the sentence of the Jewish sanhedrim declaring Jesus to be the Messiah, or by the authority of any human testimony whatsoever, but merely by the teaching of God. See on John vi. 45. 17. And Jesus answered and said unto him, Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.—Moreover, in allusion to his surname of Peter, which signifies a rock, Jesus promised that he should have a principal hand in establishing his kingdom. The Christian church was to be erected on his labours as a solid foundation, so that it should never be destroyed while the world lasted. 18. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; in pronouncing these words, Jesus probably put his hand upon Peter's shoulder: and the gates of hell shall not prevail against it.—19. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall*

called it Cæsarea, in honour of the Roman emperor. The tetrarch's own name however, was commonly added, to distinguish it from the other Cæsarea, so often mentioned in the Jewish history. This latter city was a fine sea-port on the Mediterranean, between Dora and Joppa, and formerly called Straton's Tower. But being rebuilt by Herod the First, he called it Cæsarea, in complement to his patron Augustus. The beauty of this Cæsarea, and the conveniences of its situation were so extraordinary, that when the Romans reduced Judea into the form of a province, they made it the seat of their government, preferably even to Jerusalem itself.

Ver. 18, *Thou art Peter.*] The words, *Thou art Peter*, are emphatical. Simon had said to Jesus, *Thou art Christ, the Son of the living God*: Jesus in return, says to him, *Thou art Peter, and upon this rock will I build my church*; as it were, making an acknowledgement of Simon's dignity, or rather conferring an high dignity on this apostle.

Ibid. *The gates of hell.*] Πύλαι αἰδῆς, the gates of hell or death, is a periphrasis for hell or death itself. So the phrase is used, Isa. xxxviii. 10.

where Hezekiah speaking of himself, says, *I shall go* (ἐν πυλαῖς αἰδῆς) *to the gates of death, I shall die.* Our Lord's meaning therefore was, that the Christian church should never be destroyed, no not by the united force of men and devils combined against it.

Ver. 19. *The keys of the kingdom.*] The keys of the kingdom of heaven, which on this occasion were promised to Peter, are to be understood metaphorically. For our Lord's meaning was, that Peter should open the gates of the kingdom of heaven, or gospel dispensation, both to Jews and Gentiles, i. e. should be the first who preached the gospel to them. And in this sense, Peter seems to have understood the matter himself: Acts xv. 7. Or, by *the keys* we may understand power and authority, which is the meaning of the metaphor in the Old Testament. According to this interpretation, the power of *binding and loosing* added to the power of the keys, may be considered as explicatory thereof. After my ascension into heaven, I will give thee and thy companions in the apostolate, authority to order all the affairs of my church, so that whatsoever thou shalt bind on earth,

*shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven.*—20. Then charged he his disciples, that they should tell no man, that he was *Jesus the Christ*. Luke ix. 22. *Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.* Mark expresses it thus. 31. *Καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.* And after three days rise again, or rather, and rise again on the third day. Thus John xx. 26. The phrase *μετὰ ἡμέρας οὐτω* signifies undoubtedly on the eighth day after the preceding sabbath. Besides, this rendering brings Mark to agree with the other evangelists \*. Jesus forbid his disciples to tell any man that he was

earth, shall be bound in heaven, &c. It can be no objection against this interpretation, that it connects the idea of binding and loosing with that of the keys, contrary to the exact propriety of the two metaphors; for all who have studied the scriptures know, that in many passages the ideas and expressions are accommodated to the subject-matter, rather than to the precedent metaphors.

*Ibid. Whatsoever thou shalt bind on earth.*] The power of binding and loosing now conferred on Peter, and afterwards on all the apostles, Matt. xviii. 18. was a power of declaring the laws of the gospel, and the terms of salvation. For in the Jewish language to *bind* and *loose*, were words made use of by the doctors, to signify the unlawfulness or lawfulness of things, as Selden, Buxtorff, and Lightfoot have proved. Wherefore our Lord's meaning was, whatever things thou shalt *bind up from men*, or declare forbidden on earth, shall be forbidden by heaven; and whatever things thou shalt *loose to men*, permit to be done, shall be lawful and obligatory in the esteem of heaven. Accordingly it may be observed, that the gender made use of in both passages, agrees to this interpretation: In that under consideration, it is (ὁ) not (ὁν) in the other it is (ὅσα) not (ὅσους). There are some, however, who by the power of binding and loosing, understand the power of actually remitting and retaining mens sins directly. And in support of their opinion they produce John xx. 22. *Receive ye the Holy Ghost.* 23. *Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.* But the expression of forgiving sins, is used by our Lord, to denote the removal of their temporal punishment, Matt. ix. 2. *Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee:* For that it was the temporal punishment only of this man's sins, which our Lord now forgave, is plain, I think, from the reason of the pardon, viz. the faith, not of the man himself, who appears to have been wholly passive in the matter, but of those who brought him in, which could have no influence in obtaining for him an eternal pardon. (See on Matt. viii. 17. § 29.) It may therefore be

justly doubted, whether our Lord ever bestowed on his apostles, a particular power of remitting and retaining any thing but the temporal punishment of mens sin; unless we choose to call the power of declaring the terms of salvation, now committed to Peter, and afterwards to the other apostles, a power of remitting and retaining mens sins, because, according to those terms, men shall be either acquitted or condemned. This high power of declaring the terms of salvation, and precepts of the gospel, the apostles did not enjoy in its full extent, till the memorable day of pentecost, when they received the Holy Ghost in the plenitude of his gifts. After this, their decisions on points of doctrine and duty, being all given by inspiration, were infallible definitions, and ratified in heaven. Here then was an immense honour conferred on the apostles, and what must yield great consolation to the pious. There is nothing doubtful in the gospel, much less false. But we may safely rest the salvation of our souls on the discoveries there made to us, since they have all come originally from God.

\* Our Lord frequently after this, repeated the prediction of his sufferings: for example, Matt. xvii. 22. xx. 18. xxvi. 2. Luke xvii. 25. xxii. 15. But it is remarkable, that on none of these occasions was the prophecy delivered to any but the twelve, and a few select women, Luke xxiv. 6, 8. one instance excepted, viz. Luke xvii. 25. where it was expressed in terms somewhat obscure. The multitude of the disciples were never let into the secret, because it might have made them desert Christ, as they had not, like the apostles, raised expectations of particular preferment in his kingdom, to bias their understandings, and hinder them from perceiving the meaning of the prediction. 'Tis true he foretold his resurrection from the dead more publicly: for oftner than once he appealed to it, as the principal proof of his mission, even in presence of the priests, as is evident from their mentioning it to Pilate, Matt. xxvii. 63. *Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.* It seems the priests had been often our Lord's hearers.

the Messiah, because, according to the divine decrees, he was to be rejected by the great men as a false Christ, and to suffer the punishment of death; circumstances which could not fail to give his followers great offence, as they did not yet understand the nature of his kingdom. For which reason he thought it better to leave every one to form a judgment of his character, from his doctrine and miracles, than in all places to assume the title of Messiah publicly, under such disadvantages. Or his meaning may have been this; because it is determined that the Messiah shall suffer death, it is not proper to assume that title publicly, lest the people declaring in my behalf, endeavour to prevent the execution of the divine decree. Mark viii. 32. *And he spake that saying openly.* (*παρρησια* plainly.) Our Lord thought fit to fortel his own sufferings plainly, to bear down any towering imaginations, that might have sprung up in the apostles minds from the preceding discourses. For their faith was now so confirmed, that they could bear the discovery, without being in danger of forsaking him.—Nevertheless Peter, to whom the power of the keys, or place of high steward in the kingdom, as he would take it, was promised, could not help being very much displeased, to hear his master talk of dying at Jerusalem, immediately after he had been saluted Messiah, and had accepted the title. Taking him aside therefore, Peter rebuked him for the expression, which he was so bold as to think unguarded. Matt. xvi. 22. *Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee.*—23. *But he turned and said unto Peter, Get thee behind me Satan, thou art an offence unto me; for thou savourest not the things that be of God, but these that be of men.* It is remarkable, that our Lord, immediately after conferring on Peter the high dignity before-mentioned, did openly in the hearing of all the disciples, call him Satan, or adversary; and declare that he had no relish for the divine appointments, but was influenced merely by human views and expectations of worldly interest. If the Papists did rightly attend to this passage of the history, they would see their fancies about the primacy of Peter which they build upon it, in a better light than they seem to do.

§ LXX. Mark viii. 34. *Jesus declares that he will judge the world.*

Because Peter's indecent behaviour, just now mentioned, proceeded from his love of the world and its pleasures, Jesus declared publicly, that all who would be his disciples, and share with him in the glory of his kingdom, must deny themselves: Mark viii. 34. *And when he had called the people unto him, with his disciples also, he said unto them, Who-soever will come after me, let him deny himself:* that is, be in constant readiness to renounce every earthly pleasure, with life itself, when called to do so;—and in ordinary cases he must, Luke ix. 23. *Take up his cross daily, and follow me.* See on Matt. x. 38. § 40. After having undergone many afflictions, the disciples of Christ may still look for more, which when laid upon them, they must sustain with equal patience, following their master in the footsteps of his afflictions.—This indeed is a very hard and difficult duty, but at the same time it is absolutely necessary; because, if in order to preserve our temporal life, we displease Christ, we shall lose what is really and truly our life, the eternal happiness of our souls. Whereas, if we will die rather than disobey him, we shall obtain infinite and endless joys. 24. *For whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it.*—To carry home the argument more closely, he put them in mind of the method according to which men estimate things. If God should offer the riches of Solomon, the strength of Samson, the policy of Ahitophel, the beauty of Absh'om, the eloquence of Apollos, universal monarchy, and all kinds of pleasures, and should say, Take them for one hour, and then die; who is the man that would not immediately reject the proposed condition, and reply, that life is better than them



them all? but will men forego every earth'y thing for life, the life of the body? and will they not part with them, nay, and with life itself for their souls? since the longest any one can enjoy this life with its pleasures, is, in comparison of eternity, no longer than he enjoys the good things mentioned, who dies in the same hour he receives them. Matt. xvi. 26. *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* namely, at the day of judgment.—But that this argument, by which the necessity of self-denial is so clearly established, might have the greater weight, our Lord spoke more particularly concerning the rewards and punishments of a future state, assuring his disciples, that they are all to be distributed by himself, the Father having appointed him universal judge, so that his enemies cannot flatter themselves with the hope of escaping condign punishment, nor his friends be in the least afraid of losing their reward. Mark viii. 38. *Whosoever therefore shall be ashamed of me, and of my words, particularly my precept of self denial, in this adulterous and sinful generation, whosoever is not heartily willing to sustain the scoffs of a wicked world, to which the profession and practice of my religion may expose him, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels:* He shall be ashamed to acknowledge one for his disciple, who has acted so unlike to him, and so unworthy of his religion.—And to encourage them the more, he told them he would come to judge the world, not in his present low and contemned state, but most magnificently arrayed, both in his own glory, and in his Father's; would come, not attended by twelve weak disciples, but surrounded with numberless hosts of mighty angels. Matt. 27. *For the Son of man shall come in the glory of his Father, with his angels,—and then he shall reward every man according to his works:* reward him, not with the honours of a temporal kingdom, great offices, and large possessions, but with the joys of immortality.—Luke says, ix. 26. *He shall come in his own glory;* the glory peculiar to him as God-man; probably the majesty and splendour of his glorified body, a visible representation of which he exhibited in the transfiguration, about a week after this discourse was delivered. He shall come also *in the glory of the Father*, augustly arrayed with the inaccessible light wherein God dwells, (1 Tim. vi. 16.) and which darting through, and enlightening all space with its ineffable brightness, shall make even the sun to disappear. Withal to render his advent to judge the world the more grand, he will come in the glory of the holy angels, attended by the whole host, (Matt. xxv. 31.) a vast train, ready to execute his commands.—In this majesty *the Lord shall descend from heaven with a shout, with the voice of the archangel; and with the trump of God.* (1 Thes. iv. 16) making heaven, earth, and hell to resound. The dead of all countries and times hear the tremendous call. Hark! the living filled with joy, exult at the approach of God; or, seized with inexpressible terror, send up doleful cries, and are all changed in a moment, in the twinkling of an eye. Behold the dead press forth from their graves, following each other in close procession. The earth seems quick, and the sea gives up its dead. Mark the beauty, the boldness, and the gladness of some, springing up to honour, but the ghastly countenances, the trembling, and the despair of others *arising to shame, and everlasting contempt.* See how amazed and terrified they look! with what vehemence they wish the extinction of their being! Fain would they fly, but cannot. Impelled by a force strong as necessity, they hasten to the place of judgment. As they advance, the sight of the tribunal from afar, strikes new terror: they come on in the deepest silence, and gather round the throne by thousands of thousands. In the mean time the angels, having brought up their bands from the uttermost parts of the earth, fly round the numberless multitude, singing melodiously with loud voices, for joy that the day of general retribution is come, when vice shall be thrown down from its high usurpation, virtue exalted from its debasement to its superior station, the intricacies of

Providence unravelled, the perfections of God vindicated, the church of God purchased with his blood, cleared of them that do iniquity, and of every thing that offendeth, and established impeccable for ever. Pl. lxxviii. 1. *Let God arise, let his enemies be scattered. As smoke is driven away, so drive them away. As wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad, let them rejoice before God, yea, let them exceedingly rejoice.*—And now the Son of man appears on the throne of his glory, and all nations, princes, warriors, nobles, the rich, the poor, all entirely stript of their train and attendance, and every external distinction, stand naked and equal before him, silently waiting to be sentenced to their unchangeable state. And every individual is filled with an awful consciousness, that he in particular is the object of the observation of almighty God, manifest in his sight, and actually under his eye, so that there is not one single person concealed in the immensity of the crowd. The judge, who can be biassed by no bribes, softened by no subtle insinuations, imposed upon by no feigned excuses, having been himself privy to the most secret actions of each, needs no evidence, but distinguishes with an unerring certainty. He speaks. They separate. They feel their judge within them, and hasten to their proper places: the righteous on the one hand of the throne, and the wicked on the other; not so much as one of the wicked daring to join himself with the just. Here the righteous, most beautiful with the brightness of virtue, stand serene in their looks, and full of hope, at the bar of God, a glad company; whilst the wicked, confounded at the remembrance of their lives, and terrified with the thought of what is come, hang down their heads, inwardly cursing the day of their birth, and wishing a thousand and a thousand times, that the rocks would fall on them, and the mountains cover them. But in vain. For there is no escaping, nor appealing from this tribunal. Behold, with mercy shining in his countenance, and mild majesty, the king invites the righteous to take possession of the kingdom prepared for them from the creation of the world. But with angry frowns he drives the wicked away, into punishment that shall have no end, no refreshment, no alleviation. *Everlasting punishment!* O the rejoicing! Oh the lamenting! The triumphant shouting of ascending saints, caught up in the clouds to be ever with the Lord! The horror, the despair, the hideous shriekings of the damned, when they see hell gaping, hear the devils roaring, and feel the unspeakable torment of an awakened conscience. Now they bitterly cry for death, but death flies from them. Now they envy the righteous, and gladly would be such, but all too late!—Lo the Son of God bows his head, the signal for his servants, the heavens and the earth, to depart, their work being at an end. See! with a terrible thundering noise the heavens pass away, the elements melt with fervent heat, and the earth and all the works that be therein are burnt up. The frame of nature dissolves! Earth, seas, skies, all vanish together, making way for the new heaven and the new earth. It appears! The happy land of Promise, formed by the hand of God, large, beautiful, and pleasant, a fit habitation for his favourite people, and long expected by them as their country. Here all the righteous, great and small, are assembled, making one vast blest society, even the kingdom and city of God. Here God manifests himself in a peculiar manner to his servants, and wipes away all tears from off their faces, and adorns them with the beauties of immortality, glorious to behold. Here they drink fulness of joys, from the crystal river proceeding out of the throne of God and of the lamb, and eat of the tree of life. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. But every one happy in himself, imparts the blessing to his fellows: for mutual love warms every breast, love like that which subsists between the Father and the Son, mutual conference on the sublimest subjects refreshes every spirit with the divine repasts of wisdom, and joys flowing from the tenderest friendships, fixed on the stable foundation of an immovable virtue, gladden every

every heart. All the servants of God serve him in perfect holiness, see his face, feel transports of joy, and, by the reflexion of his glory, shine as the sun in the firmament for ever and ever. And there shall be no night there, and they need no candle, neither the light of the sun, for the Lord God giveth them light, and they reign for ever and ever. Happy day! happy place! and happy people! O blest hope of joining the glorious society! *All the servants of God shall serve him, and see his face.* Serve God, and see his face: what an immensity of felicity is here? imagination faints with the fatigue of stretching itself, to comprehend the vast, the unmeasurable thought!

Jesus fitly inculcated the necessity of self-denial, from the consideration of a judgment to come, the most awful and important event in the whole compass of our duration, and which the word of God directs us to believe will be attended with such circumstances as those just now described. His intention was, that we should fortify ourselves by this reflection, that it is eligible to endure a little now, when that little will preserve us from enduring unspeakably more hereafter, and lead us to the possession of infinite and endless joys. Wherefore, if our great master should ever honour any of us so far as to call us forth to suffer for him, let us do it bravely, and be true to God, to religion, and to our own souls; having our eye always stedfastly fixed on the bright crown, the white robes, the triumphant palms, by which the valiant and illustrious band of martyrs are distinguished from all the other inhabitants of the abodes above.—But because the doctrine of Christ's being constituted universal judge, might appear to the disciples incredible at that time, on account of his humiliation, he told them, that some of them should not taste of death, till they saw him coming in his kingdom, and by that had not only a proof of his being the judge, but an example of the judgment he was to execute. Matt. xvi. 28. *Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.* Don't doubt that there shall be a day of judgment, when I shall come clothed with divine majesty, and attended by millions of angels, to render unto men according as their actions in this life have been good or bad. There are some here present that shall not die, till they see a faint representation of the glory in which I will come, and an eminent example of this my power exercised on the men of the present age. Accordingly the disciples saw their master coming in his kingdom, when they were witnesses of his transfiguration, resurrection, and ascension; had the miraculous gifts of the spirit conferred upon them; and lived to see Jerusalem, with the Jewish state destroyed, and the gospel propagated through the greatest part of the then known world.

Ver. 28. *Coming in his kingdom.*] Raphaelius would have the verse thus translated. *Shall not taste of death, till they shall see the Son of man going into his kingdom:* (ἐρχομένου ἐν τῇ βασιλείᾳ αὐτοῦ). For he understands it of the disciples, beholding Christ's ascension into heaven, where he took possession of his mediatorial kingdom, and which without doubt was a very proper proof of his coming again to

judge the world. That the word ἐρχομένου signifies to go, as well as to come, Raphaelius proves from Acts xxviii. 14. Luke ii. 44. And the use of εἰς for εἰς, he supports by John v. 4. Luke xxiii. 42. Nevertheless the common translation is more natural and just, as appears from the parallel passages. See the Harmony.

#### § LXXI. Matt. xvii. 1. *Jesus is transfigured in the country of Caesarea Philippi.*

About six days, if we reckon exclusively, and about eight days, if we reckon inclusively, after our Lord had accepted the title of Messiah, happening to be with his disciples and the multitude in the country of Caesarea Philippi, he left them in the plain, and went up into an exceeding high mountain, with Peter the most zealous, James the most active (see § 37.), and John the most beloved disciple. In this solitude, while

Jesus was praying with the three, he was transfigured. Luke ix. 28. *And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.* 29. *And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.* Matthew says, xvii. 2. *he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light.* In the transfiguration, the face of Jesus became radiant and dazzling, for it shone like the sun in its unclouded meridian clearness, and so was incomparably more glorious than the face of Moses at the giving of the law. At the same time his garments acquired a snowy whiteness, far beyond any thing that human art could produce, a whiteness, bright as light, and sweetly refulgent, but in a degree inferior to the radiancy of his countenance. Thus for a little while, during his state of humiliation, the Son of God permitted the glory of his divinity, to break forth, as it were, and shine through the veil of his human nature with which it was covered.—Moreover, to heighten the grandeur and solemnity of the scene, Moses, the great lawgiver of the Jews, and Elijah, who had been a most zealous defender of the law, appeared in the beauties of immortality, wherewith the blest above are adorned. Luke 30. *And behold there talked with Jesus two men, which were Moses and Elias.* 31. *Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.*—32. *But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.* It seems the three disciples were so unlucky as not to see the transfiguration begin: for happening to fall asleep in the time of prayer, they lost that pleasure, together with a great part of the conversation which the wisest lawgiver, and most zealous prophet that ever lived, had with the only begotten Son of God, during his residence on earth. In general, however, they heard as much as made them understand, that the subject they talked of was his meritorious sufferings and death, by which he was to re-

Ver. 28. *Went up into a mountain.*] Tradition has generally conferred the honour of the transfiguration on mount Tabor, famed in antient history for the victory which Deborah and Barak gained over Sifera, general of Jabin, king of Canaan, Judg. iv. 14. Reland, in his Palæst. illustrat. lib. i. c. 51. observes, that this tradition took its rise from Mark ix. 2. where it is said that Jesus carried Peter, James and John (εις ορεινῶν ὑψηλῶν κατ' ἰδίαν μόνους) into an high mountain apart by themselves. It seems the words κατ' ἰδίαν, were thought to describe the position of the mountain. And because Tabor is very high, and stands in the plain of Esdraëlon, at a distance from other hills, they thought it could be said of no other mountain so properly, that it is an high mountain by itself. Hence the tradition of our Lord's being transfigured on Tabor might arise, especially as this mountain is not only high, but verdant also and woody, and of a beautiful regular form, according to the account given of it by Adamnanus, a writer of the seventh century: De loc. sacris lib. xi. Nevertheless, the order of the history determines the transfiguration to some mountain not far from Cæsarea Philippi, rather than to Tabor, which was situated in the south of Galilee. For after the transfiguration, when Jesus had cured an epileptic

boy, it is said, that they departed and passed through Galilee, (παρεπορεύοντο διὰ τῆς Γαλιλαίας) and then came to Capernaum. Now it is not very probable, that the evangelist would in this manner have narrated our Lord's journey from the mount of transfiguration to Capernaum, if that mountain had been in Galilee, the region in which Capernaum stood, especially if, as the continuators of Chemnitius's Harmony affirm, the word παρεπορεύεσθαι, signifies *celeriter, latenter, et quasi in cursu transire*. Yet upon the faith of the tradition mentioned above, the Christians very early built a monastery and church on the top of Tabor, which Adamnanus says, spreads itself into an ample plain surrounded with a wood. The church was dedicated to Jesus, and his two attendants, Moses and Elias. And from 2 Pet. i. 18. they called the mountain itself *Age mons, the holy mountain*.

Ver. 2. *Transfigured.*] The word μεταμορφώθη, in Matthew, implies either that there was a transformation made in the substance of his body, according to the import of the word in Ovid, and other writers. (See Philip. iii. 21.) Or that the outward appearance only of his body was altered, as seems most probable, from the manner in which Luke has expressed it.

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deem the world, a subject that had given great offence to the disciples, and above all to Peter, a few days before this. Probably the streams of light which issued from Christ's body, especially his countenance, and the voices of Moses and Elias talking with him, made such an impression on the senses of the disciples, though buried in sleep, that they awaked. Lifting up their eyes therefore, the three must have been amazed beyond measure, when they beheld their master in the majesty of his transfigured state, and his illustrious attendants, whom they might know to be Moses and Elias, by revelation, or by what they said, or by the appellations which Jesus gave them in speaking to them. —Peter particularly, being both afraid and glad at the glorious sight, was in the utmost confusion. Nevertheless, the forwardness of his disposition prompting him to say something, he spoke, not knowing well what he said. Mark ix. 5. *And Peter answered and said to Jesus, Master, it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.* 6. *For he wist not what to say, for they were sore afraid.* The apostles, both before and after the transfiguration, were with their master in many delightful spots of the country, heard many ravishing sermons, and saw many wonderful miracles; but in no place, and on no occasion but this, were they ever heard to say, It is good for us to be here. Peter fancied no doubt, that Jesus had now assumed his proper dignity, that Elias was come according to Malachy's prediction, and that the kingdom was at length begun. Wherefore he proposed to provide some accommodation for Jesus and his august assistants, intending perhaps to bring the rest of the disciples, with the multitude from the plain below, to behold his matchless glory. He thought this was better for his master than to be killed at Jerusalem, concerning which, Jesus had been talking with the messengers from heaven, and the design of which, Peter could not comprehend.—But Matt. xvii. 5. *While he yet spake, behold a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.* The voice uttering these words, just as Moses and Elias disappeared, intimated, that men were no longer to hearken unto them speaking in the law, but for the future were to obey Jesus; because Moses and Elias, though both eminent in their stations, were only servants, whereas this was God's beloved Son. Besides, the thing uttered by the voice, *Hear ye him* (αὐτὸν ἀκροῦτε) plainly alluding to Deut. xviii. 15. signified, that Jesus was the prophet of whom Moses spake in that passage: *The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken:* (LXX. αὐτὸν ἀκροῦσθε). —When the three disciples heard the voice coming from the cloud, loud as thunder (see John xii. 29.) and full of divine majesty, such as mortal ears were unaccustomed to hear, they fell flat to the ground on their faces, being in a great pannic; an effect which visions of this kind commonly had on the prophets, and other holy men to whom they were given. Gen. xv. 12. Isa. vi. 5. Ezek. ii. 1. Dan. x. 8. Rev. i. 17. It seems, human nature could not bear up under such manifestations of the divine presence. In this condition the disciples continued till Jesus approached, and raising them up, dispelled their fears. Matt. 6. *And when the disciples heard it, they fell on their face, and were sore afraid.* 7. *And Jesus came and touched them, and said, Arise, and be not afraid.* 8. *And when they had lift up their eyes, they saw no man save Jesus only\*.*

Jesus

Ver. 5. *Behold a bright cloud.*] This cloud which overshadowed Moses and Elias, is called by the apostle Peter, who beheld it, *the excellent glory.* 2 Pet. i. 17. Wherefore it must have been the shechinah, or visible symbol of the divine presence, as is evident likewise from the words that

came out of the cloud, which were the words of God himself. *This is my beloved Son, in whom I am well pleased, hear ye him.*

\* The transfiguration was intended for several important purposes. About six days before it happened, Jesus had predicted his own sufferings and

Jesus and the disciples having been in the mountain all night, (see Luke 37.) the transfiguration may be supposed to have happened either in the day-time, or in the night. That it happened in the night-time is probable from the disciples falling asleep while Jesus prayed, a circumstance which could not happen by day to all the three at once, and in the open air. Next morning, as they were coming down from the mountain, Jesus charged the apostles to conceal what they had seen, till he should arise from the dead. Matt. xvii. 9. *And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man until the Son of man be risen again from the dead.* He knew that the world, and even his own disciples, were not yet capable of comprehending the design of his transfiguration, and that if it had been published before his resurrection, it might have appeared incredible, because hitherto nothing but afflictions and persecutions had attended him.—The disciples

and death. At the same time, to prevent his disciples from being dejected by the melancholy prospect, as well as from falling into despair when the dismal scene should open, he told them, that though in appearance he was nothing but a man, and affliction was generally to be the lot of his disciples, he would come hereafter in great glory as universal judge, and render unto every man according to his deeds. Matt. xvi. 27, 28. And for proof of this, he declared that some of themselves should not taste of death till they saw him coming in his kingdom, saw a lively representation of the glory which he spoke of, and were witnesses to an exercise of his power, as judge; he meant on his enemies the unbelieving Jews, who were to be punished by him with the most terrible destruction that ever befel any nation. The first article of his promise he fulfilled by the transfiguration, wherein he gave three of his apostles both a visible representation, and also a clear proof of the glory in which he will come to judgment. That this was one principal end of the transfiguration, and of the voice from heaven which attended it, we learn from the apostle Peter, who urges both to demonstrate the certainty of Christ's coming. 2 Pet. i. 16. *For we have not followed cunningly devised fables, when we made known unto you the power, and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.* 17. *For he received from God the Father, honour and glory, when there came such a voice to him from the excellent glory; This is my beloved Son in whom I am well-pleased.* 18. *And this voice which came from heaven, we heard, when we were with him in the holy mount.*—Nevertheless, other purposes may likewise have been served by the transfiguration, as, 1. The conference which our Lord had with Moses and Elias, concerning the sufferings he was to meet with in Jerusalem, might animate him to encounter them with resolution, and make the disciples sensible how agreeable it was to the doctrine of Moses and the prophets, that Messiah should be evil intreated; and die, before he entered into his glory.—2.

The appearing of these two great men so long after they had gone into the invisible world, was a sensible proof and clear example of the immortality of the soul, very necessary in those times, when the opinion of the Sadducees was so prevalent.—3. To find Moses and Elias assisting Jesus in the new dispensation, must have given great satisfaction to the Jews, and particularly to the apostles, who thus could not doubt that the gospel was the completion and perfection of the law. For had it not been so, Moses, the giver of the law, and Elias, who with a flaming zeal had maintained it in times of the greatest corruption, would not have appeared on earth to encourage Jesus in his design of setting it aside.—4. The three apostles were allowed to be witnesses of their master's glory, in the mountain, that they might not be offended by that depth of affliction into which they in particular were soon to see him plunged.—5. The transfiguration demonstrated, that all the sufferings befalling Jesus were on his part perfectly voluntary, it being as easy to have delivered himself from dying, as to have adorned himself with celestial glory.—6. The glory with which our Lord's body was adorned in the transfiguration, exhibited a specimen of the beauty and perfection of the glorified bodies of the saints after their resurrection. This the apostle intimates. Phil. iii. 21. *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.* It is intimated also by Luke: for although the glory of Moses and Elias at the transfiguration was vastly inferior to that of Jesus, he says expressly, that they appeared in glory; not because they appeared in heaven, but because they appeared with glorious bodies, like to those which the saints shall have in heaven. There can be no doubt of this with respect to Elias, for his body was changed and fitted for immortality when he was translated. And as for Moses, tho' he had not his own body, he might have one formed for the occasion.

had never heard from the doctors that the Messiah was to die, far less that he was to be raised from the dead. On the contrary, they thought he was to abide for ever (John xii. 34.) and that there was to be no end of his kingdom. Wherefore they were utterly at a loss to understand what their master meant, when he spoke of his rising again from the dead; and being afraid to ask a particular explication of the matter, they disputed much among themselves about it to no purpose. Mark ix. 10. *And they kept that saying with themselves, questioning* (Gr. debating) *one with another, what the rising from the dead should mean.*—Being also much surprized at the sudden departure of Elias, they turned to Jesus, and proposed this doubt: Since Elias has gone away so soon, how come the Scribes to affirm that he must appear before the Messiah ere his empire. Mark xi. *And they asked him saying, Why say the Scribes that Elias must first come?* supposing, that Elias was to have an active hand in modeling and settling the kingdom, they never doubted that he would have abode a while on earth.—Matt. xvii. 11. *And Jesus answered and said unto them, Elias truly shall first come, and restore all things.*—Jesus not only acknowledged the necessity of Elijah's coming before the Messiah, according to Malachy's prediction, but he assured his disciples that he was already come, and described the treatment he had met with from the nation, in such a manner as to make them understand that he spake of John Baptist. At the same time he told them, that tho' the Baptist's ministry was excellently calculated for producing all the effects ascribed to it by the prophets, they needed not be surprized to find that it had not had all the success which might have been expected from it, and that the Baptist had met with much opposition and persecution. For, said he, both the person, and the preaching of the Messiah himself, shall meet with the same treatment. Matt. 12. *But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed, likewise shall also the Son of man suffer of them.* 13. *Then the disciples understood that he spake unto them of John the Baptist.*

Ver. 11. *And restore all things.*] That is, as the angel citing this prophecy explains it, Luke i. 16. *Many of the children of Israel shall he turn to the Lord their God.* 17. *And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.* That this was the true restoration of all things to be accomplished by Elias is evident from the LXX, who in translating the original passage

make use of the word found here in the evangelist; ἀποκαταστήσει καρδίαν, *reducat cor*. Nevertheless, by the restoration of all things, the Jews seem to have understood the revival of the kingdom of David in their nation, to be accomplished by the assistance of Elias. Hence the apostles question to Jesus before his ascension into heaven, Acts i. 6. "Lord, wilt thou at this time restore (ἀποκαθίσταίς) the kingdom to Israel?"

### § LXXII. Luke ix. 37. *Jesus cures a youth that was afflicted with an epilepsy.*

As Jesus came down to the plain with his disciples, he saw the nine surrounded by a great multitude, and the Scribes disputing with them. Probably the multitude had remained there all night, waiting till Jesus should return. When the people looked on him as he was coming, they were greatly amazed, and running to him, they saluted him with particular reverence. It seems, that as Moses's face shone several hours after he had been with God on the mount, so something of the glory of the transfiguration remaining in our Lord's countenance and on his raiment, might astonish the multitude and attract their veneration. Mark ix. 14. *And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning* (Gr. disputing) *with them.* 15. *And straightway all the people, when they beheld him were greatly amazed, and running to him, saluted him.*—When the salutations of the multitude were over, Jesus asked the Scribes, what

was the subject of their debate with his disciples. Mark ix. 16. *And he asked the Scribes, What question ye with them? 17: And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit. 18. And wheresoever he taketh him, he teareth him, and he foameth, and gnasheth with his teeth, and pineth away, and I spake to thy disciples that they should cast him out, and they could not.* From the man's giving this narrative, in answer to what Jesus said to the Scribes, *what question ye with them?* it appears, that the Scribes had been disputing with the disciples about the cure of this youth, which they had unsuccessfully attempted. Perhaps their want of success had given the Scribes occasion to boast, that a devil was found which neither the disciples nor their master was able to cast out. But the disciples affirming, that this devil, however obstinate, was not able to withstand their master, the debate was drawn out to some length. And to say the truth, as Jesus had already given many undeniable demonstrations of his power, the behaviour of the Scribes in this, as in every instance, discovered the most criminal infidelity. Wherefore he treated them no worse than they deserved, in calling them a faithless and perverse generation, that was altogether intolerable, because they had resisted demonstrations of his power, sufficient to have convinced the most abandoned. Mark 19. *He answered him and saith, O faithless generation, How long shall I be with you? ere you be convinced: How long shall I suffer you? must I always bear with your infidelity? a reproof much more applicable to the Scribes, than to the disciples, whose wrong notions proceeded from weakness of capacity, rather than from perverseness of disposition.*—At the same time, that he might anew demonstrate the greatness of his power before them all, and put the folly of the Scribes in particular to shame, he ordered the youth to be brought to him: *Bring him unto me.* Luke says, he spake to the father of the youth, *Bring thy son hither.*—But no sooner was he brought within sight of his deliverer, than the evil spirit, being as it were enraged, attacked him fiercely. Mark 20. *And they brought him unto him: and when he saw him, straightway the spirit tare him, (ἐκράξεν convulsed him) and he fell on the ground and wallowed foaming.* Doubtless Jesus could easily have prevented this attack. But he wisely permitted it, that the minds of the spectators might be impressed with a more lively notion of the young man's distress.—It was for the same reason also, that he asked his father, how long he had been in that deplorable condition. Mark 21. *And he asked his father, How long is it ago since this came unto him? And he said, of a child. 22. And oft-times it hath cast him into the fire, and into the waters to destroy him. But if thou canst do any thing, have compassion on us and help us.* The afflicted father greatly discouraged by the inability of our Lord's disciples, and dispirited by the sight of his son's misery, and by the remembrance of its long continuance, was afraid this possession might surpass the power even of Jesus himself, as the Scribes affirmed, and so could not help expressing his doubts and fears.—Wherefore, to make him sensible of his mistake, Mark 23. *Jesus said unto him, in allusion to the expressions of diffidence which he had uttered, If thou canst believe, all things are possible to him that believeth.*—The father hearing this, cried out with tears,

Ver. 23. *If thou canst believe.*] As Christ's miracles were the proofs of his mission, it may seem strange, that on this and several other occasions, (see Matt. ix. 28.) before he would work the desired miracles, he required the subjects of them to believe on him. Perhaps this was the reason: His enemies frequently desired to see signs or miracles, feigning a disposition to believe. Matt. xvi. 1. But the persons they brought to be cured,

and the signs they demanded, being generally such as they hoped would prove superior to his power, their true intention was, that failing in the attempt he should expose himself. For Jesus therefore to have wrought miracles in such circumstances, would have served scarce any purpose, unless it was to gratify the unreasonable curiosity of his enemies, or rather their malignant disposition: a conduct which instead of convincing, must have enraged



tears, that he believed ; and besought Jesus to supply by his goodness and pity, whatever deficiency he might find in his faith. Mark ix. 24. *And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief.*—But the vehemence with which he spake, occasioned by the greatness of his grief, bringing the crowd about them, Jesus, to prevent farther disturbance, immediately ordered the unclean spirit to depart from the youth, and never trouble him more. Mark 25. *When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, who didst not obey my disciples, I charge thee, it is I who give the command, Come out of him, and enter no more into him.*—Scarcely was the word said, when the devil came out of him, making a hideous howling, and convulsing him to such a degree, that he lay senseless, and without motion, as one dead, till Jesus took him by the hand, instantly brought him to life, and then delivered him to his father, perfectly recovered. Mark 26. *And the spirit cried, and rent him sore, and came out of him ; and he was as one dead, in so much that many said, He is dead.* 27. *But Jesus took him by the hand, and lifted him up, and he arose.* Luke ix. 42. *And he delivered him again to his father.*

It is remarkable, that the nine disciples remained quite silent before the multitude. They were ashamed perhaps and vexed, lest through some fault of their own, they had lost the power of miracles formerly conferred on them. But when they came with Jesus to their lodging, they asked the reason why they could not cast out that particular demon. Mark 28. *And when he was come into the house, his disciples asked him privately, Why could not we cast him out ?* Matt. xvii. 20. *And Jesus said unto them, Because of your unbelief.*—In the mean time, to encourage them, Jesus described the efficacy of the faith of miracles. Matt. 20. *If ye have faith as a grain of mustard-seed, ye shall say unto this mountain,*

*enraged them, and prompted them to contrive some more speedy method of destroying him. We know Lazarus's resurrection had this effect, which is an incontestable demonstration that the obstinacy of Christ's enemies was not to be overcome by any evidences, how clear or strong soever. And therefore he wisely avoided performing miracles before this sort of persons, who could not be profited by them ; as for instance in his own country, where he did not many mighty works because of their unbelief.* Matt. xiii. 58. For the same reason, when any one came to him begging miraculous cures, whether for himself or for others, it was very proper to ask if the cure was sought to gratify a vain curiosity, and with secret hopes that Jesus would fail in the attempt ; or from a real persuasion that he was able to perform it. Our Lord, it is true, was intimately acquainted with the thoughts and intentions of all men, and so had no need to put this question for his own information. But he did it to signify, that he would not work miracles merely to gratify the evil dispositions of unreasonable men. This observation shews the wisdom and propriety of the expressions which our Lord often made use of in conferring his miraculous cures. Matt. viii. 13. *As thou hast believed, so be it done unto thee.* Matt. ix. 22. *Thy faith hath made thee whole.* Luke viii.

50. *Believe only and she shall be made whole.* Luke xviii. 42. *Thy faith hath saved thee.*

Ver. 20. *Because of your unbelief.*] It seems the persons on whom the power of miracles was bestowed, were obliged to have faith likewise, in order to the exercise of that power. But it was a different kind of faith from that which was necessary in the subjects of the miracles. For it consisted, first, in a just and high notion of the divine power, by which the miracle was to be effected. Secondly, in a firm persuasion that the miracle was to be wrought at that particular time. Now this persuasion was to spring from a twofold source. 1. A consciousness of the power which Christ had conferred on them when he ordained them his apostles. 2. It was to arise from a sensible impression made upon their minds by the spirit, signifying to them that a miracle was to be performed at that time. Accordingly the apostles, and such of the first Christians as were afterwards honoured with the power of miracles, never attempted to exercise it without feeling an impression of this kind, as is plain from Paul's leaving Trophimus at Miletum sick. Wherefore as the nine had in all probability essayed to cure the youth above-mentioned, before the impression came, or had made the attempt with a degree of timidity, it was no wonder that they were unsuccessful.

*Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you.* If ye have but the least degree of the faith of miracles, ye may say to the vast mountain from whence ye just now came down, Move thyself and go to some other place, and it shall obey you. Ye shall by that faith be able to accomplish the most difficult things, in all cases where the glory of God, and the good of his church are concerned.—Matt. xvii.

21. *Howbeit this kind (of demon) goeth not out but by prayer and fasting*; that is, an eminent degree of the faith he had been describing.—Luke ix. 43. *And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples: 44. Let these things sink down into your ears: for the Son of man shall be delivered into the hands of men.* Mark says, verse 30. *They departed thence and passed through Galilee, and he would not that any man should know it. 31. For he taught his disciples and said unto them, The Son of man is delivered, &c.* It seems our Lord now found it necessary to moderate the high admiration, which his disciples were apt to entertain of him, on account of this and the other extraordinary things that had lately happened. Wherefore he not only concealed himself for a while, by forbearing to preach and work miracles as he returned through Galilee, but he predicted a third time his own sufferings and death.—Luke ix. 45. *But they understood not this saying*: they could not comprehend, how he who was to abide on earth for ever, and was come to deliver others from the universal destroyer, could himself fall under his stroke.—And since he spake of rising again the third day, they were not able to divine any reason for his dying at all, being ignorant as yet of the nature and ends of his death, *and they feared to ask him.* Matt. 23. *And they were exceeding sorry*: taking no comfort from the mention that was made of his resurrection, the prediction made them very sorry, and raised such fears in their minds, that they durst not ask him to explain it; especially as they remembered that he had often inculcated it, and had reprimanded Peter for being unwilling to hear it.

Ver. 20. *Remove hence* ] To remove mountains is a proverbial expression, which signifies the doing of things seemingly impossible, as may be gathered from Zech. iv. 7. In this description of the efficacy of faith, there is a beautiful contrast between the smallness of the grain of mustard seed, to which their faith is compared, and the hugeness of the mountain that was to be removed thereby.

Ver. 21. *Prayer and fasting* ] Prayer and fasting could have no relation to the ejection of demons, but in so far as they had a tendency to encrease the faith of miracles in him who had that power formerly conferred upon him. For example, prayer, by impressing a man's mind with a more

intimate sense, that all things whatsoever depend upon the infinite and incomprehensible power of God, raises his idea of that power to a greater sublimity than can be done in the way of ordinary speculation. And as for fasting, by weakening the animal life, it subdues such passions as are nourished by a continual repletion of body. Hence fasting has a tendency to free the mind from the domination of passion, which never fails to occasion a great inward perturbation, and at times is found to make even the best men inattentive, at least to the more silent impressions of God's Spirit. Fasting therefore produces an inward quietness and calmness very favourable to the growth of faith.

§ LXXIII. Matthew xvii. 24. *The didrachmas are paid in Capernaum. The disciples are reproved for contending about the chief posts in the kingdom. The forgiveness of injuries is enjoined. The parable of the servant-debtors.*

After these things, Jesus came to Capernaum, the place of his ordinary residence. But he was no sooner arrived, than the receivers of the \* tax called didrachma, a sum equal

\* Tax called didrachma.] Most commentators think this was the half shekel, raised for the service and reparation of the temple, from all the Jewish males above twenty years old, and which Vespasian

equal to half a shekel, or fifteen pence of our money, came to Peter, and asked him, whether his master would pay that tribute. They demanded the tribute for Jesus from Peter, either because the house in which Jesus lived was his, or because they observed him to be of a more forward disposition than the rest.—Peter told the collectors that his master would pay the tribute; and consequently made a sort of promise to procure it for them. Yet when he considered the matter more maturely, he was afraid to speak to the Messiah concerning his paying taxes on any pretence whatsoever.—In the mean time, Jesus knowing both what had happened, and what Peter was thinking, Matt. 25. *Prevented him, saying, What thinkest thou Simon? of whom do the kings of the earth take custom or tribute: of their own children, or of strangers?* 26. *Peter saith unto him, Of strangers.*—*Jesus saith unto him, then are the children free;* insinuating that, because he was himself the Son of the great king, to whom heaven, earth and sea, with all things in them belong, he was not obliged to pay tribute, as holding any thing by a derived right from any king whatever. Or if, as is more probable, the contribution was made for the service and reparation of the temple, his meaning was, that being the Son of him to whom the tribute was paid, he could justly have excused himself.—Nevertheless, that he might not give offence, he † sent Peter to the lake, with a line and a hook, telling him, that in the mouth of the first fish that came up, he should find a piece of money equal in value to the sum required for them two. 27. *Notwithstanding, lest we should, &c.*

Our Lord's late prediction concerning his sufferings (§ 72.) had made the disciples exceeding sorry. But their grief soon went off, or their ignorance quickly got the better of it: for in a day or two after that, as they were travelling into Capernaum, some of them forming a separate company, fell a \* disputing about the chief posts of honour and profit in their master's kingdom. This debate Jesus overheard: and tho' he said nothing to them at the time, yet after the receivers of the didrachmas were gone, he did not fail to ask them, what it was they had been contending about on the road. Mark ix. 33. *And being in the house, he asked them, What was it that ye disputed among yourselves by the way?* 34. *But they held their peace, for by the way they had disputed among themselves who should*

Vespasian afterwards obliged them to pay to the capitol at Rome. But Beza is of opinion, that it was the poll-tax levied by the Romans, after Judea was reduced into the form of a province, (See Matt. xxii. 17. § 116.) and which Agrippa Major in the reign of Claudius remitted to the Jews. If it was this tribute which the collectors demanded of Peter, the import of their question was this: Is your master of the sect of Judas of Galilee, whose opinion is, that taxes should be paid to no foreign power?

† Sent Peter to the lake.] Jesus chose to provide the tribute money in this manner, because the miracle was of such a kind as to demonstrate, that he was the Son of the great monarch, worshipped in the temple, and who rules the universe. Wherefore, in the very manner of his paying this tax, he shewed Peter that he was free from all taxes; and at the same time gave his followers this useful lesson, that in matters which affect their property in a smaller degree, it is better to recede somewhat from their just rights, than by stubbornly insisting on them, to offend their brethren, or disturb the state.

\* Disputing about the chief posts.] As this dispute happened immediately after Jesus foretold his own sufferings and resurrection, some imagine that by his sufferings, the disciples understood certain great difficulties, which their master was to meet with before he got his kingdom established; and by his resurrection from the dead, his surmounting these difficulties. However the circumstance mentioned by Matthew, viz. that the prediction made them exceeding sorry, does not seem to agree so well with that supposition, unless the thought of his meeting with any opposition at all grieved them, even though they were sure he would surmount it.

According to Luke's representation in our version, this dispute happened at the time that Jesus rebuked his disciples for it. ix. 46. *Then there arose a reasoning among them, which should be the greatest.* But, Mark ix. 33. we are expressly told that it happened as they went into Capernaum. The evangelists may be reconciled by a proper translation of Luke's words: Εἰσῆλθε δὲ διαλογισμῶ ἐν αὐτοῖς; *Now there had arisen a dispute among them, viz. as they travelled into Capernaum.*

be *the greatest*: They were at the first silent, not caring to discover the matter to him.—Wherefore sitting down, and bidding them all stand round him and attend, he said, If any man desires to be the greatest person in my kingdom, let him endeavour to obtain that dignity, by preferring others in honour, and by doing them all the good he can. This he said to insinuate, that in his kingdom they who are most humble and modest and zealous in doing good, shall be acknowledged as the greatest persons. Mark ix. 35. *And he sat down and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all.*—When the disciples heard these words, they immediately perceived that Jesus knew what had happened, and that it was needless to attempt concealing the matter: for which reason they drew near, as Matthew informs us, and desired him to decide the point in dispute among them. Matt. xviii. 1. *At the same time came the disciples unto Jesus, saying, who is the greatest in the kingdom of heaven?*—To check these foolish emulations, Jesus called a little child, and having let him in the midst, that they might consider him attentively, he shewed them by that emblem what the temper and disposition of his disciples ought to be, and how dear to him persons of such dispositions are, though otherwise weak and infirm. Matt. 2. *And Jesus called a little child unto him, and set him in the midst of them.* 3. *And said, verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven.* So far shall ye be from becoming the greatest in my kingdom, that ye shall not so much as enter into it at all, unless ye be like little children, free from pride, covetousness, and ambition, and resemble them in humility, sincerity, docility, and in disengagement of affection from the things of the present life, which fire the ambition of grown men.—But he inculcated humility more especially by this argument, that it leads one directly to that greatness which they were ignorantly aspiring after. Matt. 4. *Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven:* whosoever rests satisfied with the province which God has assigned him whatever it may be, meekly receives all the divine instructions though contrary to his own inclinations, and prefers others in honour, such a person is really the greatest in my kingdom.—Next, to shew how acceptable a grace humility is, he took the child up in his arms, and declared that kindness shewed to such as humbled themselves like little children, is in reality kindness shewed to him, especially if it be done out of obedience to his command. Luke ix. 48. *And he said unto them, Whoever shall receive this child, in my name; whosoever sheweth kindness even to the least of my disciples, whosoever encourages and assists such because he belongs to me, receiveth me. And whosoever shall receive me, receiveth him that sent me, for he that is least among you all, in respect of humbling himself to do good offices, the same shall be great.* In this manner did Jesus recommend to his followers, a perpetual spiritual infancy, consisting in an holy simplicity, meek docility, and unfeigned humility.

On a former occasion, Simon Peter had gotten his particular dignity secured to him; Jesus having promised him the keys of the kingdom, by which without doubt they all

† This method of instruction was agreeable to the manner of the eastern doctors, and prophets, who in teaching impressed the minds of their disciples by symbolical actions, as well as by words. Thus, John xx. 22. Jesus, by breathing on his apostles, signified that through the invisible energy of his power, he conferred on them the gifts of his spirit. Thus also, John xxi. 19. he bade Peter follow him, to shew that he was to be his follower in afflictions. And Rev. xviii. 21. an angel calls a great stone into the sea, to signify the utter

destruction of Babylon. See John xiii. 4, 5, 14. Acts xxi. 11.

Ver. 2. *And Jesus called a little child.*] Luke expresses it thus, 47. *And Jesus perceiving the thought of their heart, took a child.* His perceiving their thought, does not relate to the dispute which happened some hours before, and which they had sufficiently declared in their question, but it relates to their present frame. He knew that each of them ardently wished to be the greatest in his kingdom, and proposed to cure their ambition.

understood

understood the place of high steward. Probably therefore he was not engaged in this debate. But James and John, the sons of Zebedee, might be principally concerned in it, contending with our Lord's blood relations, James the less, and Judas surnamed Thaddeus, and Simon Zelotes, who no doubt thought their consanguinity to Christ, entitled them to the most honourable and profitable offices in his kingdom next to Peter. Whereas the sons of Zebedee claimed them, on account of their intimacy with Jesus, and the qualifications for which they were named *Sons of thunder*. Accordingly we find the two brothers afterwards asking the favour of the chief posts from Christ himself. This discourse therefore concerning humility, would be considered by Zebedee's sons as particularly designed for them, which I suppose was the reason that John desiring to divert it told his master, they had seen one casting out devils in his name, and had forbidden him, because he did not follow with them. Luke ix. 49. *And John answered and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us.* Mark ix. 39. *But Jesus said, Forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me.* Be the person who he will, he must have an high notion of my power, since he sees the devils go out at mentioning my name.—Besides, Mark 40. *He that is not against us is on our part*: you should consider, that in the present circumstances, every one who does not oppose and persecute us, is a friend; and that the ejection of demons in my name, will advance my reputation and promote my interest, altho' those who cast them out should have no intention to do either, nay tho' the devils which are cast out should intend the contrary.—Farther, to shew the apostles that they had been in the wrong to forbid this person, who must have entertained a great veneration for their master, and was in a fair way to become his follower, he told them that the lowest degree of respect which any one shewed him, tho' it was but the giving a cup of cold water to his thirsty disciple, is acceptable to him and shall not lose its reward. Mark 41. *For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.*—Whereas, on the other hand, the least discouragement of his servants in their duty, come from what quarter it will, shall be severely punished. Mark 42. *And whosoever shall offend one of these little ones, that believe in me, or tempt them to sin, it is better for him that a mill-stone were hanged about his neck, and he were cast into the sea.*—Hence he inferred, that it is better to deny one's self the greatest earthly satisfactions, and to part with every thing most precious, represented by the figures of an hand, a foot, an eye, than by these things to cause the weakest of his friends to stumble, as some of the disciples had lately done. The amputation of our hands and feet, and the digging out of our eyes when they cause us to offend, import also that we should deny ourselves such use of our senses and members as may lead us into sin. Thus the hand and the eye are to be turned away from

Ver. 49. *We saw one casting out devils.*] The doctors Whitby and Clarke are of opinion, that this was one of the Baptist's disciples, who, tho' he did not follow Christ with the rest, had been taught by his master to acknowledge him as the Messiah, and entertained so great a veneration for him, that he attempted to cast out devils in his name. Or if the character given of this person, *He followeth not with us*, and the apostles prohibition, *We forbade him*, are thought inconsistent with the opinion of the doctors mentioned, we may suppose that he was an exorcist like the seven sons of Sceva, (Acts xix. 13.) who having seen

the miracles which the apostles had performed in their master's name while out on their first mission, thought there might be some great occult virtue in it, and so made use of it in his exorcisms as Sceva's sons did in theirs, but with better success; God permitting him to cast out devils in Christ's name, to clothe his son with the greater honour. Or the devils may have obeyed the commands of persons, who without Christ's commission made use of his name, out of malice to him, and in hopes of bringing reproach on him thro' their misconduct. Nor is Christ's answer to John, verse 39, inconsistent with these suppositions.

those alluring objects which raise in us lust and ambition. The foot must be restrained from carrying us into evil company, unlawful diversions, and forbidden pleasures. Nor can we complain of these injunctions as severe, since by tempting others to sin, as well as by sinning ourselves, we are exposed to the eternal punishments of hell. *Matt. xviii. 7. Wo unto the world, because of offences, for it must needs be that offences come: temptations to sin, stumbling blocks: But wo to that man by whom the offence cometh.* 8. *Wherefore if thy hand or thy foot offend thee, cut them off, &c.* Mark ix. 48. *Where: but worm dieth not, and the fire is not quenched.*—Mark 49. *For every one shall be salted with fire, (πας ὁ σαρῶν αλισθισται) and every sacrifice shall be salted with salt.* Mark 50. *Salt is good, but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves.* The argument stands thus: That ye my apostles do mortify yourselves is absolutely necessary, not only on account of your own future well-being, but for the sake of mankind who are to be salted by you for the fire, that is, seasoned with piety and virtue by means of your doctrine and example, and so put in a fit condition for being offered unto God; in opposition to the condition of the wicked, who being an abhorring unto all flesh, must be consumed by the worm that never dies, and the fire that is not quenched. The necessity of mens being thus seasoned with grace, in order to their becoming acceptable sacrifices unto God, you may learn from its being typically represented under the law by the priests salting the sacrifices for the fire of the altar with salt. Having therefore this high honour of salting mankind for the altar of heaven conferred on you, it is fit that ye contain in yourselves the spiritual salt of all the graces, and particularly the holy salt of love, and peace, in order that you may be as much as possible free from the rottenness of ambition

Ver. 48. *Their worm dieth not, and the fire is not quenched.*] These expressions seem to be borrowed from Isa. lxvi. 24. *And they shall go forth and look upon the carcases of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh.* In this passage the prophet is describing the miserable end of hardened sinners, by a similitude taken from the behaviour of conquerors, who after having gained the battle, and beaten the enemy out of the field, go forth to view the slain. Thus at the last day, the devil, with all his adherents being finally and compleatly vanquished, the saints shall go forth to view them doomed by the just judgment of God to eternal death. And this their punishment is represented by two metaphors, drawn from the different ways of burying the dead, in use among the Jews. Bodies of men interred in the earth, are eaten up of worms which die when their food faileth, and those that are burned, are consumed in fire which extinguishes itself when there is no more fuel added to feed it. But it shall not be so with the wicked; their worm shall not die, and their fire shall not be quenched. These metaphors therefore, as they are used by our Lord, and by the prophet Isaiah, paint the eternal punishment of the damned in strong and lively colours.

Ver. 49. *Salted with fire.*] The proper translation of this passage, is, *Every one shall be salted for*

*the fire*, namely, by you my apostles: for πυρ is here the dative, not the ablative; as it is likewise 2 Pet. iii. 7. where the same construction is found: πυρι τηρωμενοι, *reserved for the fire.* Every one shall be salted for the fire of God's altar, i. e. shall be prepared to be offered a sacrifice to God, holy and acceptable. For though the proposition be universal, it must be limited by the nature of the subject thus: Every one who is offered a sacrifice unto God, shall be salted for the fire as every sacrifice is salted with salt. Nor is it any objection against this interpretation, that the word αλισθισται, will thus stand construed with different cases in the same sentence. For both sacred and prophane writers make use of such constructions. Nay, they often affix different senses to the same word in one sentence. Thus James iv. 8. *Draw nigh to God and he will draw nigh to you.* But the reader will have no doubt of the meaning of the passage, when he considers that our Lord is not giving a reason for the unquenchableness of hell fire, as is commonly supposed; but a reason why his apostles should cut off their hands, and dig out their eyes, if these members proved the occasions of sin, either to themselves or others. This I think is plain from the clause that follows: *If the salt have lost his saltiness, wherewith will ye season it. Have salt in yourselves, and have peace one with another.*

and pride, and contention, and every evil work. Mark 50. *Have salt in yourselves, and have peace one with another.*

But because pride, or an high opinion of one's self, with a contempt of others, is often the parent of offences, he solemnly cautioned his disciples against that evil, and shewed them the unreasonableness of it, by this delightful argument, that the poorest person is an object of the care of providence. Matt. xviii. 10. *Take heed that ye despise not one of these little ones; one who is converted and become as a little child: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.* 11. *For the Son of man is come to save that which was lost.* Our Lord did not mean that every particular saint has a guardian angel assigned him. But as all the angels are sent forth ministering spirits to the heirs of salvation, they may in general be called *their angels*. The expression *behold the face of my Father*, alludes to the custom of earthly courts, where the great men, those who are highest in office and favour, are most frequently in the prince's palace and presence. Wherefore, when we are told that the angels of the least of Christ's disciples behold the face of God, the meaning is, that the chief angels are employed in taking care of such: and our Lord's reasoning is both strong and beautiful, when on this account he cautions us against despising them. To conclude, by telling them that *the Son of man was come to seek and save that which was lost*; and by delivering the parable of the lost sheep, which its owner found after much painful searching, he hath eminently displayed the immense care which the Father almighty takes of men, and hath given us a just notion of the value which he puts on the least of his reasonable creatures. He gives his highest angels charge concerning them, has sent his only begotten Son to save them, and condescends to share in the joy which the heavenly beings are filled with upon their recovery. Matthew 12. *How think ye? if a man have an hundred sheep, &c.*

Having thus spoken to the persons offending, he addressed his discourse to the persons offended, shewing them in what manner they ought to behave towards an offending brother. First of all, his fault is to be represented unto him privately, in order that he be brought to a due sense of it. Matt. 15. *Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother:* hast recovered him to God, who rejoices at the repentance of a sinner, and to thyself, with whom he was at enmity; and so hast saved him from perishing.—But if this gentle method has not the desired effect, two or more grave persons should concur in the rebuke, that he may be convinced he is in the wrong. Matt. 16. *But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.*—If he still remains obstinate, his offence is to be told to the church, or the particular congregation of the faithful to which he belongs, whose sentence being declared, will shew him that in the judgment of all good men, the other has done his duty, and that he is to blame. But if this does not make an impression upon him, he is from that time forth to be treated as the Pharisees treated Heathens and Publicans, that is to say, he must be considered as an incorrigible sinner, whose company and conversation being contagious, ought to be shunned by all who have any love of goodness. Matt. 17. *And if he shall neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a Publican.*—Next, Jesus conferred on his disciples in general, the power of binding and loosing, which he had formerly honoured Peter with singly. § 69. Matt. 18. *Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.* In the former grant, the power of binding and loosing had respect to nothing but doctrine. Whatever Peter declared lawful and unlawful should be held so by heaven: whereas here it relates not to doctrine only, but to discipline also. If by their admonitions, whether public or private, the apostles brought their brethren to repentance,

penitance, they loosed the guilt of their sins, the fetters by which the divine justice detain<sup>s</sup> men its prisoners; or, as it is expressed in the precedent verse, they gained their brethren, i. e. saved them from perishing. On the other hand, if the offending brother continued impenitent, after the methods prescribed were all tried, they bound his guilt the faster upon him; because according to the laws of heaven, the terms of salvation which they were to preach by inspiration, none but penitents shall obtain pardon.—Farther, to encourage good men to be very earnest in their endeavours to bring sinners to repentance, he assured them, that if they prayed to God for it, he would hear them, provided it was agreeable to the wise ends of his providence. Matt. xviii. 19. *Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.* 20. *For where two or three are gathered together in my name, there am I in the midst of them.*—Such are the rules which our Lord would have us to observe in matters of private offence. Private admonition must be used before the correction becomes more public. But in public offences, the case is different. The correction of such, even in the first instances, must be public like the offences themselves, that the scandal occasioned by them may be removed. And in this sense we are to understand the apostle's direction to Timothy, 1 ep. v. 20. “Them that sin, rebuke before all, that others also may fear.”

Jesus, in his discourse of private offences, had said something about the number of times they were to be forgiven; probably that which Luke has recorded on another occasion. “Ch. xvii. 3. *If thy brother trespass against thee, rebuke him, and if he repent, forgive him.* 4. *And if he trespass against thee seven times in a day,* (he did not mean the same, but different trespasses, as is evident from the following clause, in which the trespassing brother's repentance is mentioned) *and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.*”—Peter having heard the doctrine of frequent forgiveness thus peremptorily inculcated, imagined it might be of dangerous consequence to society. He therefore took upon him to object against it. Matt. 21. *Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?* In these questions Peter expressed great surprize at being ordered to forgive till seven times those who injured him. His master replied, that when he ordered injuries to be forgiven till they came to the length of seven, he did not mean precisely that number, but that the pardon must be repeated as often as the injury. 22. *Jesus saith unto him, I say not unto thee till seven times, but until seventy times seven.*—This excellent morality he illustrated by the parable of the two servants, debtors to one Lord, in which is shewed the necessity of forgiving the greatest injuries, in every case where the offending party is sensible of his fault, and promises amendment, a necessity of the strongest kind, arising from this law of the divine government, That it is the condition upon which God forgives our offences against him. 23. *Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.* The method in which Almighty God treats those who are under the gospel dispensation, is like to that which a certain king took with his servants.—24. *And when he had begun to reckon,* or inspect their accounts, *one was brought unto him,* probably his steward or treasurer, *who having had the management of his revenue, owed him no less than ten thousand talents:* that is, upwards of one million eight hundred and seventy thousand pounds sterling, and who, upon enquiry, was found to have nothing.—Wherefore, as it plainly appeared, by his having run through such vast sums, that he had been both negligent and extravagant, his Lord ordered the law to be executed against him. (See Lev. xxv. 39. 2 Kings iv. 1. Neh. v. 5. Isa. l. 1.) 25. *But for as much as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made;* not that the value of him, and his family, and effects, was any way equal to the debt, but as a punishment of his wicked-



wickedness. For on any other supposition, it is hard to conceive how his Lord, whose humanity and goodness was so great, came to take such a rigorous measure; especially as the advantage accruing to himself therefrom, must have been but a trifle in comparison of his loss.—The steward being thus put in mind of his debt, and threatened with the execution of the law, durst neither deny it nor make light of it, as many do who are admonished with respect to their sins. For the accounts were at hand, and the officers had laid hold on him to bind him (ver. 27.). In great perplexity therefore, he fell down on the ground, and besought his lord with many tears to have patience, promising to pay the whole debt. 26. *The servant therefore fell down, and worshipped him, saying, Lord have patience with me, and I will pay thee all*—The confusion he was in, made him say this without consideration: for the debt which he owed was a sum by far too great for one advanced in years, as he was, and who had nothing, ever to think of acquiring.—However, his lord being of an exceeding generous and merciful disposition, was touched with his distress, had compassion on him, and ordered him to be loosed. 27. *Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt*, that is, did not insist on present payment, for he afterwards exacted the debt, ver. 34.—28. *But the same servant went out, and found one of his fellow servants which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.* The roman penny, which is here spoken of, being in value about seven-pence halfpenny of our money, the whole sum that was due to him, did not much exceed three pounds sterling. Therefore, his craving this trifle in so rough a manner, immediately on coming out of the palace, where so much lenity had been shewed to him in a matter of far greater importance, manifested a very base disposition in the man.—29. *And his fellow servant fell down at his feet and besought him, saying, Have patience with me, and I will pay thee all.* Though he was a fellow-servant, and in that respect his equal, he fell down at his feet, and with the same humility entreated him as he had done his lord, making him a promise, which there was not only a possibility, but a probability of his performing. *I will pay thee all.*—Nevertheless the other, forgetting the much greater mercy that had been shewed to himself so lately, in the like circumstances, by their common master, was insolent and inexorable, and would not wait a moment. He went immediately, and cast the man 30. *into prison, till he should pay the debt.*—Such inhumanity in such circumstances, and from such a man, afflicted all his fellow-servants exceedingly. So they came and told it to their lord.—32. *Then his lord, after he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, the vast sums thou owedst me, because thou desiredst me; I forgave thee because thou acknowledgedst the debt, fell down at my feet, and humbly beggedst me to have patience, promising to pay me.*—33. *Shouldst not thou also have had compassion on thy fellow-servant? who likewise acknowledged his debt, and promised payment, shewing thee in his supplication though thine equal, as much respect as thou shewedst to me, thy Lord and King. Thou shouldst therefore have had compassion on him, even as I had pity on thee.*—34. *And his lord was wroth, was exceedingly enraged, and delivered him to the tormentors, till he should pay all that was due unto*

Ver. 34. *Delivered him.*] This at first sight may seem an improper method of obtaining payment in such circumstances. Yet when it is considered, that the man's behaviour to his fellow-servant, shewed him to be a wretch not only of the most barbarous dispositions, but extremely covetous, his Lord had reason to suspect, that he had secreted his money and goods, especially as nothing ap-

peared in his possession. Wherefore he wisely ordered him to be tortured on the rack, till he should discover with whom they were lodged, and make complete payment.—P'sides, it may be considered in the light of a punishment incomparably heavier than that which was to have been inflicted on him purely for his insolvency. For though the debt was immense, yet whilst it appeared to

*unto him.* He ordered him to be tortured till he should make payment of the whole debt.—In this parable, which may be considered as our Lord's explication of the fifth petition of his own prayer, there are three things set in opposition: namely, the lord to his servant, an immense sum to a trifle, and the most extraordinary clemency to the greatest cruelty. The application of the parable therefore is easy, and fit to overturn all the arguments whereby evil minds justify revenge, particularly those that are taken from the nature and number of the offences committed, or from the dignity of the persons against whom they are committed, or from the benefits conferred on the persons who commit them. For in the first place, what are men compared with God? In the second place, how great sums do each of us owe to him? In the third place, how trifling are the offences which our brethren commit against us, perhaps through inadvertency, or in consequence of some provocation received from us? Most unworthy, therefore, of the divine mercy are weak mortals, who, notwithstanding they are themselves weighed down with an infinite load of guilt, are implacable towards their fellow men, and will not forgive them the smallest offences, although they have a due sense of them, and express their sorrow for them.—Persons of this monstrous disposition, should seriously consider the conclusion and application of the parable in hand. 35. *So likewise shall my heavenly Father do also unto you, if ye from your hearts,* that is, really, inwardly, and not in word or tongue only, *forgive not every one,* however great or rich or powerful you may be, *his brother their trespasses.* A most awful threatening, which ought to strike terror into men of fierce and implacable minds. For whatever they may think, it shall in its utmost extent be executed upon all, who will not be persuaded by the consideration of the divine mercy, fully to forgive not their fellow-servants merely, but their own brethren and God's children, such petty trespasses as they may happen to commit against them, but afterwards are sensible of their fault, make reparation, and promise amendment.

have been contracted, not by fraud, but by extravagance and bad management, he was only to be sold with his family, for a certain term of years, that payment might be made as far as their price would go. But now that he added to his former misbehaviour, covetousness, and unmercifulness in the exaction of a trifling debt, from a fellow-servant to whom he ought to have been more indulgent, for the sake of their common Lord, who

had been so kind to him, there was all the reason in the world to suspect, that in his Lord's affairs he was more fraudulent than negligent. For which cause he was delivered to the tormentors, to be punished in the manner his crimes deserved; than which a stronger representation of God's displeasure against men of unmerciful, unforgiving, and revengeful dispositions cannot be conceived.

A

# H A R M O N Y

OF THE

## FOUR GOSPELS:

IN WHICH

The Natural Order of each is preserved.

WITH A

## PARAPHRASE and NOTES.

By JAMES MACKNIGHT, M. A.

MINISTER OF MAYBOLE.

*That thou mightest know the certainty of these things wherein thou hast been instructed.* Luke i. 4.

V O L. II.

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L O N D O N :

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# PARAPHRASE and COMMENTARY

ON THE

## Harmony of the Four Gospels.

S E C T. LXXIV.

Matthew xix. 1. *Jesus leaves Galilee, and goes up to the fourth Passover.*

**A**FTER delivering the parable of the servant debtors, our Lord went into Judea: Mat. xix. 1. *And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan.* Properly speaking, no part of Judea was on the farther side of Jordan; for though after the Jews returned from the captivity, the whole of their land was called Judea, especially by foreigners, who happened to mention their affairs, it is certain that in the Gospels Judea is always spoken of as a particular division of the country. We may, therefore, reasonably suppose, that Matthew's expression is elliptical, and may supply it from Mark thus, *he—came into the coasts of Judea, δια τῆς περὶ τὴν Ἰορδάνην, through the country beyond Jordan.* For Mark says expressly, x. 1. *And he arose from thence, and came into Judea by the farther side of Jordan.* In this journey our Lord passed through the country beyond Jordan, that the Jews living there might enjoy the benefit of his doctrine and miracles. 2. *And great multitudes followed him, and he healed them there.* Mark, *And the people resort unto him again; and as he was wont, he taught them again\*.*

\* In the first chapter of the talmudical tract called Shekalim, we have the following passage, as it is cited by Lamy, Harm. vol. i. p. 207. *On the first day of the month Adar, a proclamation was made, requiring that the half shekel, which every Jew paid towards the service and reparation of the temple, should be provided. On the fourteenth day of the month, the collectors of this tribute sat in every city, to receive it: but they did not as yet constrain persons to make payment. On the twenty-fifth day, however, they sat in the temple, and then obliged them to pay, seizing on the goods of those who refused.* Adar being the last month of the Jewish ecclesiastical year, answering to our February and March, if the authority of the Talmud is acknowledged, the tribute was demanded from our Lord at Capernaum, about

four weeks before the Passover; for that feast was always celebrated on the fifteenth day of the first month. On this supposition, the journey which Matthew and Mark say Christ took into Judea, immediately after paying the tribute, must have been to the Passover in the following month; not, however, to the Passover at which he suffered, because we find him afterwards celebrating the feasts of Tabernacles and Dedication. Besides, if the number and extent of the journeys performed between the third Passover and that at which our Lord suffered, are considered, it will perhaps appear that they could not all take place in the space of one year; and consequently, that a Passover may have intervened; and that it was celebrated soon after the tribute was demanded, as the passage cited from the Talmud

obliges us to believe. We can thus see the reason why the multitude accompanied our Lord into Judea at this time: they were going to the Passover, and chose to travel along with him, in hopes of seeing new miracles. And though it should be granted, that they took their journey immediately after the tribute was paid, *i. e.* three weeks before the Passover, it is no ways inconsistent with the hypothesis now offered, as the people commonly went up early to purify themselves, John xi. 55. It is true, the Passovers in our Lord's public life will thus have been no fewer than five: but the arguments offered under the second preliminary observation, shew, that there may have been more Passovers in his ministry, than the historians have thought fit to mention distinctly. It may seem an objection of more moment, that, according to this hypothesis, Matthew and Mark have omitted a whole year almost of Christ's public life, relating only a few things, which happened before his Passion. But we should consider, that the like blanks are to be found in other parts of their histories. Besides, Luke, who wrote before them, had given a large account of Christ's ministry during this interval, in the country beyond Jordan; not to mention, that his ser-

mons there were much the same with those he preached in Galilee, and which they had given an account of. John, whose principal design was to write the history of our Lord's transactions in Jerusalem, during the Passovers and other feasts, omitted by the precedent Evangelists, relates what happened at the feasts of Tabernacles and Dedication, this year; so that he brings down the history through the period which Luke had omitted. But if the reader, setting aside the authority of the Talmud, supposes that the tribute was demanded at Capernaum sooner in the year, and that all the journeys which Jesus made since the third Passover, together with those which follow to the close of the history, were performed in the space of twelve months, it will no ways affect the scheme of harmony laid down in this book; only the journey into Judea through Perea, must in that case have been to the feast of Tabernacles, and not to the Passover; and consequently must be placed after John vii. 10. This is Sir Isaac Newton's scheme, who is of opinion, that the journey into Judea by Perea, brought our Lord up to the feast of Tabernacles, and that this was his last departure from Galilee.

#### FOURTH PASSOVER.

It is probable that Jesus, after the celebration of this fourth Passover, left Jerusalem and Judea as soon as possible, because the priests and great men were now become solicitous to have him killed. There is nothing said of him by any of the Evangelists after this Passover, till the feast of Tabernacles approached, where John takes up the history again, relating what happened at that feast, from chap. vii. 2. to chap. ix. 35. so that he has omitted the transactions of one whole year, *viz.* that which intervened between the third passover, before which the first miraculous dinner was given, where he drops the history, and the fourth Passover, after which the feast of Tabernacles happened, where he resumes it again. Luke gives an account of his transactions between the feast of Tabernacles and Dedication, mentioned by John, and particularly what happened in his journey to the feast of Dedication, from chap. ix. 51. to chap. xi. 1. Here John's account of the feast of Dedication comes in, chap. ix. 35. After that, Jesus went away into the country beyond Jordan, where he abode till he was called into Judea, to visit Lazarus. The history of his ministry in this country Luke hath given from chap. xi. 1. to chap. xvii. 11. When our Lord was called into Judea to visit Lazarus, he left Perea, and taking the south of Gallilee in his way, travelled through Samaria to Bethany. We have the history of that journey Luke xvii.

11—20. After the resurrection of Lazarus, our Lord retired to Ephraim, John xi. 54. The transactions at Ephraim we have Luke xvii. 20. Matthew xix. 3. Mark x. 2. The reader will be pleased to take notice, that this is Sir Isaac Newton's scheme also; only he supposes that the transactions recorded Mat. xix. 3. &c. happened in Perea before the resurrection of Lazarus; whereas I imagine they were done at Ephraim, whither Christ retired after having performed that miracle. The three histories coincide again, Mat. xix. 13. Mark x. 13. Luke xviii. 15. in the account of the little children, who were brought to Jesus at Ephraim, to be blessed. But Matthew and Mark relate this immediately after their account of the journey which brought our Lord into Judea at the preceding Passover, that is, according to the scheme of harmony proposed in this book; omitting the intermediate events, because Luke had given the history of them. Accordingly, the transitions by which they have connected those distant periods of our Lord's life, are such as they have made use of on other occasions, when they give accounts of things very remote from each other in point of time. For the passage Mat. xix. 3. which we have translated *the Pharisees also came to him, tempting him, and saying*, is in the original *καὶ προσελθούτες αὐτῷ οἱ Φαρισαῖοι*, and therefore should have been translated *and the Pharisees came unto him*. We have the journey from Ephraim

Ephraim to Jerusalem by Jericho, Mat. xx. 17. Mark x. 32. Luke xviii. 31. From thence to the conclusion, there is no interruption in any of the Evangelists: wherefore, in the latter part of their histories likewise there is a beautiful agreement, which has not been sufficiently taken notice of. This is the plan on which I have formed the harmony of our Lord's history, from the third Passover, which happened after the first miraculous dinner, John vi. 4. to his passion. It may be worth while to consider not only the foundation upon which it is built, but the opinion of others in so important a branch of the subject.—All the Evangelists relate the first miraculous dinner, for which reason they must all be supposed to coincide at that period. But, John vii. 1. we are told, that *after these things, viz. the first miraculous dinner, and the conversation in the synagogue of Capernaum, Jesus walked in Galilee, for he would not walk in Jewry, because the Jews sought to kill him.* It seems some fresh attempts had been made upon his life, at the Passover immediately following the first miraculous dinner, as was shewed in the account of that Passover: wherefore the journey into Galilee mentioned John vii. 1. and the other transactions connected with it, come in naturally after that attempt. The transactions connected with the journey into Galilee are, the journey to the country of Tyre and Sidon; the return through Decapolis; the second miraculous dinner; the journey into the territory of Cæsarea Philippi; the transfiguration; the cure of the epileptic boy; and the strife of the disciples about the chief posts in the Messiah's kingdom, as they were travelling into Capernaum, where the receivers of the didrachmas accosted Peter. After the transaction last mentioned, the journey into Judea, through Perea, is related by Matthew and Mark. But about this time the feasts of Tabernacles and Dedication were celebrated, at both which, according to John's account, Jesus was present. The difficulty therefore is, to fix precisely upon the place of the three histories, where these feasts, with their transactions, should be introduced. To begin with the Gospels of Matthew and Mark; the feasts of Tabernacles and Dedication, which John tells us our Lord attended, should not be brought in before the journey into Judea by Perea, because, properly speaking, there is no place at which they can be introduced into these Gospels, till that journey is mentioned. Besides, John, who has given us the history of these feasts, and of our Lord's transactions at them, tells us, that after the third Passover, he industriously kept out of Judea, and walked in Galilee for a considerable time, being afraid of the Jews. Since, therefore, he continued so long in Galilee, his first return into Judea, and by consequence the feasts under consider-

ation, could hardly happen before the journey mentioned by Matthew and Mark, which brought him into Judea through Perea. Yet these feasts must have happened before the next particular found in the Gospels of Matthew and Mark, *v. z.* the conversation with the Pharisees, on the subject of divorce; because the things related by the two Evangelists after that conversation, are so connected together, that there is no where else an opportunity for the feasts to be brought in. Wherefore, with respect to the histories of Matthew and Mark, it cannot be doubted that the feasts of Tabernacles and Dedication, mentioned by John, should be brought in between the journey into Judea by Perea, and the conversation with the Pharisees on the subject of divorce. The relation which these feasts bear to Luke's history, comes next to be considered. Luke ix. 46. the strife of the disciples is mentioned, and chap. xviii. 15. the history falls in again with Matthew and Mark, in the account of the infants who were brought to Jesus, to be blessed. Here, therefore, we have a large detail of transactions, said to have happened between the two events, which stand so near to each other in Matthew and Mark; and consequently to assign John's accounts of the two feasts their proper places in Luke's history, must be a matter of some difficulty. The whole of Luke, from chap. ix. 51. where the histories separate, to chap. xviii. 15. where they again coincide, may be placed either before the feasts mentioned, or after them, and before the resurrection of Lazarus; or part before these feasts, and part after; or wholly after the resurrection of Lazarus, and before the concluding Passover. That the whole of this passage cannot be placed before the feasts, is evident from several particulars in the passage itself; for instance; Luke xiii. 35. where, in his first lamentation over Jerusalem, Jesus declares that its inhabitants should not see his face till they should say, "Blessed is he that cometh in the name of the Lord:" wherefore he did not enter Jerusalem after that, till he was received with hosannas. The passage in Luke cannot be wholly brought in after the feasts, and before the resurrection of Lazarus, because if our Lord died at the following Passover, there was no feast in that period, to which he could be going, when the Samaritans refused to lodge him, Luke ix. 53. Indeed because it is said, Luke ix. 51. *And it came to pass, that when the time was come that he should be received up, &c.* it may be thought that this part of the history should be wholly placed after the resurrection of Lazarus, and before the Passover at which Jesus suffered. But besides the reason mentioned, the greek *εγενετο εν τω συμπληρῆσθαι τας ημερας της αναληψης αυτου*, does not imply that the precise moment of our Lord's ascension was come. The time was fulfilled, which,

according to the Hebrew idiom, signifies, that it approached, or drew on. Withal, the mission of the seventy disciples, the transactions following thereon; our Lord's return into Galilee, Luke xvii. 11 and the journey through part of Samaria, all related in the passage before us, seem to be inconsistent with this scheme of harmony. Upon the whole, the plan laid down in the beginning of this note looks more like the truth, than any of the rest, viz. that part of the passage in hand contains an account of what happened between the feasts of Tabernacles and Dedication, and part of it what happened after the feast of Dedication, and before the resurrection of Lazarus. Indeed Le Clerc goes differently to work upon the same scheme: he supposes that the seventy disciples were sent out, as our Lord was going up to the feast of Tabernacles; accordingly he relates their return, Luke x. 17. after John's account of the transactions at that feast, chap. vii. 2. to chap. x. 21. then brings in the whole of Luke, from chap. x. 21. to ch. xviii. 15. and after that gives John's account of the feast of Dedication. And because, Mat. xix. 1. and Mark x. 1. tell us that Jesus returned into Judea through the country beyond Jordan, he supposes that Jesus went away, after the feast of Dedication, into Galilee, and from thence passed into the country beyond Jordan, and so returned to Judea. But against this order it may be objected, 1. That both Matthew and Mark affirm expressly, that the journey into Judea by Perea immediately followed the reproof given to the disciples, for contending who should be the greatest. 2. When Jesus went to the feast of Taber-

nacles, he did not go openly; but as it were in secret, John vii. 10. Whereas in the journey, Luke ix. 51. which Le Clerc and others suppose was to this feast, he sent forth the seventy disciples, was followed by a great crowd, and no doubt wrought several miracles, Luke ix. 57. x. 25. Besides, in the fore-cited passage, John tells us that Jesus did not go from Galilee to the feast of Tabernacles, till his brethren were departed; if so he could have little time by the way, to work miracles in Samaria, or send forth the seventy, as Le Clerc and others are obliged to suppose, who think the journey, mentioned Luke ix. 51. was to the feast of Tabernacles. To conclude, this journey is said to have happened when the time of his being received up, drew on, Luke ix. 51. and consequently agrees better to the feast of Dedication, which happened about two months after the feast of Tabernacles, and but four months before the Passover; for in that space all the subsequent transactions mentioned in the history, might easily happen. See the second preliminary observation. 3. To bring in the feast of Dedication, as Le Clerc does, after Luke xviii. 14. seems contrary to our Lord's declaration, Luke xiii. 35. *Ye shall not see me, until the time come, when ye shall say, Blessed is he that cometh in the name of the Lord*: which implies, that he did not go to Jerusalem, till he rode in amidst the triumphs and acclamations of the people, a few days before his death. 4. John seems to say, that after the feast of Dedication, our Lord went directly to Bethabara, beyond Jordan; whereas Le Clerc, and the rest, find themselves obliged to suppose that he went first to Galilee, and from Galilee into Perea.

§ LXXXV. John vii. 2. *Jesus preaches in the temple at the feast of Tabernacles. The council send their officers to apprehend him.*

And now the feast of Tabernacles drew on, which the law, Levit. xxiii. 39. ordained to begin on the fifteenth day of the seventh month, answering to our September and October, so that it happened in the end of the former, or in the beginning of the latter month. During the continuance of that solemnity, the males of the Jewish nation, that were fit to travel, dwelt at Jerusalem, in tents or tabernacles, made of the boughs of trees, in commemoration of their fathers having dwelt in tabernacles of this kind, for the space of forty years in the wilderness. A little while before the feast, Jesus being in Galilee, whither he had returned from the fourth Passover, some of his kinsmen, who had not as yet believed on him, desired him to go up to the approaching solemnity, and shew himself. 2. *Now the Jews feast of Tabernacles was at hand*: 3. *His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples there also may see the works that thou doest*; — 4. *For there is no man that doeth anything in secret, and he himself seeketh to be known openly: if thou do these things, shew thyself to the world*. 5. *For neither did his brethren believe on him*. As they did not believe on him, they condemned him in their own minds, and said that he acted altogether absurdly, in passing so much of his time in Galilee, and the other remote corners of the country, while he pretended to so public a character as that of the Messiah; that disciples were rather to be made in Jerusalem and Judea, the seat of power; and that he ought to work his miracles there as publicly as possible,



possible, before the great and learned men of the nation, whose decision in his favour would have great weight to make others believe on him.—But Jesus knowing the malice of the inhabitants of Jerusalem, did not incline to be among them longer than was absolutely necessary, lest they might have taken away his life prematurely.—6. *Then said Jesus unto them, My time is not yet come, but your time is alway ready.* 7. *The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil.* It is not proper for me to go up till the feast is about to begin, but ye may go up at any time you please, since you have done nothing to make the Jews unfriendly to you, as I have done, who, by the purity of my doctrine, and the freedom of my reproofs, have provoked their malice to the highest pitch.—8. *Go ye up unto this feast: I go not up yet unto this feast, for my time is not yet full come:* the time of his sufferings, which the Evangelist calls his hour, chap. viii. 20.—9. *When he had said these words unto them, he abode still in Galilee.* 10. *But when his brethren were gone up, then went he also up unto the feast, not openly but as it were in secret.* This suggests another reason for our Lord's delay. Had he taken his journey at the usual time, the multitudes that were on the road, gathering round him, and accompanying him to Jerusalem, might have given fresh matter of offence to his enemies; for which reason he did not set out till the bulk of the people were gone, and then he went up, *not openly, but as it were in secret*; that is, he neither preached, nor wrought miracles, by the way, nor had any crowd attending him.

Jesus did not appear publicly immediately on his arrival in Jerusalem, which occasioned the Jews to dispute his character. Some affirmed that he was a true prophet, and that his not attending the feast might be owing to several accidents; others affirmed that he was a deceiver, who paid no regard to the divine institutions. However, his friends defended him only in private, not daring to speak openly in his behalf, for fear of the inhabitants of Jerusalem. 11. *Then the Jews sought him at the feast, and said, where is he?* 12. *And there was much murmuring among the people, concerning him; for some said he is a good man; others said nay, but he deceiveth the people.* 13. *Howbeit, no man spake openly in defence of him, for fear of the Jews.*—At length, about the middle of the feast, Jesus came into the temple, and preached many important doctrines of true religion, with such strength of reason, clearness of method, and elegance of expression, that his enemies themselves were astonished, knowing that he had not had the advantage of a liberal education. 14. *Now, about the midst of the feast, Jesus went up into the temple, and taught.* 15. *And the Jews marvelled, saying, How knoweth this man letters, having never learned.*—16. *Jesus answered them, and said, My doctrine is not mine, but his that sent me.* The doctrine which I teach you, is not the product of human wisdom: I have neither been taught it by masters, nor have I acquired it by my own study; but it is the doctrine of God, who has inspired me with it, because I am his messenger.—He told them likewise, that they could be at no loss to know from whence he, or any teacher, derived his doctrine, provided they were themselves virtuous persons, had laid aside their prejudices, and were resolved to do the will of God, how contrary soever it might prove to their own inclinations. 17. *If any man will do his will (ὁλην is desirous to do it) he shall know of the doctrine, whether it be of God, or whether I speak of myself.*—Good men can easily judge of a teacher and his doctrine, not only because the divine wisdom and goodness are interested, to secure such from capital errors, but because they themselves have no predominant evil inclinations to prejudice them against the truth, when it appears; and because they can discern how far any doctrine is conformable to the principles of virtue, which they possess. Hence, if one teaches what makes for his own interest, or for the gratification of his pride, or any other evil passion, the doers of the will of God will immediately know that such a teacher is an impostor. 18. *He that speaketh of himself, seeketh his own glory.*—Whereas, if a prophet proposes doctrines which have a tendency to reform men, and advance the glory of God, with-

without regard to the opinion of the world, or to his own interest, he must certainly be sent of God, and should not by any means be suspected of imposture: *but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him*; no fallhood, no design to deceive the world. — 19. *Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?* There is a remarkable beauty in this sudden turn of the sentiment: some of the Jews called Jesus a false prophet, because on the sabbath he had healed the paralytic, who lay in one of the porticos of Bethesda, John v. 9. pretending that it was a gross violation of the law of Moses, which no good man, far less a prophet, would be guilty of. In answer to these evil surmises, he told them plainly, that however much they pretended to reverence the authority of Moses in his law, they made no scruple to violate the most sacred of his precepts: they had entered into a resolution of murdering him, directly contrary to every law of God and man; and for the same end were laying secret plots against his life. This reproof came in with singular propriety and force, immediately after Jesus had, by the most convincing arguments, proved his mission from God — 20. *The people answered and said, Thou hast a devil; (see on chap. viii. 48. § 76.) who goeth about to kill thee?* — 21. *Jesus answered and said unto them, I have done one work, and ye all marvel.* I have done a miracle of an extraordinary kind, on the sabbath, which ye think inconsistent with the character of a good man, and therefore ye wonder how I have performed it: — but I can easily vindicate my character by an argument which it is not in your power to gainsay. 22. *Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers) and ye on the sabbath-day circumcise a man.* 23. *If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?* — 24. *Judge not according to the appearance, but judge righteous judgment.* Consider the nature of the things, and judge impartially, without regard to your own prejudices, or to the superstition of your teachers. — 25. *Then said some of them of Jerusalem, Is not this he whom they seek to kill?* 26. *But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ?* The inhabitants of Jerusalem, always Christ's bitter enemies, asked with surprise and irony, if our Lord's boldness, and the silence of the rulers, proceeded from their having acknowledged him as the Messiah. — At the same time, in derision of his pretensions, they added, 27. *Howbeit we know this man whence he is: i. e. we know his parents and relations, John vi. 42. but when Christ cometh, no man knoweth whence he is,* alluding to Is. liii. 8. “who can declare his generation?” — 28. *Then cried Jesus in the temple, as he taught, saying, Ye both know me, and whence I am: and I am not come of myself, but he that sent me is true, whom you know not.* Though you

Ver. 21. *I have done one work, and ye all marvel* ] With this clause should be joined the words *διὰ τοῦτο*, in the beginning of the next verse, if we may trust the judgment of Henry Stephens, Casaubon, Beza, Bois, Knatchbull, Homberg, Mills, &c. *I have done one work, and ye all marvel at it.* And it must be acknowledged, that we have precisely the same construction Mat. vi. 6. *καὶ θαυμάζει διὰ τὴν ἀπιστίαν αὐτῶν*, *he marvelled at their unbelief.* All the versions, however, retain the common pointing.

Ver. 22. *Moses therefore gave unto you circumcision, &c.* ] *Διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν, &c.* If the common pointing of this passage is retained, the translation must run thus: *Because that Moses gave you the precept concerning circumcision, ye circumcise a man even on the sabbath.* But the

correction proposed by the critics mentioned above, makes the sense more clear and elegant; thus, 22. *Moses gave you the law of circumcision; and on the sabbath ye circumcise a man, not because it is a precept of Moses only, but of the fathers.* 23. *If a man receive circumcision on the sabbath, in order that the law of Moses be not broken; are ye angry with me, because I have made the whole of a man sound (ὅλον ἀνθρώπον) on the sabbath?* Since ye think yourselves bound to dispense with the strict observation of the sabbath for the sake of another precept, which is only of a ceremonial nature, how can ye be angry with me, because, in pursuance of the great end of all the divine laws, I have cured a man who was infirm in all his members, and that with far less bodily labour than you perform the ceremony of circumcision, and cure the wound that is made by it.

pretend

pretend to know me, and whence I am, it does not follow that I am destitute of the prophetic characters of the Messiah, and an impostor come to you of my own accord. I am really sent to you by God, who is true in all the prophecies he uttered by his servants, concerning the Messiah; for they are all fulfilled in me: but you are wholly ignorant of his blessed perfections and gracious counsels, and have no inclination to obey his will. —29. *But I know him, for I am from him, and he hath sent me.* Were you acquainted with what the prophets have said concerning the Messiah, as you pretend to be, you would know this to be one of his principal characters, that he is to understand the perfections and will of God more fully, and to explain them unto men more clearly than any messenger from God ever did before. Withal, by considering the nature of my doctrine, you would see this character remarkably fulfilled in me, and thereby would be sensible that I am from God, and that he hath sent me.

This defence did not pacify his enemies, for some of them would gladly have apprehended him; however, none of them had the courage to lay hands on him, being restrained by Providence, because the season of his sufferings was not yet come. 30. *Then they sought to take him: but no man laid hands on him, because his hour was not yet come.*—In the mean time, the miracle which he had lately performed on the infirm man, was so great, and so well known, and this defence, by which he justified himself, so clear and so convincing, that many of the people believed on him, publicly affirming that he was the Messiah. 31. *And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?*—The attachment of the common people to Jesus, greatly incensed the chief priests and Pharisees, with all their adherents: and therefore, on the last and great day of the feast, being met in council (as appears from ver. 32, 37, 45, 53. compared) they sent their officers to apprehend him, and bring him before them, thinking to confute his pretensions, and expose him to punishment. 32. *The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.*—While these things were doing in the council, Jesus was preaching to the people concerning the improvement which it became them to make of his ministry among them. 33. *Then said Jesus unto them, Yet a little while I am with you, and then I go unto him that sent me.* See ver. 29. My ministry among you is drawing toward a conclusion; you ought therefore, while it lasts, to make the best possible improvement of it; particularly, you should listen to my sermons with great attention, that you may have your minds stored with the truths of God, before I go away:—for after I am gone, you shall earnestly desire my presence with you, but shall not obtain it. 34. *Ye shall seek me, and shall not find me.* This seeking for the Christ, or Messiah, was general through all the nation, during the calamities in Judea, occasioned by Titus and his armies; and has continued among the Jews ever since, in all the countries where they have been dispersed, but to no purpose; for their Messiah having already appeared, it is in vain to expect another. By thus predicting his own death, our Lord insinuated, that he both knew the present disposition of the council, and foresaw that they would soon put an end to his ministry, by taking away his life.—*And where I am, thither ye cannot come.* Ye cannot come to heaven, where I am soon to be. The reason mentioned in the parallel passage, shews this to be our Lord's meaning, chap. viii. 21. *ye shall seek me, and shall*

Ver. 34. *Where I am, &c.*] Henry Stephens, Casaubon, Tanaquil Faber, and Pearson were of opinion, that for *where I am* (εἰμι, *sum*) we should read *where I go* (εἶμι, *eo*, changing the accent) as it is expressed in the parallel passage, ch. viii. 21. The common reading, however, is justly defended by Grotius, who observes, that εἶμι, *eo*, is a po-

etical word, seldom used by prose writers. Nor is there the least necessity for the alteration proposed; our Lord's declaration, and the answer which the Jews made to it, being perfectly coherent, according to the common reading: *ye shall seek me, and shall not find me; and where I am, namely, when ye seek me, thither ye cannot come.*

*die in your sins : whither I go, ye cannot come ; because ye shall die in your sins, or, as it is here expressed, because ye shall not find me, you cannot come to heaven.—35. Then said the Jews among themselves, Whither will he go, that we shall not find him? Jesus spake concerning his death, resurrection, and ascension ; but the Jews did not understand him, for they imagined that he threatened to leave them, and go among their brethren of the dispersion : will he go to the dispersed among the Gentiles, and teach the Gentiles ?—36. What manner of saying is this that he hath said, Ye shall seek me, and shall not find me : and where I am, thither ye cannot come? This saying is unintelligible and absurd ; for though his meaning be, that he is going to preach among the Gentiles, surely it is possible for us to follow him thither.*

It is commonly supposed that while Jesus was thus discoursing in the temple, on the last and great day of the feast, the water from Siloam was brought into the womens court (see § 121.) with the usual solemnities, according to the directions of the prophets Haggai and Zechariah, if we may believe the Jewish writers. Part of this water they drank with loud acclamations, in commemoration of the mercy shewed to their fathers, who were relieved by the miracle of a great stream of water, made to gush out of a rock, (Ps. lxxviii. 20.) when the nation was ready to die with thirst in a sandy desert, where was neither river nor spring ; and part of it they poured out as a drink-offering, which they accompanied with prayers to almighty God, for a plentiful rain to fall at the following seed-time ; the people in the mean time singing the passage Is. xii. 3. *With joy shall ye draw water out of the wells of salvation.*—Jesus, whose custom it was to raise moral instructions from sensible occurrences, took this opportunity of inviting, in the most solemn and affectionate manner, all who were in pursuit whether of knowledge or happiness, to come unto him and drink, in allusion to the rite they were then employed about. By coming to him and drinking, he meant believing on him, as is plain from chap. vi. 35. And to encourage them, he promised them the gifts of his spirit, which he represented under the image of a river flowing from their belly, to express the divine pleasures which these gifts produce, by quenching the desires of those who possess them ; and fructifying others who come within their influence. See on John iv. 14. § 22. 37. *In the last day, that great day of the feast, Jesus stood, probably in some conspicuous place, and cried, saying, If any man thirst, (see Is. lv. 1.) let him come unto me, and drink. 38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.* The flowing of rivers of living water out of the believer's belly, is an idea taken from receptacles round springs, out of which great quantities of water flow by pipes. This figure, therefore, represented the plenitude of spiritual gifts to be possessed by believers, and the happy effects which they should produce in the world. The faculty of speaking all the different languages on earth fluently, which was the first gift of the Spirit, qualifying them to preach such doctrines of the Gospel as the Spirit revealed to them, they were both watered themselves, and in a condition to water the Gentiles, not with small streams, but with large rivers of divine knowledge : and so the land, which till then had been barren, was from that time forth to be exceeding fruitful in righteousness to God.—Accordingly the Evangelist adds, by way of explication, 39. *But this spake he of the Spirit, which they that be-*

Ver. 38. *As the scripture hath said.*] Some imagine, that our Lord had one or other of the following passages now in his eye, Is. xxxv. 6. xlv. 3. lviii. 11. Ezek. xxxvi. 25 — 27, &c. However, as none of these texts contain the precise words, Cassalio, Zegerus, Capellus, and others, relying on the authority of the Syriac version and of Theophylact, would have the sentence pointed in

such a manner, that the clause, *as the scripture hath said* (or *commanded*, εἰπε, see on Mat. ix. 5. § 33.) may be joined to *he that believeth on me*, and separated from *out of his belly shall flow, &c.* According to this pointing, our Lord does not say, that the scripture promises rivers shall flow out of the believers belly, but only that it commands men to believe on him.

lieve on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified. The gifts of illumination and utterance were not yet communicated to believers, being what they received on the day of Pentecost, to fit them for converting the world. Nevertheless, if the universality of the invitation and promise inclines the reader to think, that on this occasion our Lord had the ordinary influences of the Spirit also in his eye, the Evangelist's remark, that *the Holy Ghost was not yet given*, will not exclude them; because even these might at that time be said not to have been given, as they had been given but sparingly, in comparison of the plentiful distribution which was to be made of them to all believers, after Christ's ascension. Accordingly the ordinary influences of the Spirit are often in scripture represented as the consequences and reward of faith, Galat. iii. 14. Eph. i. 12.—On this subject Jesus was discoursing, when the officers sent by the council to apprehend him (ver. 32.) came up; but as it was an uncommon topic, and he seemed to be speaking with great fervour, their curiosity made them willing to hear him a little, before they laid hands on him (ver. 44, 45.) The eloquence with which he handled his subject, struck them; every word he uttered being well chosen, aptly placed, and gracefully pronounced; there was not only a sweetness in his sermons that enchanted the ear, but a plainness and perspicuity also, which made the beauties of truth shine before the understanding with that lustre which is peculiar to themselves. Even these his enemies, who were come with an intent to lay violent hands on him, were deeply smitten: the greatness of his subject made, as it were, visible by the divine speaker, filled their understandings; the warmth and tenderness with which he delivered himself, penetrated their hearts; they felt new and uncommon emotions: in a word, being overwhelmed with the greatness of their admiration, they silently stood astonished, condemning themselves for having come on the errand; and after a while returned without accomplishing it. See ver. 44, 45. Had our Lord, in this discourse, pleaded for his life to the officers of the council, as Plutarch tells us (in Mario) Marcus Antonius the orator did to Marius's soldiers, who came to kill him, his success with them had been a great and wonderful effect of eloquence; but it must appear unspeakably greater, and be superior to all praise, when we consider that it was a discourse addressed to others, and on a spiritual subject too, which thus disarmed a band of enemies, and rendered them friendly.—The officers were not the only persons on whom this sermon made a deep impression: our Lord's hearers in general were greatly affected with it, for many of them gave it as their opinion, that he was certainly one of the ancient prophets risen from the dead to usher in the Messiah: others declared, that they believed he was the Messiah himself. Nevertheless some of them, led away with the common mistake, that he was born in Nazareth, asked, with disdain, if the Messiah was to come out of Galilee? 40. *Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet.* 41. *Others said, This is the Christ.* But some said, *Shall Christ come out of Galilee?*—42. *Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?* Is not your acknowledging a Galilean for the Messiah contrary to the scripture, which has determined the Messiah's nativity to Bethlehem, the town of his father David?—43. *So there was a division among the people because of him.* They fell into a hot dispute about him,—and carried their contentions to such a height, that his enemies, knowing on what errand the officers were come, threatened to apprehend him, but were restrained by the providence of God. 44. *And some of them would have taken him; but no man laid hands on him.*—45. *Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?* 46. *The officers answered, Never man spake like this man.*—But the enraged priests reviled them, for presuming to entertain a favourable opinion of one whom they affirmed to be an impostor. 47. *Then answered the Pharisees, Are ye also deceived?* Ye, who have the advantage of knowing our sentiments concerning this per-

son. 48. *Have any of the rulers, or of the Pharisees, believed on him?* 49. *But this people* (οχλος στος, *this rabble, so they affected to call Christ's friends): who knoweth not the law are cursed.* This was downright railing: — nevertheless, a member of the court, named Nicodemus, who secretly entertained a veneration for Jesus, and was his disciple, defended him, by asking his brethren whether their law authorised them to condemn a man before they had proof of his guilt? 50. *Nicodemus saith unto them* (*he that came to Jesus by night being one of them*) 51. *Doth our law judge* (condemn) *any man before it hear him, and know what he doth?* From Nicodemus's being present, it appears to have been a meeting of the council, whereof he was a member; for had it been a private cabal of the great men, to take away Christ's life, Christ's disciple never would have joined them. It seems the council was met to try Jesus on the crime of his being a false prophet: compare ver. 31, 32. And as the priests had upbraided their servants with ignorance of the law, Nicodemus's reproof was smooth and sharp. Notwithstanding that perfect knowledge of the law, and that high reverence for its precepts, which they made such a boast of, they were acting directly contrary to the most essential principles of equity established by it: a reproof the more poignant and provoking, that it was well founded. — Being therefore in a great passion with Nicodemus, for condemning their conduct, and speaking favourably of Jesus, they asked him, with an air of disdain and surprise, mixed with fierceness, 52. *Art thou also of Galilee?* Art thou one of the ignorant low faction, that has leagued to support the Galilean Messiah, in opposition to the law, which has determined the Messiah's nativity to Bethlehem? — *Search, and look; for out of Galilee ariseth no prophet:* they meant, no Messiah, the prophet foretold by Moses, in the law; for they could not but know that Jonah was of Gath-hepher, in Galilee, 2 Kings xiv. 25. unless they were as ignorant of the scriptures as they said the common people were, ver. 48. But be this as it will, such blind judges were these masters of law and learning, that an argument which had no force against Jesus, who was actually born in Bethlehem, weighed a great deal more with them than all the solid proofs by which he so fully established his mission. — To conclude, the council separated; and Jesus, having perfect knowledge of their designs, went to lodge in the mount of Olives, that he might be out of their reach. (See on Luke xxi. 37. § 124.) 53. *And every man went into his own house;* chap. viii. 1. (ιησους δε) *But Jesus went unto the mount of Olives.*

§ LXXVI. John viii. 2. *The woman that was caught committing adultery is placed before Jesus in the temple.*

Early next morning, Jesus returned to the temple, and, as usual, taught the people. But while he was thus employed, the Scribes and Pharisees set a woman before him that had been taken in the act of adultery; and, standing round him, desired his opinion in the affair. 4. *They say unto him, Master, this woman was taken in adultery, in the very act.* 5. *Now Moses in the law commanded us, that such should be stoned: but what sayest thou?* The Evangelist says, the Pharisees desired our Lord's opinion in this matter, with-

Ver. 5. *Moses in the law commanded, &c.*] The law, Levit. xx. 10. Deut. xxii. 22. required, in the general, that adultery should be punished with death; but did not determine the kind of it. Only because it is ordered, Deut. xxii. 23, 24. that the betrothed damsel, guilty of adultery, should be stoned, it is supposed that in process of time this kind of death was appropriated to such offenders; and that the punishment of the married

adulterers, Levit. xx. 10. was interpreted to mean strangling. Agreeably to these suppositions, it is conjectured, that the woman now before Jesus was only betrothed. But the distinction has no foundation; for it is evident from Ezek. xvi. that the proper punishment of all kinds of adultery was stoning; ver. 38. *I will judge thee as women that break wedlock are judged.* And ver. 40. *They shall stone thee with stones.*

an insidious intention : 6. *This they said, tempting him, that they might have to accuse him.*—Jesus therefore, perceiving their wickedness, made them no answer. Perhaps there were in this woman's case, some circumstances tending to alleviate her guilt, such as her past innocence, known to Jesus ; her present repentance, which he could easily discern ; and the strength of the temptations by which she had been hurried into the sin. Or there may have been something in her accusers characters, known to him likewise, which made it proper for them to desist from the prosecution, especially as they could not put the law in execution on the guilty person, the Romans having taken from them the power of life and death. Or Jesus might now, as on other occasions, decline assuming the character and office of a civil magistrate ; not to mention, that the persons who demanded his opinion, were by no means the judges to whom the execution of the law was committed, but Pharisees, probably of the sect of the Zealots, who at bottom were gross hypocrites, notwithstanding they professed the greatest concern for the honour of the divine law. Whatever was the reason, Jesus did not encourage this prosecution. *But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not ; or had not been attending to what they said.*—7. *So when they continued asking him, i. e. pressed him to give an answer, he lift up himself, and said unto them, in allusion to the law, Deut. xvii. 7. which ordered that the hands of the witnesses by whose testimony an idolater was convicted, should be first upon him, and afterwards the hands of all the people : He that is without sin among you, let him first cast a stone at her.* His meaning was, that persons exceedingly zealous in getting punishment executed on others, ought to be free themselves, at least from gross sins ; for which cause, as you are all guilty of equal or greater offences, and deserve the damnation of God, ye should shew mercy to this sinner, who may have fallen through the strength of temptation, rather than of evil inclination, and who is now truly sorry for her offence.—Our Lord's words made such an impression on the minds of these hypocrites, and raised in them such strong convictions of sin, as soon put their zeal to shame, and made them afraid to stay, lest Jesus might have made their particular sins public. 8. *And again he stooped down, and wrote on the ground, giving them an opportunity to withdraw, which they embraced.* 9. *And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last : and this they*

Ver. 6. *This they said, tempting him, &c.]* The reason was, had he declared against stoning the adulterers, they certainly would have represented him to the people as contradicting Moses, and favouring adultery, hoping by that means to have lessened his authority with them. On the other hand, had he ordered her to be stoned, it would have afforded a plausible pretence for accusing him unto the governor, as a person who stirred up the people to rebellion, the Romans having now taken the power of life and death into their own hands. Le Clerc, however, in his Supplement to Hammond's Annotations, affirms, that the Pharisees could not have any intention of this kind, because the answer he might have returned, was obvious ; namely, that according to the law, the woman ought to be stoned ; but that, as matters then stood, such a punishment was impracticable, without the governor's permission. Yet the common opinion is more probable, because it is not impossible but that in cases where the Romans had modelled the Jewish laws according to the institutions of Rome,

some of the complaisant doctors may have attempted to vindicate the latter, as more equitable than the former, especially when they suited the inclinations of mankind better : wherefore, if the Pharisees imagined he was a teacher of this kind, they might expect his decision would irritate the people : for that they proposed their question with an evil intention the Evangelist expressly affirms.

Ver. 7. *He that is without sin, &c.]* Bede, Fabricius, Wolf, and others, are of opinion, that these were the words which Jesus wrote on the ground ; but the description which the Evangelist gives of that action, does not agree with this conjecture : for he says, *Jesus wrote on the ground, as though he heard them not ;* which could not so properly have been said of him, had he wrote an answer to their question.

Ver. 9. *Beginning at the eldest, even unto the last.]* ἀρχαίμεν ἀπὸ τῶν πρεσβυτέρων εἰς τοὺς ἐσχάτους. This Keuchenius interprets, *beginning at the most honourable, even unto the lowest of them.*

did, altho<sup>o</sup>, when they first came, they had been exceedingly incensed against her. — The woman's accusers being all fled, Jesus told her, that since none of them had doomed her to the punishment of death, which she deserved, or rather since none of them had executed that punishment \* on her, neither would he: withal he advised her, to beware of the like sin for the future, and so dismissed her, very glad, no doubt, of having escaped stoning, the death she had been dreading the moment before. 10. *When Jesus lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?* 11. *She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more †.*

In our Lord's decision concerning the adulterers, his divine wisdom, and knowledge, and power eminently appeared: his wisdom, in defending himself against the malicious attacks of his enemies; his knowledge, in discovering the invisible state of their mind; and his power, in making use of their own secret thoughts and convictions to disappoint their crafty intentions. Wherefore it was with singular propriety, that after this remarkable decision, addressing himself to his disciples and the multitude, he called himself *the light of the world*, in allusion either to Mal. iv. 2. where the Messiah is foretold under the name of the *sun of righteousness*; or to the bright shining of the sun that morning. 12. *Then spake Jesus again unto them, saying, I am the light of the world: I am the spiritual sun that dispels the darkness of ignorance and superstition, with which the minds of men are overcast, by shewing clearly everywhere the will of God, and the way of salvation. But he likened himself to the great luminary of the day, with this express difference, that he never leaves those in darkness who walk by his light, as the sun does travellers, when he sets and occasions the darkness of night. He that followeth me, shall not walk in darkness, but shall have the light of life.*—13. *The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Thou art a vain-glorious boaster, and therefore must certainly be a deceiver; alluding perhaps to what he had said, chap. vii. 18. —14. Jesus answered, and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Though I call myself the light of the world, ye are not to imagine that I do it from a spirit of pride and falsehood: I gave myself the title for no other reason but because it truly belongs to me; which you yourselves would acknowledge, if you knew, as well as I do, by what authority I act, for what end I am come, and to whom I must return after I have executed my commission. But these things you are intirely ignorant of: nor can it be otherwise in regard that —15. Ye judge after the flesh, I judge no man. Ye judge of me according to outward appearances, and condemn me for this, among other things, that I judge no man. You think that I cannot be the Messiah, because I do not destroy those who oppose me, as you imagine the Messiah will do; but in this you are altogether mistaken, for the design of the Messiah's coming is not to destroy, but to save mankind.—At the same time he told them, that if he should condemn any person for unbelief, the condemnation of such would be just, because his mission was true, being confirmed not by his own testimony only, but by the Father's also; and because every sentence of that kind, which he should pass, would be pronounced by the authority and agreeably to the will of his Father. 16. And yet if I judge, my judgment is true, i. e. just, equitable: for I am not alone, but I and the Father that sent me.*—This led him to speak of the testimony which the Father bare to his mission: 17. *It is also written in your law,*

\* For, as the critics observe, *καίρω* and *κατακαίρω* are frequently used in the sense of chastising and punishing. LXX. Gen. xv. 4. 2 Chron. xx. 12. Ps. ix. 20. Acts vii. 7. Heb. xiii. 4.

† The paragraph in the text, which contains the history of the adulterers, is wanting in many

MSS. But as Augustine long ago rightly conjectured, *De adulterinis conjugis*, lib. ii. cap. 7. it was dropped, for fear the ignorant vulgar might have taken occasion from it, to think lightly of sins against the marriage-bed.



*that the testimony of two men is true.* You could not justly complain, if I should punish you for your unbelief in such a case as this, since your own law directs you to believe every matter that is confirmed by the concurring testimony of two witnesses, as my mission evidently is. For — 18. *I am one that bear witness of myself*, not by words only, but by all the actions of my life, which are perfectly agreeable to the character of a messenger from heaven: *and the Father that sent me, beareth witness of me*, by the miracles which he has enabled me to perform (see on John v. 32, 36. § 45.) so that you are altogether culpable in rejecting me. — 19. *Then said they unto him, Where is thy Father*, the other witness to whom thou appealest? — *Jesus answered*, It plainly appears by your conduct, that *ye neither know me, nor my Father*: for if *ye had known me, ye should have known my Father also*: If ye had any just notion of me, ye should have known who it is that I call my Father; that is to say, if ye knew me to be the Messiah, you would know that my Father is God. — 20. *These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.* The treasury was that part of the womens court, where the chests were placed for receiving the offerings of those who came to worship (see on Mat. xii. 41. § 121.) and consequently was a place of great concourse, being resorted unto even by the priests and rulers. Wherefore the Evangelist's remark, that the preceding conversation happened in the treasury, gives us a notion of our Lord's intrepidity; though he was in the midst of his enemies, he spake boldly, not fearing them in the least. It seems the providence of God so over-ruled the spirits of these wicked men, that none of them attempted to seize Jesus, because the time of his sufferings was not yet come.

21. *Then said Jesus again unto them*, probably in the treasury, where the preceding discourse was pronounced, *I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.* He had said this to them in a former discourse (chap. vii. 34. § 75.) and repeated it now, that it might make the deeper impression upon them. He meant, that after his ascension into heaven, when the roman armies were spreading desolation and death in every corner of the land, they would earnestly desire the Messiah's coming, in expectation of deliverance, but should die for their sins, and under the guilt of them, without any saviour whatsoever, and be excluded for ever from heaven. Perhaps in this our Lord opposed a common error of the Jews, who imagined, that by death they made atonement for all their sins. — 22. *Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.* — 23. *And he said unto them, Ye are from below, I am from above: ye are of this world, I am not of this world.* Such a vile insinuation evidently shews what sort of persons ye are, and from whence you have derived your original: being from the earth, ye are obnoxious to all the evil passions wherewith human nature is infested; and from what you feel in yourselves, you fancy that I am capable of murdering myself. But your thought is foolish, as is evident from this, that being actuated by no evil passion, I cannot have the least temptation to commit so gross an act of wickedness. My extraction is heavenly, and my mind pure; and therefore I cannot be guilty of self-murder, or of any other sin whatever. — 24. *I said therefore unto you, that ye shall die in your sins*: because ye are from below, and are full of evil inclinations, they will hinder you from believing; which is the reason that I said you shall die in your sins, and be your own murderers: — *for if ye believe not that I am he, ye shall die in your sins*: if you do not believe that I am the bread of life, the heavenly manna, the light of the world, the Messiah, ye shall die in your sins. What followed, shews this to have been our Lord's meaning, tho' he did not express himself fully, having handled these matters before at great length, in

Ver. 24. *For if ye believe not that I am he, &c.*] dividing the word *ὅτι* after this manner *ὅτι* *τις*, as it Le Clerc propose, the following translation of this clause: *Unless ye believe me to be that which I am,* agreeable to the scope of the discourse.

this and other discourses. — 25. *Then said they unto him, Who art thou?* They had already asked where his Father was, ver. 19. They now demand to know what sort of person he was himself. — *Jesus saith unto them, Even the same that I said unto you from the beginning.* 26. *I have many things to say, and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.* On supposition that this is the proper translation of the passage, our Lord's meaning was, I am that which I said to you at the beginning of the discourse, viz. *the light of the world*. But according to the translation mentioned in the note, the meaning is, Because I have long exercised my ministry among you, and ye have not profited thereby as ye ought to have done, I have many reproofs to give you, and a severe sentence of condemnation to pass upon you; nevertheless, I shall waive them all at present, and tell you only one thing, that you may think upon it seriously, namely, that he who sent me is truth and goodness itself, and that I speak to the world nothing but what I have received from him, however dark or disagreeable these things may be to persons of your wicked dispositions. — Accordingly such was their stupidity, that they did not understand he was speaking to them of God. 27. *They understood not that he spake to them of the Father.* — 28. *Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.* When ye have crucified me, ye shall know both who I am, and who my Father is. The miracles accompanying my death, my resurrection from the dead, the effusion of the Spirit on my disciples, and the destruction of your nation, shall demonstrate that I am the light of the world, and that I do nothing by my own authority, but by my Father's direction, speaking such doctrines only as he has commissioned me to teach. — Besides, my Father is always with me: for though I shall be crucified as a malefactor, that disaster will not come upon me because he has deserted me. In no period of my ministry, not even at my death, will my Father leave me, for I always act agreeably to his will. 29. *And he that hath sent me, is with me: the Father hath not left me alone: for I do always those things that please him.* — 30. *As he spake these words, many believed on him:* believed him to be the Messiah. It would seem that by the lifting of him up, which he said would convince them that he was the Messiah, they did not understand his crucifixion, but his exaltation to the throne and kingdom of David. Hearing him therefore speak of a temporal kingdom, as they supposed, they began now to think he entertained sentiments worthy of the Messiah, and on that account acknowledged him as such, believing the doctrine he had delivered concerning his mission. — 31. *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;* 32. *And ye shall know the truth, and the truth shall make you free.* If you persevere in the belief and practice of my word, ye are really my disciples, and have a title to that honourable appellation. Moreover, ye shall be fully instructed in every doctrine of the Gospel, and thereby be made free, not only from the slavery of sin, and all its consequences, but from the ceremonial performances enjoined by Moses, under which at present you groan. — 33. *They answered him, We be Abraham's seed, and were never in bondage to any man.* This, in the literal sense, was absolutely false, for at that very time they were in bondage to the Romans; and their ancestors had been slaves, first in Egypt, and afterwards in Assyria and Babylon. But the Jews

Ver. 25. *Jesus saith unto them, &c.*] Rapheilius (Ex. Herod. p. 292.) would have this sentence pointed in such a manner, as to give this translation: *Truly, because I am speaking to you, I have many things to say and judge concerning you.* For, as Glassius, Hottinger, Fabricius, &c. have observed, *την αληθειαν*, in the greek,

frequently signifies (*propterea, omnino*) indeed, truly.

Ver. 32. *Know the truth.*] The Gospel here, and elsewhere, is called truth, particularly John i. 17. in opposition to the ceremonial law, which was only its shadow, or an emblematical representation of the Gospel.

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meant to say, they never had been in spiritual bondage, knowing it was that only which Jesus spake of, when he told them, that *the truth*, which, as his disciples, they should be instructed in, would make them free. It was therefore a freedom by truth, or a freedom in respect of religion, which they now asserted. They were the descendants of a noble and illustrious stock, that, during the worst times, had preserved sentiments in religion and government worthy of the posterity of Abraham, and had not by the hottest persecution of the Syrian kings, been compelled to embrace heathenism. In respect of truth we were never in bondage to any man: how sayest thou then, *Ye shall be made free?* — 34. *Jesus answered them, Verily, verily I say unto you, Whosoever committeth sin, is the servant of sin.* There are no greater slaves than those that give themselves up to a vicious course of life, and to the gratification of their sinful appetites. You yourselves, therefore, may judge whether or no ye be free. — 32. *And the servant abideth not in the house for ever: but the Son abideth for ever.* As a slave cannot be so assured of his master's favour, as to depend upon it that he shall never be turned out of the family, since it is always his master's right, and in his power to sell or keep him as he shall think fit, so my Father can, when he pleases, turn you who are habitual sinners out of his family, and deprive you of the outward œconomy of religion, in which you glory, because through sin you have made yourselves bondmen to his justice. Whereas, if you will become God's children, you shall be sure of remaining in his family for ever. — And the only way to arrive at that blessed relation, is to submit to the authority of his Son, believing his precepts; in which case the Son will adopt you as coheirs with himself. 36. *If the Son therefore shall make you free, ye shall be free indeed.* Ye shall be free from the slavery of sin, free to do good, free in respect of your right to the inheritance, and free in your possession of present privileges, remaining in the house of God, without danger of being ever thrust out. — 37. *I know that ye are Abraham's seed, but ye seek to kill me because my word hath no place in you.* I know that ye are the seed of Abraham, by natural descent, but morally ye are the offspring of the devil, as is plain from this, that many of you are endeavouring to kill me, because I enjoin a greater degree of sanctity than you are willing to acquire. — In this however I resemble my Father, as in that you resemble your's. 38. *I speak that which I have seen with my Father, and ye do that which you have seen with your father.* — 39. *They answered and said unto him, Abraham is our father.* — *Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.* 40. *But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham.* If ye were the spiritual progeny of Abraham, ye would resemble that great and good man in his righteousness; and therefore, instead of seeking to take the life of one, who is come to you from God with a revelation of his will, ye would believe on him, in imitation of Abraham, who, for his faith in all the divine revelations, and his obedience to all the divine commands, however hard they were to flesh and blood, was ennobled with the grand titles of, The father of the faith-

Ver. 34. *Whosoever committeth sin, &c.*] Ποιῶν ἁμαρτίαν, *worketh sin*, Ruth ii. 19. *is under a habit of sinning*, Eph. iii. 4, 8.

Ver. 36. *If the Son therefore shall make you free, &c.*] Dr. Tillotson, v. III. p. 615. is of opinion, that there is here an allusion to a custom which prevailed in certain cities of Greece, where the son and heir had a right to adopt brothers, and give them the privileges of the family. But I rather imagine that the allusion is to something more generally known. For as in all countries, sons suc-

ceed their fathers in the possession of their estates, such slaves as gained the good will of the son, by their obliging behaviour during his minority, were sure to be well treated by him when he came to his estate; perhaps might in time obtain their freedom, and even some small share of the inheritance itself.

Ver. 37. *Hath no place in you.*] Οὐ χωρεῖ ἐν ὑμῖν, ἡ προκοπή, *non procedit in vobis, nihil profecit vobis.*

ful, and the friend of God.—By your deeds ye shew whose children ye are. 41. *Ye do the deeds of your father. Then said they unto him, We be not born of fornication, we have one father, even God.* The Jews, it seems, perceived at length, that Jesus talked, not so much of natural as of spiritual lineage, and replied, In that respect undoubtedly we are the children of God, as we be not born of fornication: alluding to the marriage-covenant, which, in scripture, is represented to have subsisted between God and the Jewish nation, and by which their obligation to reverence, love and obey him, was held forth to them in a lively manner. We are neither idolaters ourselves, nor are we sprung of idolatrous ancestors; and therefore, in respect of spiritual descent, we are, without dispute, the children of God. Accordingly, God himself calls all the Jewish males his sons, because he was the husband of their parents, Ezek. xxiii. 37. — 42. *Jesus said unto them, If God were your father, ye would love me, for I proceeded forth, and came from God, neither came I of myself, but he sent me.* An outward profession of true religion signifieth nothing; you must love it really, otherwise you are not the children of God; and if you love religion really, you will love me, who am come forth from God to reveal it unto you. I assure you, I came not of myself, but he sent me, as is evident from the many proofs of my mission, which I am daily giving you.—43. *Why do ye not understand my speech, even because ye cannot hear my word.*—44. *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.* Ye inherit the nature of your father the devil, and therefore ye will gratify the lusts which ye have derived from him: he was the enemy and murderer of mankind from the beginning, and ever since has endeavoured to work their ruin; sometimes by seducing them into sin with his lies, and sometimes by instigating them to kill those whom God sends to reclaim them. Withal, having early departed from holiness and truth, a habit of lying is become perfectly natural to him. Wherefore, being a liar, and the father of it, *i. e.* the first and greatest liar, when he speaketh a lie, he speaketh what is proper to himself. — And ye his children disbelieve me, because instead of soothing you in your sins, and flattering you with lies, I tell you the truth, which, like your father, ye are utterly averse to. 45. *And because I tell you the truth, ye believe me not.*—46. *Which of you convinceth me of sin?* Is there any of you able to shew that I have not received my commission from God, or that I have done any thing to render me unworthy of belief? Can you shew that I have taught false doctrine, reproved you unjustly for your actions, or committed sin myself? — If you cannot, but must acknowledge that my doctrine and life are such as become a messenger of God, what is the reason that you do not believe me? And if, in affirming that I am perfectly free from sin, *I say the truth, why do ye not believe me?* — 47. *He that is of God, heareth God's words:* he that is a child of God, humbly receiveth the revelations which God makes of himself by his messengers, and obeys his commandments with pleasure.—*Ye therefore hear them not, because ye are not of God.* Ye reject the revelations and commandments of God, delivered by me his messenger, for no other reason but that ye are not the children of God. See ver. 41. — 48. *Then answered the Jews and said unto him, Say we not well that thou art a Samaritan, and hast a devil?* al-  
luding

[Ver. 43. *Why do ye not understand, &c.*] This verse will be more clear if the latter clause likewise is pointed and translated interrogatively, *Why do ye not understand my speech?* λαλιών, the spiritual style that I make use of. Is it because you cannot hear my word? cannot give obedience thereto, it being contrary to your lusts.

[Ver. 48. *Thou art a Samaritan, &c.*] The Jews and Samaritans bare a mortal hatred to one another on account of religion. Hence it came to pass that in common language Couthi, or Samaritan, was used to signify not merely a Samaritan by country, but one by principle and disposition, and so denoted oft-times an inveterate enemy to the Jewish

luding to what they had said, chap. vii. 20. (§ 75.) Thou who callest the children of Abraham the children of the devil, art a most profligate wretch, and either raving mad, or thou must be instigated by some evil spirit to speak as thou dost.— 49. *Jesus answered, I have not a devil, but I honour my Father, and ye do dishonour me.* 50. *And I seek not mine own glory, there is one that seeketh and judgeth:* I am neither mad, nor actuated by a devil, but I honour my Father by speaking the words of truth, which he has sent me to deliver; and therefore ye defame me, in judging and calling me possessed. However, as I don't court applause, your reproaches hurt me not. But, at the same time, I must tell you, that there is one concerned to vindicate my honour, who will punish all who attack it.— 51. *Verily, verily I say unto you, if a man keep my saying, he shall never see death.* Whosoever obeys my precepts, shall never fall under eternal damnation, (called elsewhere the second death.) And this I declare, that you may be excited to repent; for I earnestly desire your salvation, notwithstanding you have done me the greatest injury, in seeking my life, and calling me apostate, demoniac, and madman.— 52. *Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, If a man keep my sayings, he shall never taste of death.* We know now for certain that thou art mad, for the most righteous persons that ever lived, persons who kept the commandments of God as perfectly as it is possible for men to do, are dead, Abraham and the prophets; yet thou hast the impudence and folly to affirm, that he who keeps thy precepts shall never die.— 53. *Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?* Art thou more in favour with God than Abraham and the prophets were, who, though strict observers of all the divine precepts, were not able to procure an immunity from death for themselves, far less for their followers.— 54. *Jesus answered, If I honour myself, my honour is nothing.* If I should speak in praise of myself, you would call it vain and foolish, and say to me as the Pharisees did lately, ver. 13. *Thou bearest record of thyself; thy record is not true.* Wherefore, instead of giving a full description of my dignity, I shall only tell you, that it is my Father that speaketh honourably of me, by the miracles which he enables me to perform. This, I think, may be sufficient to convince you, that I am able to do for my disciples what I said, especially when I tell you farther, that my Father is he whom this nation pretends to worship as its God. *It is my Father that honoureth me, of whom ye say, that he is your God.*— 55. *Yet ye have not known him; but I know him: and if I should say I know him not, I should be a liar like unto you: but I know him, and keep his saying:* Though you profess to worship my Father as your God, you are ignorant of him: you neither form right conceptions of him, nor acknowledge him in the manner you ought to do; so that you give the lie to your profession. And though you may reckon it vain-glory, yet I must tell you, that if I should say I do not think justly of him, nor acknowledge him as he deserves, I should be a liar like unto you; for I both entertain proper apprehensions of him, and obey his laws. This clause plainly shews, that the sense given of the former is just; for Christ is not speaking here of a speculative, but a practical knowledge of God.— 56. *Your father*

Jewish nation and religion, and a man of wicked morals. Thus in our own language a *Turk* signifies one of a barbarous disposition, and a *Jew* one who is covetous and rich. Thou art a Samaritan, and hast a devil. Demoniac and madman, in the dialect of Judea, were sometimes phrases of one and the same import. Thus John x. 20. *δαιμονίου ἔχει*, is explained by *μαίνεται*. Yet I will not deny that our Lord's hearers might mean that he spake by the instigation of some evil spirit; for,

on other occasions, we find them attributing his miracles to Beelzebub. However, as it was highly provoking to Israelites to affirm, that they were not the children of God, and as Jesus had often, in the course of this conversation, divested them of that glory, nay, had expressly called them the children of the devil, it is no wonder, considering the passions of evil men, that they now fell into a downright rage, and reviled him with the most opprobrious language.

*Abraham rejoiced*, or, as it \* may be translated, “earnestly desired,” *to see my day*: the time when I the promised Seed should come, in whom all nations were to be blessed, by being † *converted from idolatry* to the knowledge and worship of the true God. He earnestly desired to see the great transactions of my life, by which this blessing was to be procured for all nations, and to take a view of the happy state unto which the world would be brought, when the blessing was bestowed upon them:—*and he saw it, and was glad*: by the favour of a particular revelation, *Abraham* had a distinct foresight of the principal transactions of my life, together with a clear view of the happy state into which I will bring the world, and was exceedingly transported with the prospect. If you ask then an account of my person and character, you may form some notion of both from the disposition with which *Abraham* regarded me. Our Lord, therefore, plainly enough assumed the character of the Messiah on this occasion.—57. *Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?* Understanding what he said in a natural sense, they thought he affirmed that he was before *Abraham*, which they took to be ridiculous nonsense, as he was not arrived at the age of fifty; for they had no conception of his divinity, notwithstanding he had told them several times that he was the Son of God.—*Jesus*, therefore, finding them thus stupid and perverse, asserted his own dignity yet more plainly. 58. *Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am.*—59. *Then they took up stones to cast at him*: The Jews thinking him a blasphemer, because he made himself not only greater than *Abraham*, but equal with God (*John* v. 18.) fell into a violent rage, and, as *Dr. Clagget* expresses it, reckoning him not worthy to be answered any other way, than by an immediate and zealous attempt upon his life, they took up the stones that happened to be lying thereabouts for the reparation of the temple, and being in a great fury, were going with one accord to have rushed on him, and murdered him

\* The translation proposed above is founded on an observation of the critics, who tell us, that the greek word *ὑπαλλισσατο*, signifies to leap forward with joy to meet the object of one's wishes, as well as to exult in the possession thereof.

† Conversion from idolatry to the knowledge and worship of the true God, was the great blessing bestowed on *Abraham* himself. It is therefore reasonable to believe, that that patriarch, who is so highly celebrated for his extensive views of the divine perfections and providence, distinctly affixed this idea to the promise concerning his seed, and that by all nations being blessed in his seed, he understood the happiness they were to enjoy through the knowledge and practice of true religion, published to them by the Messiah.

Ver. 58. *Before Abraham was, I am.*] Πριν Ἀβραάμ γενέσθαι ἐγὼ εἰμι. *Erasmus* and *Raphelius* would have this clause translated, *Before Abraham was born, I was*. In which perfect sense we find the present tense *εἰμι* used, *John* xiv. 9. *τοσέτων χρόνων μεθ' ὑμῶν εἰμι, Have I been so long with you?* Also *Cyropæd*, p. 582. edit. *Hutch.* *ἐξ ὅτε ἐν τῇ ἀρχῇ εἰμι, From the time I have been in power*. Most of the oriental languages having only two tenses, the present and the future, the present was often used to denote the past time, an idiom which the *Easterns* in writing greek naturally preserved,

notwithstanding the greek language abounds in tenses. The critics, however, who make this observation, apply it differently in the present case. For some of them contend that the substantive verb *εἰμι*, in this construction, contains an allusion to the name by which God made himself known to *Moses* in the bush, *Exod.* iii. 14. *I am that I am*; consequently, that our Lord, upon this occasion, attributed to himself proper divinity: and, to illustrate their conjecture, they adduce the phrase, *Heb.* i. 12. *συ δε ο αὐτὸς εἰς*. Nay, *Beza* goes so far as to think it comprehends even *Christ's* humanity, which he affirms was before *Abraham* in the decree of God, who calls that which is not, as if it was, *Rom.* iv. 8. The *Socinians*, contrary to the natural meaning of the words, translate the passage thus: *Before Abraham was made Abraham, i. e. the father of many nations, in the spiritual sense of the promise, I am the Messiah*. *Grotius* and others are of opinion, that our Lord only affirms of himself, that he was before *Abraham* in the divine decree. But this sense of the passage is trifling, if our Lord was no more than a man, it being certain, that all creatures of whatever order, existed equally soon in the divine decree. Besides, that our Lord did truly exist at the time mentioned in the text is plain likewise from chap. xvii. 5.

outright.

outright.—But Jesus, making himself invisible, passed through the crowd, and so escaped safe. *But Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.* Le Clerc thinks the word *unhurt* should be supplied here to prevent a needless repetition, which perhaps was the reason that in several MSS the whole latter clause is omitted, viz. *going through the midst of them, and so passed by.*

§ LXXVII. John ix. 1. *The man that was born blind receives sight.*

As Jesus and his disciples were fleeing from the Jews, they found a blind beggar (see ver. 8.) in one of the streets of the city, who to move people's compassion, told them he was born in that miserable condition. The disciples on hearing this asked their master, whether it was the man's own sin, or the sin of his parents, which had occasioned his blindness from the womb. ix. 1. *And as Jesus passed by, he saw a man which was blind from his birth.* 2. *And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind?* It seems the Jews having derived from the Egyptians the doctrine of the pre-existence and transmigration of souls (see Wisdom, viii. 19, 20, &c.) supposed that men were punished in this world for the sins they had committed in their pre-existent state.—Jesus told them, that it was neither for the man's own sin, nor for the sin of his parents, that he had been born blind. 3. *Jesus answered, Neither hath this man sinned, nor his parents:—but he was born blind that the works of God should be made manifest in him:* particularly his sovereignty in bringing him into the world blind, his power in conferring the faculty of sight upon him, and his goodness in bearing witness to the doctrine by which men are to be saved.—4. *I must work the works of him that sent me,* called in the preceding verse the works of God, *while it is day; while I have an opportunity: the night cometh, when no man can work.* It was now the sabbath-day, and Jesus was about to perform a miracle, in which there was to be a small degree of servile work. Clay was to be made of earth and spittle, and the blind man's eyes were to be anointed with it. Wherefore, before he began, he told his disciples, that they needed not be surprized when they saw him perform miracles of that kind on the sabbath. For though they might imagine that he could easily defer them 'till the holy rest was over, he had so little time to remain on earth, that he was obliged to embrace every opportunity of working miracles that offered. Besides, Jesus might chuse to work this miracle on the sabbath, knowing that the time when it was performed would occasion it to be more strictly enquired into by the Pharisees, and of consequence would tend to make it more generally known. And because he was going to confer sight on a man that was born blind, he took occasion from thence to speak of himself as one appointed to give sight likewise unto the darkened minds of men \*. 5. *As long as I am in the world, I am the light of the world.* Perhaps our

\* Hence we learn that our Lord's miracles were designed not only as proofs of his mission, but to be specimens of the power which he possessed as the Messiah. For example, by feeding the multitude with meat that perished, he signified that he was come to quicken and nourish mankind with the *bread of life*, that sovereign cordial, and salutary nutriment of the soul. His giving sight to the blind, was a lively emblem of the efficacy of his doctrine to illuminate the blinded understandings of men. His healing their bodies represented his power to heal their souls, and was a specimen of his authority to

forgive sins, as it was a real though but a partial removal of its punishment. His casting out evils, was an earnest of his final victory over satan, and all his powers. His raising particular persons from the dead, was the beginning of his triumphs over death, and a demonstration of his ability to accomplish a general resurrection; and, to give no more examples, his curing all promiscuously who applied to him, shewed that he was come not to condemn the world, but to save even the chief of sinners. Accordingly, at performing these miracles, or soon after, when the memory of them

our Lord, by calling himself the light of the world, insinuated also to his disciples, that they might safely have believed the lawfulness of the action, though they had no other evidence of it but that it was done by him.—6. *When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.* 7. *And said unto him, Go wash in the pool of Siloam (which is by interpretation Sent.) He went his way therefore, and washed, and came seeing.* From ver. 11. it appears, that this beggar knew Jesus. Probably he distinguished him by his voice, having formerly heard him preach; or he might know him by the information of the disciples. Hence he cheerfully submitted to the operation, though in itself a very improper means of obtaining sight, and obeyed without scruple, when Jesus bad him go and wash his eyes in the waters of Siloam, entertaining no doubt of his miraculous power.—8. *The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged?* 9. *Some said, This is he: others said, He is like him: but he said, I am he.* 10. *Therefore said they unto him, How were thine eyes opened?* 11. *He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool*

was fresh in the minds of his hearers, we often find him turning his discourse to the spiritual things that were signified by them, as in the case before us. So likewise Matt. ix. 2. Luke iv. 18. x. 17, 18. John vi. 27, 35. ix. 39.

Ver. 6. *He spat on the ground, &c.*] We are not to imagine that he did this because it any way contributed towards the cure. Like the other external actions which accompanied his miracles, it was designed to signify to the blind man that his sight was coming to him, not by accident, but by the gift of the person who spake to him. The general reason which Cyril has assigned for Christ's touching the lepers, his taking hold of the dead, his breathing on the apostles when he communicated to them the Holy Ghost, and such like bodily actions wherewith he accompanied his miracles, may be mentioned here. He thinks that our Lord's body was, by the inhabitation of the divinity, endued with a vivifying quality, to shew men, in a visible manner, that his human nature was by no means to be excluded out of the business of their salvation.

Ver. 7. *Siloam (which is by interpretation Sent.)*] Concerning these waters, the Evangelist observes, that their name *Siloam*, or according to the hebrew orthography *Shiloah*, signifies *a thing that is sent*. This remark Grotius, Dr. Clarke, and others, think was designed to insinuate, that Christ's command to the blind man was symbolical, teaching him, that he owed his cure to the Messiah, one of whose names was *Shiloh*, the sent of God. The waters here mentioned came from a spring that was in the rocks of mount Zion, and were gathered into two great basons, the lower called the pool of fleeces, and the upper Shiloah, Neh. iii. 15: because the waters that filled it were sent to them by the goodness of God, from the bowels of the earth;

for in Judea springs of water being very rare were esteemed peculiar blessings. Hence the waters of Siloah were made by the prophet a type of David's descendants, and, among the rest, of the Messiah, Is. viii. 5. and the two basons which received these waters are called *the wells of salvation*, Is. xii. 3. Christ's benefits are fitly represented by the image of water; for his blood purifies the soul from the foulest stains of sin, just as water cleanses the body from its defilements. Moreover his doctrine imparts wisdom, and affords refreshment to the spirit, like that which cool draughts of water impart to one who is ready to faint away with thirst and heat. But beside the emblematical reason mentioned by the Evangelist, Jesus might order the blind man to go and wash in the pool of Siloam, because there were generally great numbers of people there, who seeing the man led thither blind, having his eyes bedawbed with clay, must have gathered round him to enquire into the cause of so strange an appearance. These having examined the man, and found that he was stone-blind, they could not but be prodigiously struck with his relation, when after washing in the pool, they saw the new faculty instantly imparted to him, especially if his relation was confirmed by the person who led him, as in all probability it would be. For it is reasonable to suppose that his conductor was one of them who stood by, when Jesus anointed his eyes and ordered him to wash them in Siloam. Accordingly, when he went away, and washed, and came seeing, *i. e.* walked by the assistance of his own eyes without being led, the miracle was earnestly and accurately enquired into by all his acquaintance, and was so universally known that it became the general topic of conversation at Jerusalem, as the Evangelist informs us, ver. 8, 9.



*of Siloam, and wash: and I went and washed, and I received sight. 12. Then said they unto him, Where is he? He said, I know not \*.*

The cure performed upon the man that was born blind, being much talked of in Jerusalem, and the man himself being brought by his neighbours before the council, as the proper judges of this affair, who best were able to discover any cheat that might be in it, they set about examining the matter, with a firm resolution, if possible, to blast the credit of the miracle. Nevertheless, on the strictest scrutiny, they were not able to find the least fault with it: their own eyes convinced them that the man really saw; and all his neighbours and acquaintance testified with one voice, that he had been blind from his birth. (See ver. 18.) They fell to work therefore another way: they asked the beggar by what means he had been made to see. 13. *They brought to the Pharisees, him that aforetime was blind. 14. And it was the sabbath-day when Jesus made the clay, and opened his eyes. 15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.* — On hearing this account of the miracle, they declared that the author of it was certainly an impostor, because he had violated the sabbath in performing it. Nevertheless, others of them, more candid in their way of thinking, gave it as their opinion, that no deceiver could possibly do a miracle of that kind, because it was too great and beneficial for any evil being to have either the inclination or the power to perform. 16. *Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner, do such miracles? And there was a division among them.* — The court being thus divided in their opinion with respect to the character of Jesus, they asked the man himself what he thought of the author of his cure. 17. *They said unto the blind man again, What sayst thou of him that hath opened thine eyes? He said, He is a prophet.* — But the Jews, hoping to make the whole turn out a cheat, would not believe that the beggar was born blind, although all his neighbours had testified the truth of it; pretending no doubt, that it was a common trick of beggars to feign themselves blind, and that this one in particular was in a combination with Jesus, to advance his reputation, (see ver. 28.) a circumstance which they urged from the favourable opinion he had expressed of him. Wherefore they called his parents, and inquired of them, first, if he was their son; next, if he had been born blind; and then, by what means he had obtained sight. They answered, that most certainly he was their son, and had been born blind; but with respect to the manner in

\* Some Harmony-writers are of opinion, that our Lord could not well answer the questions of his disciples, or perform miracles, whilst he was fleeing from the Jews, who endeavoured to stone him in the temple; and therefore they place the cure of this blind man immediately before the feast of Dedication. But the foundation on which they build their opinion, will hardly support it. The power by which Christ escaped, might easily screen both him and his disciples from the hottest pursuit of their enemies. Yet we need not have recourse to any miracle here, seeing it is not said that they found the blind man immediately on their coming out of the temple, but as they were escaping; so that, for any thing we know, they may have found him at a considerable distance from the temple, perhaps on the other side of the town, as they were going into the country. Mr. Whiston's opinion seems to be better founded: he thinks that the rage of the

Jews being heightened by the miracle which Jesus performed as he fled from them, he found it expedient to leave Jerusalem instantly: that in his absence the council tried and excommunicated the man that was the subject of that miracle: and that Jesus did not meet with him till he came up to the feast of Dedication. This method of harmony is favoured by John x. 22. and is not contrary to chap. ix. 35. In the former passage, the Evangelist seems to say, that it was the feast of Dedication when Jesus made himself known to the man that was born blind, under the character of the Messiah. In the latter he does not connect that discovery with the sentence passed upon the man by the council; and therefore, though he was excommunicated at the feast of Tabernacles, we may suppose that Jesus did not discover himself to him, till the feast of Dedication, which happened about two months after the miracle was performed.

which he had received sight, and the person who had conferred it upon him, they could give no information, only their son being of age, would answer for himself. 18. *But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.* 19. *And they asked them, saying, Is this your son, who you say was born blind? how then doth he now see?* 20. *His parents answered them, and said, We know that this is our son, and that he was born blind: 21. But by what means he now seeth, we know not; or who hath opened his eyes we know not: he is of age, ask him, he shall speak for himself.* — As the man that had been blind knew who had opened his eyes, without doubt he would give his parents an account, both of the name of his benefactor, and of the manner in which he had conferred the great blessing upon him; besides, having repeated these particulars frequently to his neighbours and acquaintance, who were all curious to hear him relate the miracle (ver. 11.) we can conceive no reason why he should conceal them from his parents. The truth is they lied grossly, and were ungrateful to Jesus in concealing his name on this occasion; but they were afraid to utter the least word which might seem to favour him, because by an act of the court, it was resolved, that whosoever acknowledged Jesus to be the Christ, should be excommunicated. 22. *These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.* — 23. *Therefore said his parents, he is of age, ask him.* They refused to bear testimony unto Jesus, for fear of being excommunicated. — The council finding that nothing was to be learned from the man's parents, by which the miracle could be disproved, called the man himself a second time, and tried by fair words to extort from him a confession, to the disparagement of Jesus. 24. *Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.* Give glory to God, in whose presence you now are, by making a full confession of your fraud and collusion with this man, for we know that he is an impostor, and have all the reason in the world to believe that you are his accomplice. See Josh. vii. 19. where the Jewish

Ver. 22. *Put out of the synagogue.*] The Jews had two sorts of excommunication, one was what they called Niddui, which separated the person under it four cubits from the society of others, so that it hindered him from conversing familiarly with them (see Buxtorff. in voc. NIDDAI, p. 1306.) but left him free at that distance, either to expound, or hear the law expounded, in the synagogue. There was another kind of excommunication called Shematta, from *shem*, which signifies a name in general; but by way of eminence was appropriated to God, whose awful name denotes all possible perfection. Shematta therefore answers to the Syrian *maranatta*, the *Lord cometh*, a form of execration used by the Apostle Paul, 1 Cor. xvi. 22. and supposed to be derived from Enoch, because Jude quotes a saying of his, which begins with the word *maranatta*; ver. 14. *Behold, the Lord cometh, with ten thousand of his saints, to execute judgment upon all, &c.* This kind of excommunication is said to have excluded the person under it from the synagogue for ever. We have the form of it Ezra x. 7. Nehem. xiii. 25. being that which was inflicted on those Jews who refused to repudiate their strange wives. It seems to have

been the censure also which the council threatened against those who should acknowledge Jesus to be the Messiah, and which they actually inflicted on the beggar; for the words ἐξέβαλον αὐτον, ver. 34, 35. agree better to this kind, than to the other. Probably also it was the shematta that our Lord speaks of, when he said to his disciples, John xvi. 2. ἀποσυναγώγῃς ποιήσουσιν ὑμᾶς, *they shall put you out of the synagogues.* Selden has treated of the word ἀποσυναγωγή at great length, De synedriis, lib. i. cap. 7. According to him the synagogue, from which persons under this censure were excluded, was every assembly whatever, whether religious or civil, the excommunicated person not being allowed to converse familiarly with his brethren, although he was not excluded either from public prayers or sacrifices. But in this latter opinion Selden has not many followers. The excommunications of the primitive christians seem to have resembled those of the Jews in several particulars, for they excluded excommunicated persons from their religious assemblies, and from all communion in sacred things: and when they restored them to the privileges of the faithful, it was with much difficulty, and after a severe and long penance.

general adjures Achan in similar terms, to confess his sin. — 25. *He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see.* 26. *Then said they to him again, What did he do to thee? how opened he thine eyes?* They had asked this question before, ver. 15. but they proposed it a second time, in order that the man, repeating his account of the servile work performed at the cure, might become sensible that Jesus had violated the sabbath thereby, and was an impostor. Thus Christ's enemies would gladly have prevailed with the subject of the miracle, to join them in the judgment which they passed upon the author of it. But their resistance of the truth appeared so criminal to him, that laying aside fear he spoke to them with great freedom. 27. *He answered them, I have told you already, and you did not hear, i. e. believe: wherefore would you hear it again? will ye also be his disciples?* Are ye so affected with the miracle, and do ye entertain so high an opinion of the author of it, that ye take pleasure in hearing the account of it repeated, desiring to be more and more confirmed in your veneration for him? This repartee provoked the rulers to the highest pitch. 28. *Then they reviled him, and said, Thou art his disciple;* as is plain from the partiality thou discoverest towards him: *but we are Moses disciples.* — And with great reason, for Moses clearly demonstrated his mission from God; whereas this fellow, who contradicts Moses, and breaks his laws, by his pretended cures performed on the sabbath, giving no proof of his mission, must be an impostor, and therefore deserves no credit. 29. *We know that God spake unto Moses: as for this fellow, we know not from whence he is.* — The beggar replied, It is exceedingly strange, that you should not acknowledge the divine mission of a teacher, who performs such astonishing miracles: for common sense declares, that God never assists impostors in working miracles: accordingly, since the world began, no example can be given of any such person's opening the eyes of one born blind. My opinion therefore is, that if this man was not sent by God, he could do no miracle at all. 30. *The man answered, and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.* 31. *Now we know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth.* 32. *Since the world began was is not heard that any man that is not a worshipper of God, and a doer of his will, i. e. any sinner, any impostor, opened the eyes of one that was born blind.* 33. *If this man were not of God, he could do nothing.* Thus the beggar, though illiterate, answered that great body of learned men, with such strength of reason, that they had not a word to reply. — Nevertheless the evidence of his arguments had no other effect, but to put them into a passion, insomuch that they railed at him, and excommunicated him. 34. *They answered, and said unto him, Thou wast altogether born in sins, and dost thou teach us?* Thou wicked, illiterate, impudent fellow, whose understanding continues still as blind as thy body was, and who wast born under the heaviest punishments of sin, dost thou pretend to instruct us in a matter of this kind; us, who are the guides of the people, and eminent for our skill in the law? *And they cast him out, i. e. they passed the sentence of excommunication upon him,* which was the highest punishment in their power to inflict. From this passage of the history we learn, that a plain man void of the advantages of learning and education, but who has honest dispositions, is in a fairer way to understand truth, than a whole council of learned doctors, who are under the power of prejudice.

§ LXXVIII. Luke ix. 51. *Jesus, going to the feast of Dedication, is refused lodging in a village of the Samaritans.*

About this time the feast of Dedication approached, a solemnity not appointed by the law of Moses, but by that heroic reformer Judas Maccabeus, in commemoration of his having cleansed the temple, and restored its worship, after both had been profaned by Antiochus

Antiochus Epiphanes. But although this feast was of human institution, and Jesus foresaw that farther attempts would be made upon his life at Jerusalem, he did not shun it, but went thither with great resolution. Luke tells us the reason of this boldness: his public life was drawing towards a conclusion, and he was soon to be taken up to heaven, from whence he had come down; he therefore resolved, from this time forth, to appear as openly as possible, and to embrace every opportunity of fulfilling the duties of his ministry. 51. *And it came to pass, that when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.* He did not travel thither privately, as he had always done before, but he declared his intention, and entered on the journey with great courage. — The road to Jerusalem from Galilee, lay through Samaria; wherefore, as the inhabitants of this country bore the greatest ill-will to all who worshipped in Jerusalem, Jesus thought it necessary to send messengers before him, with orders to find out quarters for him, in one of the villages: but the inhabitants refused to receive him, because his intention in this journey was publicly known. 52. *And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.* 53. *And they did not receive him, because his face was as though he would go to Jerusalem.* The Samaritans could not refuse lodging to all the travellers that went to Jerusalem; for the high road lay through their country: such travellers only as went thither professedly to worship, were the objects of their indignation: hence the expression, *because his face*, &c. must imply, that his design of worshipping in Jerusalem, was known to the Samaritans. — When the messengers returned with an account of what had passed, the two disciples James and John being exceedingly incensed at this rude treatment, proposed to call for fire from heaven, which should destroy those inhospitable wretches immediately, after the example of the prophet Elijah, who thus destroyed the men that had maltreated him. 54. *And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?* But Jesus, whose meekness on all occasions was admirable, sharply reprimanded his disciples for entertaining so unbecoming a resentment of this offence. 55. *But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.* Ye do not know the sinfulness of the disposition which ye have just now expressed, neither do ye consider the difference of times, persons, and dispensations. The severity which Elijah exercised on the men who came from Ahab to apprehend him, was a reproof of an idolatrous king, court, and nation, very proper for the times, and very agreeable to the characters both of the prophet who gave it, and of the offenders to whom it was given; at the same time it was not unsuitable to the nature of the dispensation they were under. But the Gospel breathes a different spirit from the law, not admitting of equal rigour and severity. — He told them farther, that to destroy mens lives was utterly inconsistent with the design of his coming into the world: 56. *For the Son of man is not come to destroy mens lives, but to save them;* alluding to his miracles, by which he restored health to the diseased bodies of men, as well as to his doctrine and death, by which he gives life to their souls. Having said these things, he went with them to another village, the inhabitants of which were men of better dispositions. This was a noble instance of patience under a real and unprovoked injury; an instance of patience which expressed infinite sweetness of disposition, and which for that reason should be imitated by all who call themselves Christ's disciples. —

57. *And it came to pass, that as they went in the way, that is, as they went to the other village of the Samaritans, mentioned in the preceding verse, a certain man said unto him,*

Ver. 51. *When the time was come, &c.* ΕΝ ΤΩ συμπληρῆσθαι, *when the time was fulfilled*, that is, according to the hebrew idiom, *drew on*. The greek word ἀναληψις, in this passage, signifies

Christ's being taken up to heaven; for we find ἀναλαμβάνομαι, from whence it is derived, applied expressly to his ascension. Mat. xvi. 19. Acts i. 2. xi. 22. 2 Tim. iii. 6.

Lord,

*Lord, I will follow thee whithersoever thou goest.*—But Jesus knowing that the man proposed to himself riches, and honours, and all kind of pleasures in the expected kingdom, thought fit to make him sensible of his mistake. 58. *And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head.*—About the same time our Lord meeting with one, who had often attended him, and thereby shewed an inclination to become his disciple, he ordered him to disengage himself altogether from worldly affairs, and follow him: but the man excused himself, on pretence that he was bound in duty to wait on an aged father, till he should pay him the last office in his burial. 59. *And he said unto another, Follow me: but he said, Lord, suffer me first to go and bury my father.* 60. *Jesus said unto him, Let the dead bury their dead: let those who are immersed in worldly affairs, follow worldly affairs; but go thou and preach the kingdom of God.*—Unto a third, who of his own accord offered to follow him, if he would allow him to go home and take leave of his family, Jesus gave such an answer as teaches us, that no domestic affair should hinder the care of our salvation; that the calls of religion are so very pressing, that they admit of no delay or excuse whatsoever; and that all who set themselves to seek the welfare of their souls, should pursue the work assiduously, without looking carelessly around them, as if they neglected what they are doing. 61. *And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.* 62. *And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God\*.*

\* The composers of Harmonies have confounded this passage of the history with Mat. viii. 18. See § 31.

#### § LXXIX. Luke x. 1. *The seventy disciples are sent out.*

The scene of Christ's ministry being from this time forth to lye in Judea, and the country beyond Jordan, it was expedient that his way should be prepared in every city and village of those countries, whither he was to come. He therefore sent out seventy of his disciples on this work, mentioning the particular places which he intended to visit, and in which they were to preach: whereas the twelve had been allowed to go where they pleased, provided they confined their ministry to the lost sheep of the house of Israel. The instructions given to the seventy are nearly the same with those delivered to the twelve, Mat. x. (see the Commentary, § 40.) only he ordered the seventy, ver. 4. *to salute no man by the way\**, that is, to make all the haste possible, the time assigned them for going thro' the several cities being but short.—It is remarkable, that our Lord assigned the same reason for the mission of the seventy, which he had assigned for the mission of the twelve disciples: he harvest was plenteous in Judea and Perea, as well as in Galilee, and the labourers there also were few.—And because he was never to preach more in Chorazin, Bethsaida, and Capernaum, the cities wherein he had usually resided, in giving the seventy their commission, when he came to speak of the punishment of such as should reject them, he could not help looking back on the reception that he himself had met with from the inhabitants of those cities. Therefore, in the overflowing tenderness of his soul, he affectionately lamented their obstinacy, which he foresaw would draw down upon them the heaviest judgments. 13. *Wo unto thee Chorazin; wo unto thee Bethsaida, &c.* 15. *And thou, Capernaum,*

\* That the phrase *salute no man by the way*, ver. 4. implies the greatest dispatch, is evident from 2 Kings iv. 29. where Elisha sending Gehazi, to recover the Shunamite's son, commands him to make all the haste possible, in these words: *Gird up thy loins, and take my staff in thine hand, and go thy way: If thou meet any man, salute him not; and if any salute thee, answer him not again: for the eastern salutations were exceedingly tedious, consisting of long wishes of happiness to the person saluted, and of very particular enquiries concerning his welfare.*

*naum, &c.* See on Mat. xi. 23. § 42. This part of his discourse was well calculated to comfort the seventy, under the ill usage they might meet with: the preaching of Christ himself had often been unacceptable, and unsuccessful with respect to many of his hearers; and therefore it was not much to be wondered at, if theirs should prove so likewise\*.

\* As it is Luke alone who has mentioned the mission of the seventy disciples, it is he chiefly who has given the history of our Lord's transactions in consequence of that mission; the rest having recorded few or none of them, excepting the things that happened immediately before the Passover at which he suffered. It is true indeed, Christ's ministry in Judea, according to Luke's account of it, did in many things resemble his ministry in Galilee, which may have been the reason, not only that it was omitted by Matthew and Mark, but that it hath always been confounded with the latter, by the composers of Harmonies. Nevertheless when it is considered how long our Lord preached in Galilee, as well as the importance of the subjects upon which he discoursed, it will not appear strange that the sermons which he delivered in Judea, toward the

end of his ministry, should have contained many of the sentiments and expressions he had formerly made use of. See Prelim. Observ. IV. — According to this view of things, our Lord did not confine his ministry to Galilee, and the countries round the lake. He was much in those countries indeed, for the space of three years; but he exercised his ministry a considerable time in Judea and Perea also, by which means all the Israelites, as is reasonable to believe, enjoyed the benefit of his doctrine and example. And that Luke should have been the only Evangelist who has wrote the history of the mission of the seventy disciples, and of Christ's ministry in consequence of that mission, need not be thought strange, if he published his Gospel before the other Evangelists wrote theirs, as I have attempted to shew, Prelim. Observ. VI.

§ LXXX. Luke x. 17. *The seventy return, and give an account of their success.*

The seventy disciples having gone through the several parts of the country appointed them, they returned and told their master with great joy what they had done, particularly that they had cast out many devils. 17. *And the seventy returned again with joy, saying, Lord, even the devils are subject to us through thy name.* From the manner in which they spake of this latter exertion of their power, it would appear to have been what they did not expect when they set out. For though Jesus had given them power to heal diseases, ver. 9. he had said nothing concerning devils. — 18. *And he said unto them, I beheld Satan as lightning, fall from heaven.* Ye need not wonder that the devils are subject unto you through my name; for Satan their prince is not able to stand before me: accordingly, at my first appearance in the human nature to destroy him and his works, I saw him fall from heaven with great violence. Withal, to prove that he had thrown down Satan from heaven, and to increase their joy, and to render them more fit for their work, he enlarged their powers. 19. *Behold, I give unto you power to tread on serpents and scorpions: treading on serpents is a proverbial expression, which signifies victory over enemies (see Bos. Observ. Crit. 108.) accordingly it is added, and over all the power of the enemy; and nothing shall by any means hurt you.* — At the same time he told them, that the gift of miracles was not so just a matter of joy, as that their names were written in the book of life; because it was but a temporary pre-eminence, was sometimes granted to wicked men, and

Ver. 18. *Fall from heaven.*] To be exalted into heaven, signifies to be raised unto great powers and privileges, and particularly to sovereign dominion. To fall from heaven, therefore, may signify to lose one's dominion and pre-eminence. The devils, by the idolatry of the Gentiles, and the wickedness of the Jews, had been exalted into heaven, had ruled mankind in opposition to the dominion of God; but by the preaching of the Gospel,

their power was to be destroyed in every country. But Erasmus gives the words another turn; he thinks they were designed as a caution to the disciples against pride: as if our Lord had said, Ye have great powers bestowed upon you, and ye have been very successful in the exercise of them; be not too much elated on this account, but remember that pride was the sin by which Lucifer fell from his seat in heaven.

nowise qualified them for heaven. 20. *Notwithstanding in this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven.*—On this occasion Jesus, meditating upon the unspeakable wisdom and goodness of the divine dispensations to mankind, felt extraordinary emotions of joy. 21. *In that hour Jesus rejoiced in spirit, i. e. rejoiced greatly, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast bid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemeth good in thy sight.* 22. *All things are delivered to me of the Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.* See on Mat. xi. 25. § 42. 23. *And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see.* 24. *For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.* See on Mat. xiii. 16. § 49.

Ver. 20. *Names are written in heaven.*] Many are of opinion that this is an allusion to the enrollment of citizens names in a register, by which their right to the privileges of citizenship was acknowledged by the community: and to confirm

their opinion, they observe, that Rev. iii. 5. God promises the members of the church of Sardis, that he would not blot their names out of the book of life.

Ver. 21. *Rejoiced greatly.*] So the expression *in spirit* signifies, John xi. 33. xiii. 21. Acts xviii. 5.

§ LXXXI. Luke x. 25. *Jesus goes into Judea. The means of obtaining eternal life. The parable of the good Samaritan.*

Upon the return of the seventy disciples, Jesus left Samaria and went into Judea, where a lawyer, in order to discover whether his doctrine was different from that of Moses, asked him, what he should do to inherit eternal life? 25. *And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?* Jesus, alluding to his profession, made answer by inquiring of him what the law taught on that point. 26. *He said unto him, What is written in the law? how readest thou?* 27. *And he answering, out of Deut. vi. 5. said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.*—28. *And he said unto him, thou hast answered right: this do, and thou shalt live.* Jesus approved of his answer, and allowed that to love God as the law enjoined is the means of obtaining eternal life, because it never fails to produce obedience to all the divine revelations and commands, consequently obedience even to the Gospel which he was then preaching. — But the lawyer, willing to justify himself, or shew that he was blameless in respect of the duties which are least liable to be counterfeited, the social and relative duties, asked him what was the meaning and extent of the word *neighbour* in the law. 29. *But he willing to justify himself, said unto Jesus, And who is my neighbour?* It seems, being strongly tainted with the prejudices of his nation, he reckoned none brethren but Israelites, or neighbours but proselytes (see on Mat. v. 22. § 26.) and expected that Jesus would confirm his opinion, by approving of it: for, according to this interpretation, he thought himself innocent, although enemies and heathens had no share of his love, since the precept enjoined the love of neighbours only. But our Lord, who well knew how to persuade, answered him in such a manner as to make the feelings of his heart overcome the prejudices of his understanding. He convinced him of his mistake by a parable, an ancient, agreeable, and inoffensive method of conveying instruction, very fit to be used in teaching persons who are greatly prejudiced against the truth. This was the parable of the Samaritan, who shewed extraordinary kindness to a distressed Jew, his bitter enemy on account of religion. This Jew in travelling from Jerusalem to Jericho, fell among robbers, who not satisfied with taking all the money that he had, stript him of his raiment,

béat him unmercifully, and left him for dead. While he was lying in this miserable condition, utterly incapable of helping himself, a certain priest happened to come *that way, and when he saw him, he passed by on the other side.* 32. *And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side:* both of them barbarously passed by, without so much as speaking to the poor man. Thus hard-hearted were these ministers of religion, the priest and the Levite, notwithstanding their sacred characters and eminent knowlege in the law, obliged them to be remarkable for compassion and all the tender offices of charity, especially when it was the distress of a brother which called for their help. In other cases indeed these hypocrites might have invented reasons to palliate their inhumanity; but here it was not in their power to do it. They could not excuse themselves by saying, this was a Samaritan, or a heathen who deserved no pity: they could not even excuse themselves by saying, they did not know who he was; for tho' they took care to keep at a distance, they had looked on their brother lying stript, wounded, and half dead, without being in the least moved with his distress. Soon after this, a Samaritan happened to come that way, and seeing a fellow-creature lying on the road naked and wounded, ran up to him; and though he found it was one of a different nation, who professed a religion opposite to his own, the violent hatred of all such persons that had been instilled into his mind from his earliest years, and every objection whatever, was immediately silenced by the feelings of pity awakened at the sight of the man's distress: his bowels yearned towards the Jew; he hastened with great tenderness to give him assistance. It seems this humane traveller, according to the custom of those times, carried his provisions along with him\*; for he was able, though in the fields, to give the wounded man some wine to recruit his spirits: moreover he carefully bound up his wounds, soaking the bandages with a mixture of wine and oil, which he poured on them, and which is of a medicinal quality; then setting him on his own beast, he walked by him on foot and supported him. In this manner did the good Samaritan carry the Jew his enemy to the first inn he could find, where he carefully tended him all that night; and on the morrow when he was going away, he delivered him over to the care of the host, with a particular recommendation to be very kind to him: and that nothing necessary for his recovery might be wanting, he gave the host what money he could spare, a sum equal to about fifteen pence with us†, desiring him at the same time to lay out more, if more was needful, and promising him to pay the whole at his return.—Having finished the parable, Jesus said to the lawyer, 36. *Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?*—The lawyer, greatly struck with the truth and evidence of the case, replied, without doubt 37. *He that shewed mercy unto him.*—Then Jesus said unto him, *Go, and do thou likewise:* shew mercy and kindness to

\* In ancient times travellers used to carry their provisions along with them, because there were no inns for the entertainment of strangers, but only houses for lodging them, such as the karavanse-rais in the eastern countries are at this day. The *πανδοχείον*, or inn, mentioned afterwards in the parable, was of this kind; for the Samaritan, while he was there, furnished the wounded Jew with all things necessary out of his own stores, and only committed him to the inn-keeper when he went away, with a sum of money, which he desired him to lay out in providing whatever was proper for the man, till his cure was completed, ver. 34, 35. We have two examples in scripture of the custom just now mentioned: one Mat. xv. 32. where it is said

that the multitude spent all their provision, having continued with Jesus in the desert mountain three days: another, Judges xix. 19. where the Levite, who travelled home with his concubine, says to the old man that came to him, as he stood in the street of Gibeah. "There is no man that receiveth me to house; yet there is both straw and provender for our ass, and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servant; there is no want of any thing."

† The smallness of the sum which this charitable man left with the host, shews that he was but poor. If so this circumstance enhances his kindness to the Jew not a little.

every



every one that standeth in need of thy assistance, whether he be an Israelite, a heathen, or a Samaritan : and when works of charity are to be performed, reckon every man thy neighbour, not inquiring what he believes but what he suffers \*.

\* All the circumstances of this beautiful parable are formed with the finest skill imaginable, to work the conviction designed, so that had the lawyer been ever so much disposed to reckon none his neighbours but men of his own religion, it was not in his power to do it on this occasion. And although favours from a Samaritan had always been represented to him as an abomination more detestable than the eating of swine's flesh, he was obliged to acknowledge, that not the priest, or the Levite, but this Samaritan, by discharging a great office of humanity towards the Jew in distress, was truly his neighbour, and deserved his love more than some of his own nation, who sustained the most venerable characters; that the like humanity was due from any Israelite to a Samaritan who stood in need of it; and that all men are neighbours to all men, how much soever they may be distinguished from one another in respect of country, or kindred, or language, or religion. Mankind are intimately knit together by their common wants and weaknesses, being so formed that they cannot live without the assistance of each other; and therefore the relation that subsists between them is as extensive as their natures, and the obligations under which they lie to aid one another by mutual good offices, are as strong and urgent as every man's own manifold necessities. By this admirable parable, therefore, our Lord has powerfully recommended that universal benevolence which is so familiar in

the mouths, but foreign to the hearts, of many ignorant pretenders to religion and morality. — It would appear that the presumption of the Jews in matters of religion exceeded all bounds; for though the Supreme Being pays little regard to outward worship, and is much more delighted with the inward homage of an holy and benevolent mind, yet because they prayed daily in his temple, and offered sacrifices there, and carried about his precepts written on their phylacteries, and had God and the law always in their mouths, they made no doubt but they worshipped God acceptably, notwithstanding they were so enormously wicked, that they would not put themselves to the smallest expence or trouble, though they could have saved life by it; and therefore had no real love to God, or their neighbour. This monstrous presumption being entirely subversive of true religion, our Lord thought fit to condemn it in the severest manner, and to brand it with the blackest and most lasting note of infamy.

As Jesus was on his way to Jerusalem when he delivered this parable, it is not improbable that he might be nigh to the place where the scene of it is laid. Travellers tell us, that the road from Jerusalem to Jericho ran through a mountainous country, fit for sheltering robbers, and that it was actually infested much with that sort of people. See Maundrel's Travels. The scene of the parable therefore is very properly laid.

§ LXXXII. Luke x. 38. *Jesus lodges with Martha and Mary, in his way to the feast of Dedication.*

In his way to Jerusalem, whither he was going to celebrate the feast of Dedication, Jesus spent a night at Bethany, in the house of Martha and Mary, two religious women the sisters of Lazarus. On this occasion Martha expressed her regard for her divine guest, by the care she was at in providing the best entertainment in her power for him and his disciples; but Mary the other sister sat quietly at his feet listening to his doctrine, for he embraced every opportunity of imparting the knowledge of divine things to such as were willing to receive it. The burthen of the service therefore lying upon Martha, and she being cumbered with it, blamed Jesus for allowing her sister to sit idly by him, while she was so much hurried. 40. *Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.*—In return, Jesus gently reprov'd Martha for putting herself to so much trouble about him, and commended Mary for applying herself to hear his doctrine. 41. *And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things: 42. But one thing is needful. And Mary hath chosen that good part, which shall not be taken away from her†.*

† The praise bestowed on Mary as having chosen a better part than Martha, does not imply that the contemplative life is more acceptable in the sight of God than the active, as the papists would

would have us believe: for though it should be granted, that the comparison is run between the employments of Martha and Mary as they stand in the sight of God, the conclusion will not follow which they pretend to draw from it. The reason is plain; it is not two courses of life, but two particular actions that are here compared; in which case no body will deny, that to hear the word of God as occasion offers, provided we do it with a view to profit by it, is more acceptable in the sight of God, than to exercise any art or occupation relative to the present life: for no other reason however but that it tends more to the happiness of the

person himself, which is the great end that God has proposed in all his laws. In the mean time it may be doubted whether this be the meaning of the comparison. Our Lord designed rather to signify, that though he was not displeased with Martha's civility, Mary's listening to his doctrine was more acceptable to him, because he had infinitely greater pleasure in instructing sanctifying and saving souls, than in any kind of sensual indulgences whatsoever: as he beautifully expressed it on another occasion, "His meat and his drink was to do the will of his heavenly father."

§ LXXXIII. John ix. 35. *At the feast of Dedication, Jesus meets with the man who was born blind.*

About the time that the feast of Dedication began, Jesus arrived at Jerusalem; and being told that the council had excommunicated the beggar, on whom he had conferred the faculty of sight at the preceding feast of Tabernacles, he resolved to make him full amends for the injury he had suffered on his account. Accordingly having found him, he discovered himself to him as the Messiah, and invited him to believe on him. 35. *Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?* 36. *He answered and said, Who is he, Lord, that I might believe on him?* 37. *And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.*—The beggar being fully convinced of his mission from God by the great miracle performed on himself (see ver. 30—33.) replied, 38. *Lord, I believe. And he worshipped him.*—Upon this Jesus directed his discourse to the people, who happened to be present with them: 39. *And Jesus said, For judgment I am come into this world: that they which see not, might see; and that they which see, might be made blind.* In these words he alluded to the cure of the blind man; but his meaning was spiritual, representing not the design of his coming, but the effect which it would have upon the minds of men. It would shew what character and disposition every man was of. The humble, and teachable, and honest, though they were as much in the dark, with respect to religion and the knowledge of scriptures, as the blind man had been with respect to the light of the sun, should be greatly enlightened by his coming: whereas those who, in their own opinion, were wise and learned and clear-sighted, should appear to be what they really were; *blind*, that is, quite ignorant and foolish.—The Pharisees present hearing him speak thus, imagined that he cast a reflection on their sect, which was held in great veneration among the common people because of their skill in the law. Wherefore they replied with disdain, Do you imagine that we are blind like the rude vulgar; we, who are their teachers, and have taken such pains to acquire the knowledge of the scriptures? (see Acts xxii. 3.) 40. *And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?*—Jesus told them, that they would not have been to blame for rejecting him, if they had not had faculties and opportunities to discern the proofs of his mission: in that respect they were not blind. Nay, he acknowledged that they were superior to the vulgar in point of learning; but at the same time he assured them, that because their hearts were averse from receiving and acknowledging the truth, they were altogether blind; and that an enlightened understanding greatly aggravates the guilt of a blind heart. 41. *Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.*

Having

Having thus reprov'd the Pharisees for shutting their eyes against the evidence of his mission, he continued the reproof by describing the characters of a true and false teacher, leaving them who had so unjustly excommunicated the beggar, to judge which of the classes they belonged to. Our Lord being now in the outer court of the temple, near the sheep which were there expos'd to sale for sacrifice, the language of the ancient prophets came into his mind, who often compar'd the teachers of their own times to shepherds, and the people to sheep. Accordingly, in describing the characters of the Scribes and Pharisees, he made use of the same metaphor, shewing that there are two kinds of evil shepherds or teachers; one, who instead of entering in by the door to lead the flock out and feed it, enter in some other way with an intention to steal, kill, and destroy: there is another kind of evil shepherds, who though they may have entered in by the door feed their flocks with the dispositions of hirelings; for when they see the wolf coming they desert their flocks, because they love themselves only. Of the former character the Pharisees plainly shew'd themselves to be, by excommunicating the man that had been blind, because he would not act contrary to the dictates of his reason and conscience. But though they cast him out of their church, Christ received him into his, which is the true church, the spiritual inclosure, where the sheep go in and out, and find pasture. That this parabolical discourse was taken from the sheep which were inclosed in little folds within the outer court of the temple, whither they were brought by their own shepherds to be sold, is plain, because our Lord speaks of such folds as the shepherd himself could not enter, till the porter opened to him the door, *viz.* of the temple. John x. 1. *Verily, verily I say unto you, he that entreib not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.* I assure you that whosoever in any age of the church, assumed the office of a teacher without commission from me, was a thief and a robber: and in the present age, he is no better who assumes that office without my commission, and particularly without believing on me. For as our Lord calls himself the door, ver. 9. entering by the door must signify acting by his commission, which at that time could not be done without believing on him.—2. *But he that entreib in by the door,* the teacher that believes on me, and acts by commission from me, *is the shepherd of the sheep.* 3. *To him the porter openeth;* the person or persons who have a right to admit pastors; *and the sheep hear his voice;* the people of God knowing him to be a true pastor, hearken unto him:—*and he calleth his own sheep by name, and lea'th them out.* 4. *And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.* The moral meaning of this circumstance is, that good men are obedient to the instructions of true and faithful teachers; and that the latter shew them their duty in every case with great plainness, not concealing it because it may be disagreeable to their inclinations.—5. *And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.* As sheep will not follow a strange shepherd, so the people of God will not hearken to impostors and false teachers, but will avoid them; for they can easily distinguish them from the messengers of God, by their fruits, their doctrine and life.—6. *This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.* He taught the Pharisees the difference between true and false teachers, by the foregoing parable, but they did not understand the meaning of it:—wherefore he added, by way of explication, 7. *Verily, verily I say unto you, I am the door of the sheep.* Perhaps this is a metonymy, for *I am the door of the sheepfold:* or his meaning may have been, I am not only the door by which the shepherds must enter, he whose right alone it is to admit men to the office and dignity of shepherds, but I am also the door of the sheep; it

Ver. 3. *Calleth his own sheep by name.*] This is in allusion to the customs of Judea, where shepherds had names for their sheep, who answer-

ed to them, as dogs and horses do with us, following to the pasture ground, and wherever their shepherds thought fit to lead them.

is by me that men enter into the spiritual inclosure of the church. — 8. *All that ever came before me*, all those who in former times assumed the character of teachers of religion, without commission from me, *are thieves and robbers: but the sheep did not bear them.* — 9. *I am the door*, I alone am he, whose right it is to admit men into the church of God: *by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.* If any man believeth on me, he shall become a true member of God's church on earth, and shall from time to time receive such instructions as shall nourish his soul unto eternal life. The image is changed here; for now our Lord seems to have had a park in his eye, where cattle are fed, and not the outer court of the temple, as in the former branch of his discourse. — 10. *The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.* I am no thief or robber, as you may easily know, by considering that the intention of such is only to steal, and kill, and destroy the flock. They assume the character of teachers divinely commissioned, for no other reason but to promote their own interest, at the expence of mens souls: whereas I am come not merely to give you life, but to give it more abundantly than it is given by Moses in the dispensation of the law. — 11. *I am the good shepherd: the good shepherd giveth his life for the sheep.* 12. *But he that is an hireling, and not the shepherd, whose own the sheep are not; seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.* 13. *The hireling fleeth, because he is an hireling, and careth not for the sheep.* I am not an hireling-shepherd appointed by the owner to take care of the flock; but I am the good shepherd promised Is. xl. 11. Ezek. xxxiv. 23. and the proprietor of the sheep, as is evident from this, that I cheerfully endanger my life for the safety of the flock; whereas an hireling, proposing nothing but his own gain,

Ver. 8. *All that ever came before me, &c.*] Here, as in many other instances, our Lord's words are very elliptical, and must be filled up from what goes before. The addition which I have ventured to supply, is taken from ver. 1. and seems altogether necessary; because it does not clearly appear from history, that any one among the Jews assumed the title of Messiah before our Lord came. Judas and Theudas of Galilee, indeed, are mentioned by Gamaliel, as having given themselves out for persons of note (Acts v. 36, 37.) But with respect to Judas, it is evident from Josephus, that he did not assume the title of the Messiah; he only gave rise to a political faction, whose distinction was, that they would pay no taxes to the Romans, nor any foreign power. And as for Theudas, though Josephus has mentioned an impostor of that name, he cannot be the person Gamaliel speaks of, because he arose under the procuratorship of Cuspius Fadus, several years after Gamaliel reasoned in the council. Besides, from the character which the Jewish doctor has given of Theudas, it does not appear that he called himself the Messiah; like Judas of Galilee, he only pretended to be some extraordinary person, who had eminent skill in the law, and taught opinions contrary to those that were commonly received: perhaps he called himself a prophet, to give his doctrines the greater weight, and pretended to work miracles. — If the sense of the passage given in the paraphrase is not admitted,

we may suppose that by *them who came before him*, our Lord meant the Scribes and Pharisees, his contemporaries, who oftentimes came to try him, and when he was in Jerusalem at the festivals, watched him, and tempted him with ensnaring questions, hoping to expose him as an impostor. These trials Jesus very properly expressed by the figure of *coming before him*, in allusion to his having called himself, in the preceding verse, *the door of the sheep*, η θύρα των προβάτων, the door through which the sheep entered into the fold, as is plain from ver. 1. *All the shepherds that ever came before me*, to examine and prove me, *are thieves and robbers.* The reason why he gave them this character, he had explained in the first verse: though they heard his doctrine, and saw his miracles, they would not allow themselves to be convinced; or if they were convinced, they would not yield to their conviction; would not acknowledge him as the Messiah, and receive their commission to teach mankind from him; but opposed him, and refused to enter by him *the door*, into the sheep-court, the visible church. Being therefore evil shepherds, the people would not follow them; many believing on Jesus, in spite of all that the Scribes and Pharisees could do to prevent it. Nor is the construction of the words in the original unfavourable to this interpretation; for the preposition *προ* is applied to place as well as time: thus, Acts v. 23. *προ Συρων*, and Luke vii. 27. *προ ποσσωπι*, Job iv. 16. *προ οφθαλμων μου*.

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when he sees the wolf coming, deserts the sheep; because instead of loving them he loves himself, and will not expose himself to any danger on their account; so that the beast of prey, without resistance, tears some of the flock to pieces, and disperses the rest. — 14. *I am the good shepherd, and know my sheep, and am known of mine.* Being the good shepherd, and the owner of the sheep, I am so earnest in tending my flock, that I not only know every particular sheep so as to be able to claim it, in whose possession soever it happens to be, but I know every thing relating to my sheep. I know the circumstances wherein they are placed, am well acquainted with their wants, and can judge what aids they stand in need of. Besides, I love them all with an ardent affection, and approve of their obedience to me, because, though it be imperfect, it is sincere. And as I know, love, and approve my sheep, so I am known and beloved of them in return. For they have just apprehensions of my dignity and character: in particular they know that I am their shepherd and saviour sent from God, and that I am able to feed them with knowledge, and to deliver them from the punishment of sin, and to bestow on them everlasting life. — And this our mutual knowledge and love of each other is like that which subsists between the Father and me. 15. *As the Father knoweth me, even so know I the Father.* This sentence ought to be construed with the foregoing verse thus: I know my sheep, and am known of mine, (καθως γινωσκει με ο πατηρ καγω γινωσκω τον πατερα,) even as the Father knoweth me, and I know the Father. — *And I lay down my life for the sheep.* I will shew the greatness of the love which I bear to my sheep, by dying for them, which no hireling ever will do. — And to convince you that I know my sheep, and am known of them, I tell you that I have other sheep besides the Jews; I have sheep among the Gentiles: for I know them in every country, whose honesty of disposition will make them capable of obeying the Gospel. These I will bring into my church, and they shall know me, shall distinguish my voice from that of a stranger, and shall cheerfully submit to my laws. 16. *And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; — and there shall be one fold, and one shepherd.* When the Gentiles are converted, there shall be but one visible church, consisting of them and the Jews, as there is but one shepherd to feed and govern them: there shall be no middle wall of partition. — And as for the love which my Father bears to me, it is founded on this among other reasons, that I lay down my life to save the world. However, I lay it down so as to take it up again, for I will rise from the dead in due time, never to die more. 17. *Therefore doth my Father love me, because I lay down my life, that (viz, so as) I might take it again.* — 18. *No man taketh it from me, but I lay it down of myself: it is impossible to take my life from me by force; I lay it down of my own accord: — I have power to lay it down, a right to dispose of it, and I have power to take it again; I am able to raise myself from the dead: nay I can do it as easily as I can die.* — Nevertheless, I do not lay down my life, nor rise again from the dead, without the appointment of my Father; in both I act wisely, and agreeable to the divine will: *this commandment I received of my Father.* — These sayings affected the minds of the Jews differently, for some of them cried out that he was possessed and mad, and that it was folly to hear him: others, judging more impartially of him and his doctrine, declared that his discourses were not the words of a lunatic, nor his miracles the works of a devil: moreover, they asked his enemies, if they imagined any devil was able to impart the faculty of sight to one that was born blind, alluding to the astonishing cure which Jesus had lately performed. 19. *There was a division therefore among the Jews for these sayings.* 20. *And many of them said, He hath a devil, and is mad; why hear ye him?* 21. *Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?*

22. *And it was at Jerusalem the feast of the Dedication, (τα εγναμια) and it was winter.* 23. *And Jesus walked in the temple, in Solomons porch.* Here the Jews came and required him to put them out of doubt, by telling them plainly whether or no he was the Messiah. Jesus knowing that it was not information they were seeking, but an opportunity of accusing him to the Romans, as a seditious person who aspired to be a king, directed them, as before, to form a judgment of him from his actions. 24. *Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.* 25. *Jesus answered them, I told you, namely, by my whole conduct, and ye believed not: the works that I do in my Fathers name, they bear witness of me.* — 26. *But ye believe not; because ye are not of my sheep, as I said unto you.* The reason why ye disbelieve me, is not because the proofs of my mission are insufficient, but because ye are not of a humble teachable disposition, free from worldly passions, and willing to receive the doctrine that comes from God. — Persons of this character easily know, by the nature of my doctrine and miracles, who I am, consequently are soon disposed to follow me. And I, on my part, readily acknowledge and receive them, and bestow eternal life upon them. 27. *My sheep hear my voice, and I know them, and they follow me.* 28. *And I give unto them eternal life, and they shall never perish, — neither shall any pluck them out of my hand.* Though you maliciously endeavour to hinder men from believing on me, neither you, nor the powers of darkness by whom you are actuated, shall be able to do it. For — 29. *My Father which gave them me, is greater than all; and none is able to pluck them out of my Fathers hand.* — 30. *I and my Father are one.* The Arians affirm, that the sense of this passage is, My Father and I are the same in power and in will; so that if you oppose my will, you oppose his; and if you take my sheep out of my hand, you must at the same time overcome him, and take them out of his hand likewise. But the orthodox believe, that the words denote unity of essence; and to support their opinion, they observe that the Jews took them in this sense, from which they infer, that it must be the most natural and obvious meaning of them. — The truth is, his hearers were provoked by them to such a degree, that they took up stones and were going to kill him outright, imagining that he had spoken blasphemy. 31. *Then the Jews took up stones again to stone him,* in obedience, as they supposed, to the law, Lev. xxiv. 14. — 32. *Jesus answered them, many good works have I shewed you from my Father; for which of those works do ye stone me?* In confirmation of my mission from my Father I have worked many miracles, all of a beneficent kind, and most becoming the perfections of my Father who sent me; I have fed the hungry, I have healed the lame, I have cured the sick, I have given sight to the blind, I have cast out devils, and I have raised the dead: for which of all these are ye going to stone me? — 33. *The Jews answered him, saying, For a*

Ver. 22. *The feast of the Dedication.*] As this feast was in winter, it could not be observed in commemoration of the dedication of the temple by Solomon, which happened in the month Ethanim, answering to our September, 1 Kings viii. 2. Nor could it be the dedication of the temple by Nehemiah, which was in the spring, Ezra vi. 15. But it was that which was kept in honour of the purification of the temple by Judas Maccabeus, who took away the idols and altars set up in it by Antiochus Epiphanes, and abolished the idolatrous worship established by that prince, banishing the priests, and consecrating a new altar. This restoration of the worship of God was a very joyful event to every religious Israelite, and being

considered as a new dedication of the temple, great regard was paid to the festival instituted in remembrance of it. (See Joseph. Antiq. xii. 11.) Accordingly, tho' it was of human institution, our Lord did not scruple to be present at it. They celebrated the feast of Dedication for eight days successively, beginning on the twenty-fifth of the month Casleu, 1 Mac. iv. 56, 59. 2 Mac. x. 5, 8. But the latter half of that month falling in with the first half of our December, it was winter, and commonly bad weather at this feast; wherefore, to avoid the inclemencies of the season, Jesus walked in Solomon's Portico, which was a stately fabric, enclosing part of the court of the Gentiles. See § 121.

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good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. We are going to punish thee with death for no good work, but for blasphemy; for though thou art a man, weak and mortal as we ourselves are, thou arrogantly assumest to thyself the power and majesty of God, and by laying claim to the incommunicable attributes of the Deity, makest thyself God. This they took to be the plain meaning of his assertion, that he and the Father were one. — 34. *Jesus answered them, Is it not written in your law, (Ps. lxxxii. 6.) I said, Ye are Gods.* 35. *If he called them gods, to whom the word of God came, and the scripture cannot be broken:* 36. *Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?* If in the scripture, the authority of which you all acknowledge, they to whom the commandment of ruling God's people was given, are called gods, and the sons of God, on account of their high office, and the inspiration of the Spirit which was bestowed on them but sparingly; can ye with reason say of him, whom God hath sent into the world on the grand work of saving the human race, and whom he hath set apart for that work by giving him the Spirit without measure (John iii. 34.) Thou blasphemest, because I said, I am the Son of God \*. — 37. *If I do not the works of my Father, believe me not.* 38. *But if I do, though ye believe not me, believe the works:* though ye do not believe what I say concerning my personal dignity, on my own authority, ye ought to believe it on account of my miracles, which are plainly of such a kind, that it is impossible for any deceiver to perform them: they are the works of God himself, and therefore ye ought to consider them as such; *believe the works: — that ye may know and believe that the Father is in me, and I in him:* may know that I neither do nor say any thing but by his authority; for the Father and I are so united, that every thing I say and do, is in reality said and done by him, and he approves of it accordingly. See ver. 30.

This defence was so far from pacifying the Jews, that they were rather the more enraged. 39. *Therefore they sought again to take him: but he escaped out of their hand,* 40. *And went away again beyond Jordan, into the place where John at first baptised; and there he abode (ἐπιείκεν ἐκεῖ.)* He remained in the country of Perea till he came into Judea, to raise

Ver. 34. *I said, Ye are Gods.*] The Jewish magistrates were God's deputies in an especial manner, because the people whom they governed were his peculiar people; and because in many instances, they were expressly called by him to undertake the fatigues of government, and had an afflatus or inspiration of the spirit for that end. Thus the high priests derived their dignity from God, and were possessed of the Urim and Thummim, by which they inquired of the Lord. And for any of the people to rebel against the sentence of the high priest, or judge, pronounced by Urim, was justly reckoned rebellion against God, and punished with death. Deut. xvii. 8—13. When Moses chose the seventy elders to assist him in the distribution of justice, God put his spirit upon them, and they prophesied. Numb. xi. 17, 25. Joshua, who succeeded Moses by divine appointment, is said to have been a man in whom the Spirit was. Numb. xxvii. 18. Many of the judges were raised up by God, and had his Spirit. When Saul was anointed king, the Spirit of God came upon him, and he prophesied. 1 Sam. x. 6, 10.

\* Some give the argument another turn, thus:

If they to whom the word of God, or the revelation of his will, came, are called gods in scripture, how dare you say to the Word of God himself, whom the Father hath sanctified and sent into the world, i. e. by whom all the various revelations of the divine will have been made to men, how dare you say to such a person on such an occasion, *thou blasphemest?* Knatchbull, Le Clerc, and others contend, that the translation of the words εἰ κεῖνους εἶπε θεὸς πρὸς ὃν οὐ λόγος τῷ θεῷ ἐγένετο, should be, *if he called them gods against whom the Word of God was pronounced.* They imagine their conjecture is favoured by the passage in the Old Testament, which our Lord had now in his eye, and which runs thus, Ps. lxxxii. 6. “I have said ye are gods, and all of you are children of the Most High, but ye shall die like men.” And it must be owned, that the reasoning in this light likewise is conclusive. If the scripture, which cannot err, gives the title of *Gods* to mortal men, why should you reckon me guilty of blasphemy, whom the Father hath sanctified, and sent into the world on so grand a design, because I take the title of the Son of God.

Lazarus from the dead ; that being the next particular mentioned by the Evangelist John. If so, the time of Christ's abode in the country beyond Jordan must have been considerable. There is a peculiar beauty in this hypothesis ; for allowing it to be just, the people dwelling on the other side of Jordan, will have enjoyed the doctrine and miracles of the Son of God, as well as the inhabitants of Judea, Samaria, the Galilees, the countries on the east side of the lake, and those lying far north about Tyre and Sidon and Cæsarea Philippi : whereas, according to the common opinion, Jesus did not exercise his ministry in Perea for any length of time at all. — The Evangelist tells us, that Christ's ministry in Perea was attended with great success ; for the people there remembering the character which John Baptist had given of him, were sensible that it was verified by his doctrine and miracles, for which reason they firmly believed him to be the Messiah. 41. *And many resorted unto him, and said, John did no miracle ; but all things that John spake of this man were true.* 42. *And many believed on him there.* Our Lord's public life was now drawing towards a close, yet he had a great deal still to do ; this was the reason that he did not conceal himself, as in the beginning of his ministry, but preached constantly in the places of greatest resort, and confirmed his doctrine by many miracles, which he suffered to be published every where. Accordingly the success of his ministry in the country beyond Jordan was answerable to the power wherewith it was accompanied. *Many believed on him there.*

§ LXXXIV. Luke xi. 1. *In Perea Jesus teaches his disciples to pray.*

While Jesus was in the country beyond Jordan, he happened to pray publicly, with such fervency, that one of his disciples, exceedingly affected both with the matter and manner of his address, begged that he would teach them to pray. 1. *And it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.* It seems this disciple had not been present when our Lord, in the beginning of his ministry, gave his hearers directions concerning their devotions ; or if he was present, he had forgotten what had then been said. Wherefore Jesus, who always rejoiced to find his hearers desirous of instruction, willingly embraced this opportunity, and repeated the discourse on prayer, which he had formerly delivered in his sermon on the mount, but with this difference, that he now handled the arguments, which he offered as motives to the duty, a little more fully than before. 2. *And he said unto them, When ye pray, say, Our Father, &c.* See on Mat. vi. 9. § 26.

§ LXXXV. Luke xi. 14. *Christ's miracles ascribed to Beelzebub.* See § 36, 48.

About this time our Lord happened to cast out a devil ; but some, who were present, ascribed the miracle to Beelzebub ; others demanded a sign from heaven. 14. *And he was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake, and the people wondered.* 15. *But some of them said, He casteth out devils through Beelzebub the chief of the devils.* 16. *And others tempting him, sought of him a sign from heaven.* By asking a miracle immediately after the demon was banished, they signified their

Ver. 15. *He casteth out devils through Beelzebub, the chief of the devils.* The Pharisees affirmed that Jesus performed his miracles, particularly on possessed persons, by the assistance of Beelzebub, for two reasons : 1. Jesus had all along been at great pains to oppose those superstitions, which most of the teachers and people of that age looked upon as

the essentials of religion, and extolled as the principal branches of piety : hence they took him, who derided them, to be a very flagitious person. And because it is supposed, Deut. xiii. 1—3. that a false prophet might work signs and wonders with an intention to turn men from the worship of God, they thought our Lord was a deceiver of that



their contempt of dispossessions ; for they thought devils might cast out devils, the stronger being always able to expel the weaker ; and therefore the language of their demand was, that the ejection of devils never could prove any person to be the Messiah. 17, *But he knowing their thoughts, said unto them, Every kingdom, &c.* See on Mat. xii. 25.—On this occasion the multitude gathered round in a great crowd, and pressed upon him, in expectation that he was going to shew them the sign from heaven ; but he repulsed them, by telling them that they were an evil race of men, and discovered a very perverse disposition in seeking signs after so many miracles had been wrought by him, for which reason no greater sign should be given them, except that of the prophet Jonas. 29. *And when the people were gathered thick together, he began to say, This is an evil generation : they seek a sign, and there shall no sign be given it, &c.*—33. *No man when he hath lighted a candle, putteth it into a secret place, neither under a bushel ; but on a candlestick, that they which come in may see the light.* As he who lights a lamp does not put it under a bushel, but on a stand, that it may

that kind, affirming that he performed all his miracles by the assistance of evil spirits, and with a view to seduce the people from their obedience to God. 2. The demons in addressing Jesus, honoured him with the title of the Messiah. This, it is probable, his enemies said the devils never would have done, had he not been in compact with them. Hence we see the reason why our Lord, on several occasions, strictly charged the devils not to make him known: he would not have their testimony, because it was a real defamation of him intended ; and because he foresaw that it would be made a bad use of, by men of evil minds. The truth is, the account which the Pharisees gave of Christ's miracles, and which they endeavoured to propagate, in order to prevent the effect which they might have had upon the people, though it was altogether false and malicious, and even absurd in the sight of impartial judges ; yet placed in the light just now mentioned, had some shew of argument in it, at least to persons whose prejudices and interests were favoured by it. Accordingly, among other causes, it contributed not a little to the infidelity of the Jews ; which, to any thinking person, cannot but be matter of great wonder, considering what multitudes were witnesses of the many miracles that Jesus performed on the sick of all sorts, on the blind, the deaf, the dumb, the maimed and the lame, on paralytics, lunatics, demoniacs, and other miserable objects, nay and on dead persons, whom he raised again to life ; on the winds, and on the seas : in a word, on every part of nature. — The Evangelists have mentioned only three instances of this calumny, but we may reasonably suppose that our Lord's enemies would propagate it every where, and on all occasions, to blast the credit of his miracles with the common people. The composers of Harmonies, therefore, must be much mistaken, who fancy that it was never mentioned but once, or at most twice ; and who, to support their opinion, have confound-

ed the miracle Mat. xii. 22. on occasion of which it was formerly uttered, with this under our consideration. For though the answer that was now returned to the calumny of the Pharisees, be the same with that given in Galilee (see § 48.) it will not follow, that the miracles were the same in point of time and place. This answer was a valid confutation of the calumny in all places, and at all times ; and the most proper that could be given to it, so would naturally be repeated as often as the calumny was thrown out. But that the answer was twice spoken, may reasonably be supposed, not only because the order and connexion of the history makes such a supposition necessary, but because the arguments of which it is composed, though the same in both instances, are differently arranged in each. For our Lord, after observing that a kingdom, or house, divided against itself, cannot stand, ver. 17—20. and delivering the parable of the strong man in armour, who guarded his own house, ver. 21—23. as in the other answer, produced immediately the parable of the ejected demon, ver. 24—26. with which the former defence was concluded. Thus far only he had proceeded, when a woman in the crowd, ravished with the justness and beauty of the things which he said, cried out, 27. — *Blessed is the womb that bare thee, and the paps which thou hast sucked.* Happy is she who gave birth to a man so wise and good as thou art. 28. *But he said, Yea, rather blessed are they that hear the word of God, and keep it.* A sentiment very different from that which he uttered at the conclusion of the former defence in answer to the person who told him that his mother and his brethren desired to speak with him ; “ Whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother.” But the chief circumstance which distinguishes this defence from the former, is the parable of the lighted lamp, with which it was concluded, and which is peculiar to it.

give light to all in the house; so God has lighted up reason in the human mind, that it may illuminate and direct all the faculties. The Pharisees therefore and their adherents, were greatly to blame, in not following the light of reason, much more in suffering their passions to extinguish that candle of the Lord. — However, that they might be excited to make a proper use of the noble faculty, he put them in mind that reason performs for the soul of man, the office which the eye does for his body. 34. *The light of the body is the eye: therefore when thine eye is single, thy whole body is full of light: but when thine eye is evil, thy body also is full of darkness.* See on the sermon on the mount, Mat. vi. 22. § 26. — 35. *Take heed therefore that the light which is in thee be not darkness.* Keep thy reason as free as possible from the influence of prejudice, pride, revenge, lust, covetousness, and other evil passions, for they will hatch swarms of vain and foolish thoughts, by which thy reason will be perverted, and the light that is in thee be turned into darkness. — 36. *If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give the light.* If thy mind is so completely enlightened by reason, that no evil passion or affection interrupts the emanations of its light any degree, the whole faculties of thy soul shall be as much enlightened, enlivened, and assisted as the members of thy body are, when the bright shining of a candle gives the light, and puts thee in a capacity of using them.

§ LXXXVI. Luke xi. 37. *Jesus dines with Pharisees a second time.* See § 43.

In this manner did our blessed Lord prove the truth of his mission against the malicious cavils of his enemies. When he had made an end of speaking, one of the Pharisees present invited him to dinner; but with what intention is not told, whether out of respect to him, or with an insidious design. The severity with which Jesus reproved the superstition of the Pharisees, while he sat at meat with them, and the malice, which they discovered in urging him to say things offensive to the magistrate or the people, make it probable that the latter rather was the case. Nevertheless he accepted the invitation, and went along with the Pharisee, and sat down at table, but without washing, as all the other guests had done. When the Pharisee who invited him observed this, he expressed great surprize at his shewing such an open contempt of their traditions. 37. *And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.* 38. *And when the Pharisee saw it, he marvelled that he had not first washed before dinner.* — 39. *And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.* Ye are at great pains to keep every thing clean that touches your food, lest your body should be defiled in eating; but ye are at no pains to keep your mind clean from pollutions that are incomparably worse, the pollutions of rapine, and covetousness, and wickedness. — 40. *Ye fools, did not he that made that which is without, make that which is within also?* Did not he who made the body make the soul also? wherefore ye are grossly stupid and foolish, not to see that if God requires purity of body because it is his workmanship, he will much more insist on purity of mind, which is the nobler part of human nature. — And therefore instead of that scrupulousness with respect to meats and washings, which engrosses so much of your attention, you ought to apply yourselves to the duties of charity, and then it will not be in the power of any external thing to defile you, but ye shall at all times be acceptable to God. 41. *But rather give alms of such things as you have; and behold, all*

Ver. 41. *But rather give alms, &c.* [πλην τα ενούλα δόλε ελεημοσύνην supple καὶ τα ενούλα, give as much alms as you can: so we find the phrase used by

Epictetus, who advises his disciples to abstain from oaths εκ των ενούλων, as much as they could. Rapphelius indeed affirms that τα ενούλα is a different phrase

*all things are clean unto you.* We are not to imagine that almsgiving was particularly mentioned by Christ in his exhortation to the Pharisees, because it is of greater value and necessity than the other virtues: he recommended it to that sect because they were generally remarkable for their covetousness and extortion. See ver. 39.—However, they were of an incorrigibly stubborn disposition, which no instruction, however mild or persuasive, could sway; and therefore our Lord on this occasion wisely treated them with a kind and wholesome severity, denouncing most dreadful woes against them, for being so zealous in the ceremonial institutions of religion, while they utterly neglected the precepts of morality. 42. *But wo unto you, Pharisees: for ye tithe mint and rue and all manner of herbs, ye pay tithes of these things, and pass over judgment and the love of God: ye shew such care and exactness in performing ceremonial precepts, that ye do not neglect even the least of them; but the great duties of morality, the duties of justice, and truth, and charity towards men, and of love to God, which are of absolute and eternal obligation, ye utterly neglect as things of no importance in comparison.*—Nevertheless, *these ought ye to have done, and not to leave the other undone.* The duties of morality ought to have been the principal object of your care, while at the same time the other should not have been left undone.—Next he denounced the judgment of God against them for their pride, which was so excessive, that it appeared in their carriage in the streets, and at all public meetings. 43. *Wo unto you, Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets.*—In the third wo he joined the Scribes with the Pharisees, and condemned the hypocrisy of both. 44. *Wo unto you, Scribes\* and Pharisees, hypocrites, for ye are as graves which*

phrase from *ἐκ τῶν ἐνὸντων*. He thinks it refers to the meat in their cups and platters, because Mat. xxiii. 26. we have *το ἐνὸντὸν τῆς πόλεως καὶ παροψιδῶν*. According to this interpretation, our Lord told the Pharisees, that they needed not be at a great deal of pains about the ceremonial cleanness of the dishes in which their meat was served up, provided they made the meat and drink itself clean, by giving liberally of it to the poor.

\* The Scribes were called in the hebrew language, *Sopherim*, writers, and are often mentioned in the sacred history as persons of great authority in the Jewish commonwealth. They were originally secretaries, being employed in the church, the state, the army, the revenue, &c. to which offices those were intitled who could write, because antiently that art was practised by few. When Ezra made the reformation in religion which has rendered him so famous among the Jewish doctors, he was assisted by the Scribes in revising the canon of scripture, and ordered matters so, that from thenceforth a sufficient number of them should always be employed in multiplying the copies of it. This class of men therefore being much conversant in the sacred writings, acquired a singular knowledge of them, and in process of time expounded them to the common people, (Matt. vii. 29.) with such reputation, that at length they obtained the title of doctors, or teachers, (Luke ii. 46.) and were consulted upon all difficult points of faith, (Matt. ii. 4.) Hence they are said by

our Lord to sit in Moses' chair, Matt. xxiii. 3. Hence also an able minister of the New Testament is called a *Scribe instructed unto the kingdom of heaven*. But as the Jews were divided into several religious sects, it is natural to imagine, that each sect gave such interpretations of scripture as best agreed with their peculiar tenets. Wherefore it cannot be doubted that the doctors studied and expounded the sacred writings with a view to authorize the opinions of the party they espoused. Accordingly, Acts xxiii. 9. mention is made of the *Scribes that were of the sect of the Pharisees*. *Οἱ γραμματεῖς τῆς μετῆς τῶν Φαρισαίων*; which plainly implies that some of the Scribes were of the other sects. It is true, the Scribes are not distinguished from the Pharisees in the woes which our Lord now pronounced, and in several other passages, particularly Matt. v. 20. xxiii. 2. But from the latter of these passages, I think it is evident, that by the Scribes and Pharisees, is commonly meant the *Pharisaic Scribes*, according to the idiom of the hebrew language. For as the name *Pharisee* denoted a sect, and not an office, it could by no means be said of the whole sect that they sat in Moses' chair. A character of this sort was applicable only to the doctors or scribes of the sect. In other instances, where the Scribes are distinguished from the Pharisees, the Sadducean doctors may be intended. The badge of a Pharisee was his placing the tradition of the elders on an equality with scripture: whereas the Sadducees re-

jected

which appear not, (ἡτοι ως μνημεία τα ἀδηλα) and the men that walk over them are not aware of them: Under a shew of humility and contempt of the world, you are proud and rapacious,

jected all the pretended oral traditions, and adhered so close to the text, that they acknowledged nothing as a matter of faith, which was not expressly contained in the sacred books. And in this they were followed by the Karaites, or Scripturists, a sect that subsists among the Jews to this day. It is generally supposed indeed, that the Sadducees acknowledged the authority of none of the sacred books except the writings of Moses. Nevertheless, there is reason to believe that they received all these books; for had they denied the authority of any of them, our Lord, who so sharply reproved their other corruptions, would not have let this escaped uncensured. Nay, Josephus himself, who was no friend to the Sadducees, owns that they received (τα γεγραμμένα) the written books, Ant. xiii. 18. An expression which, as the compilers of the Universal History observe, is too general, and too much in their favour to have flowed from his pen could he have charged them with rejecting any of the sacred writings. See Le Clerc Hist. Eccles. Proleg. p. 1. § 3. Scalig. Elench. trihær. contr. Serrar. c. 16. Perhaps of the sacred writings the Sadducees preferred the books of Moses: all the Jews did so, and do so still. But whether in this point the Sadducees outstripped the rest of the sects, is hard to say. In the mean time, considering the veneration which the Jews had for the books of the law, it is reasonable to suppose that some of the doctors of each sect would apply themselves more especially to the study of these books in private, and to the explication of them in publick, and that such as did so might obtain the appellation of lawyers. Accordingly, he is called by Matthew a Pharisee and a lawyer, xxii. 35. whom Mark calls a Scribe. Farther, it is not improbable that the Pharisean lawyers, fond of their own particular study, might exalt the law not only above the rest of the sacred writings, but above the tradition of the elders, in which respect they were distinguished from the rest of their sect, paying only a secondary sort of regard to these traditions. It was on this account that one of them was so displeased when he heard Jesus join the whole body of Scribes indiscriminately, and consequently the lawyers, with the Pharisees, in the woes which he now denounced against them, for the hypocritical shew of piety which they made by their zeal in giving tithes of mint, anise, and cummin, according to the precepts of the elders, whilst they omitted judgment and the love of God, enjoined expressly by the divine law. It seems he thought the rebuke undeserved on the

part of the lawyers even of the Pharisean sect, because they did not pay that superlative regard to tradition which the rest were remarkable for.

Ver. 44. *Wo unto you, Scribes and Pharisees, &c.* In the repetition of the woes, Mat. xxiii. 27. this one is differently expressed, *Wo unto you Scribes and Pharisees, for ye are like unto whited sepulchres* (παρομοιαζέτε ταφοῖς κεκοσμημένοις) which indeed appear beautiful outwardly, but are within full of dead mens bones and of all uncleanness, § 120. Persons of fortune among the Jews, often raised fine stone structures over their dead, especially when they buried them in the fields, and these they whitewashed from time to time, to make them look beautiful. Dr. Shaw gives the following account of those sepulchres, Travels, p. 285. "If we except a few persons, who are buried within the precincts of some sanctuary, the rest are carried out at a small distance from their cities and villages, where a great extent of ground is allotted for the purpose. Each family has a particular part of it walled in, like a garden, where the bones of their ancestors have remained for many generations. In these inclosures the graves are always distinct and separated, having each of them a stone placed upright both at the head and feet, inscribed with the name of the person who is there interred; whilst the intermediate space is either planted with flowers, bordered round with stones, or paved all over with tiles. The graves of the principal citizens are farther distinguished by some square chambers or cupolas, which are built over them. Now all these different sorts of tombs and sepulchres, with the very walls of the inclosures, being always kept clean white washed and beautiful, they continue to this day to be an excellent comment upon the expressions of our Lord, where he mentions the garnishing of sepulchres, and compares the Scribes and Pharisees to whited sepulchres." But though the sepulchres of the rich were thus beautified, the graves of the poor were oftentimes so neglected, that if the stones, by which they were marked, happened to fall, they were not set up again, by which means the graves themselves did not appear; they were ἀδηλα, as they are called in the text. By the law, Numb. xix. 16. graves of all sorts polluted the persons who touched them, the sepulchres that were kept perfectly neat and beautiful, as well as those that were neglected. Hence, to shew the hypocrisy of the Pharisees, our Lord, in the one wo, likened them to graves which did not appear, had

pacious, so resemble concealed graves, which are apt to swallow up them who walk over them. But a lawyer, who was at table, thinking that a rebuke levelled against the Scribes and Pharisees in general affected the men of his order, was exceedingly displeased. 45. *Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.*—The lawyers, even of the Pharisean denomination, had done unspeakable mischief by their erroneous interpretations of scripture, which they perverted to favour the tradition of the elders as much as possible, and so bound heavy burdens on mens shoulders, which they themselves would not touch with one of their fingers. Jesus therefore spake his mind freely of them also, laid open their character, and denounced farther woes against them. 46. *And he said, Wo unto you also, ye lawyers: for ye lade men with burdens grievous to be born, and ye yourselves touch not the burdens with one of your fingers.*—Moreover, he blamed them for building the sepulchres of the prophets whom their fathers had killed, from no regard to the murdered prophets, though in words they pretended to venerate their memory, but from a secret approbation of their fathers deeds, as the general tenor of their conduct too evidently declared. 47. *Wo unto you: for ye build the sepulchres of the prophets, and your fathers killed them.*—48. *Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.* From your known disposition, one is obliged to think that ye build the sepulchres of the prophets, not in honour of them, but of their murderers, as if ye intended to perpetuate the memory of their actions with great applause. — 49. *Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:* 50. *That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;* 51. *From the blood of Abel until the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation.\** Some think that by the wisdom of God here mentioned we are to understand Christ, because in the parallel passage (Matt. xxiii. 34.) he ascribes this saying to himself, and because the apostle Paul calls him expressly the wisdom of God (1 Cor. i. 24.) Others suppose that the Father is meant, the wisdom of God being a periphrasis for God himself, who might be said to speak the words mentioned, because he commissioned his Son to speak them in his name. — 52. *Wo unto you, lawyers: for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.* By your wrong interpretations of scripture you have filled the people with strong prejudices against the Gospel, so that ye not only reject it yourselves, but hinder others from receiving it. See Matt. xxiii. 13. § 120.—The freedom which Jesus now took with the Pharisee and his guests, provoked them exceedingly; for they were guilty of the crimes which he laid to their charge; and to be revenged, they urged him to speak upon a variety of topics relative to religion and government, hoping that he might let something drop which would render him obnoxious either to the magistrate, or to the people. 53. *And as he said these things unto them, the Scribes and Pharisees began to urge him vehemently, and to provoke him to speak of many things.* 54. *Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.*

had no mark to know them by, and which being covered with grass, men were polluted by going over them ere they were aware. In the other wo he likened them to whited sepulchres, which, tho' they looked fair and beautiful outwardly, were full of wickedness within. The Scribes and Pharisees, however holy they might appear by their exactness

in the externals of religion, were polluted with the grossest vices, inasmuch that by the contagion of their example, they defiled all who were much in their company.

\* See Matt. xxiii. 34. § 120. for the Commentary on ver. 49, 50, 51. of this chapter.

§ LXXXVII. Luke xii. 1. *The charge to the multitude. The parables of the rich glutton, of the servant that waited for the return of his lord, and of the two stewards.*

On a time when Jesus was preaching in the country beyond Jordan, he was surrounded with an innumerable multitude of people, insomuch that they trode upon one another. It was in the hearing of this vast assembly that he gave his disciples in general the charge and exhortation which he had given to the twelve apostles, after their election. §. 40. \*

1. *In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode upon one another, he began to say unto his disciples first of all, Beware of the leaven of the Pharisees, which is hypocrisy.* The precept, "Beware of the leaven of the Pharisees," with which he began his charge to the disciples in general, is parallel to that which, in the charge to the twelve, runs thus: "Be wise as serpents, and harmless as doves," Matt. x. 16. — For though the apostles and disciples were to be remarkably prudent in their behaviour; the leaven of the Pharisees, which is hypocrisy and deceit, was not to enter into the composition of their prudence, because hypocrisy is only an expedient to serve a turn, the mask being always torn from hypocrites sooner or later.

2. *For there is nothing covered, that shall not be revealed; neither any thing hid, that shall not be known.* 3. *Therefore whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear in closets, shall be proclaimed upon the house tops.* All your actions shall be brought to light, either in this world, or in the next. Wherefore, take great care never to do any thing which cannot bear the light, but let the whole of your behaviour be fair, honest, and good. — This argument against hypocrisy, he improved as a reason for their acquiring another quality, which would serve all the ends they could propose by their hypocrisy, and to much better purpose; an undaunted resolution in the performance of their duty, founded on faith in God, who now governs the world by a particular providence, and in the end will reward or punish every man according to his deeds.

4. *And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.* The utmost effect of the malice of man, can extend only to the destruction of your body, they cannot hurt your soul; for which reason you need not be so exceedingly afraid of them, as in any instance to commit sin to avoid their displeasure. — 5. *But I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.* Almighty God, after he has killed the body, is able to torment the soul eternally; wherefore, his displeasure is infinitely to be dreaded. — Besides, he is a more kind and powerful friend than man. All things are in his hand and keeping. Nothing happens without his permission. He numbers the very hairs of your head; for which reason, his friendship is more to be courted than man's.

6. *Are not five sparrows sold for two farthings, and not one of them is forgotten before God?* 7. *But even the very hairs of your head are all numbered.* — Fear not therefore: ye are of more value than many sparrows. Since God preserves and provides for the meanest of his creatures, you may be very bold under his protection, knowing that your enemies cannot touch a hair of your head without his permission. — Withal, to keep yourselves unshaken, ye should often look forward unto the final judgment, at which I will own you as my servants, if by your constant and chearful obedience to my

\* The two charges being kept distinct, appear with a beautiful propriety. For the order of the history is secured by it, which is a material point. Besides, as our Lord was soon to be received up, (Luke ix. 51.) all the disciples were immediately to be employed according to their ability in the

work that was assigned to the twelve: they were to preach the Gospel. It was therefore fit that they should all be guided by the same directions, spirited by the same courage, and quickened by the same motives.

commands, you now acknowledge me as your master. Whereas, if ye are ashamed of me and my service now, I will disown you then. 8. *Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.* 9. *But he that denieth me before men, shall be denied before the angels of God.*—And as for those who shall revile the Spirit, by whom you perform your miracles, my Father will not hold them guiltless; they shall be punished in proportion to the malignity of their crime, which is greater than that of reviling even the Son of man himself. 10. *And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven: because he cannot repent.* (See on Matt. xii. 32. § 48.)—And though you be illiterate men, who have not the advantages of education, the thought of making your appearance as criminals, whether in public or private, before magistrates and powers, need not perplex you, nor put you on studying regular and learned speeches in your own defence, for ye shall be inspired by the Spirit to speak. 11. *And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:* 12. *For the Holy Ghost shall teach you in the same hour what ye ought to say.*

While Jesus was thus exhorting his disciples, a certain person in the crowd begged that he would persuade his brother, who probably was present, to divide their paternal inheritance, and give him his share. But, because judging in civil matters was the province of the magistrates, and foreign to the end of our Lord's coming, he refused to meddle in their quarrel. 13. *And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me:* 14. *And he said unto him, Man, who made me a judge, or a divider over you?*—It is not said which of these brothers was in the wrong; only because the disposition which they discovered, afforded a fit opportunity for religious advice, our Lord embraced it, and cautioned his hearers, in the most solemn manner, against covetousness, declaring, that neither the length nor the happiness of a man's life depends upon the greatness of his possessions. 15. *And he said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.*—And that his advice might have the greater weight, he set before them an example of the bewitching influence of wealth, in the parable of the rich glutton, who being cut off in the midst of his projects, became a remarkable example of the madness of amassing the goods of this life, without due regard had to piety, and the commands of God. It seems this fool, forgetting his mortality, made preparations for a long luxurious life, which he would not allow himself to see the end of, and pleased himself exceedingly with the thought of his possessing an inexhaustible fund of sensual enjoyments. In the mean time, the inexorable hand of death seized upon him, and that very night hurried him before the tribunal of God. 16. *And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.* 17. *And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?* 18. *And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.* 19. *And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.*—20. *But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?* Τῇν ψυχὴν οὐ απαιτεῖς ἀπο σε, “They shall demand thy life from thee.” To preserve the literal meaning of the words, it may be supposed that thieves brake into this glutton's house, and robbed him of his life, together with his riches; or rather, according to an use of the plural number, abundantly familiar in the hebrew language, these words may signify no more but that his life should be taken away, without determining whether angels, as executioners of the divine decree, or men should take it.—21. *So is he that layeth up treasure for himself, and is not rich towards God.* So is he, who in pursuing

riches, has nothing but the gratification of his own appetites in view : no regard to the glory and commands of God, neither any intention to relieve the necessities of the poor, or to do other works of beneficence, which God reckons as done to himself, *Prov. xix. 17.* He is as great a fool as the glutton in the parable : for riches bestowed on God are the most valuable, or rather the only treasures that a man can lay up for himself, agreeably to the direction of the apostle, *1 Tim. vi. 19.*—In this parable we have a perfect picture of the men whose affections are ingrossed by the things of this present life. They forget that riches, honours and power are bestowed on them, in order to their improvement in virtue by the opportunities which they afford of exercising good dispositions, and look upon those advantages merely as instruments of luxury, and use them accordingly. But at the very time that they are inwardly applauding themselves, and laying schemes for futurity, as if they were never to die, and thinking of nothing but happy days, God suddenly strips them of all their joys. While they are idly busy in gathering together the treasures of an ant-hillock, or in building children's tottering piles, the foot of death treads them down, and spurns all abroad ; so that they and their projects perish at once.

Having spoken the parable of the rich glutton, our Lord proceeded in the charge : and because a hurry of business is oftentimes a great enemy to religious dispositions, he cautioned his disciples against anxious cares about the world, from the consideration of God's providence, which is so extensively perfect as to comprehend all his works great and small without exception. His sentiments on this subject are great and sublime, being the same with those contained in the sermon on the mount, (*Matt. vi. 25.* which see) the following argument excepted. *32. Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom.* Since God hath destined you to everlasting happiness hereafter, he will surely bestow on you the necessities of the present life. This part of the charge may be considered as parallel to the directions given the twelve, *Matt. x. 9.* “ *Pro-* “ *vide neither gold,*” &c. *i. e.* make no provision for your journey, but rely wholly on the providence of God.—Only he now added a precept peculiarly calculated for those times in which the profession of the Gospel exposed men to the loss of all their goods. (See on *Matt. xix. 21. § 104.*) *33. Sell that ye have, and give alms : provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, nor moth corrupteth.* *34. For where your treasure is, there will your heart be also.* By bestowing your wealth in charity, send it before you unto heaven, where it shall lie secure from all accidents, and be a source of eternal joys to you. And if your treasure be thus laid up in heaven, your heart will be there ; consequently your dispositions, actions and hopes will be all heavenly. This counsel was designed principally for the apostles, who being chosen from among all the disciples to go out into the world and convert mankind, could have no fixed possessions, consistently with the duties of their function ; neither had they any occasion for them, being the peculiar charge of Providence. Nevertheless the disciples in general seem to have followed it after the day of Pentecost, when they sold their possessions, and put the price of them into a common stock, wherewith they supported their brethren. For I think it can hardly be doubted that their behaviour in this matter proceeded from the regard which they paid to Christ's advice, joined with their charitable dispositions, and their expectations of better possessions in the Messiah's kingdom. Nevertheless, from what Peter said to Ananias, *Acts v. 4.* we learn, that this precept did not absolutely oblige them, being calculated, as was already observed, for the apostles.—Having thus recommended disengagement of affection from the things of this world, he ordered them to be in constant readiness to discharge their duty. *35. Let your loins be girded about, and your lights burning.* *36. And ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.* This is in allusion to the customs of the East, where  
antiently



antiently great entertainments were made in the evening, so that night was commonly far spent before the guests were dismissed. On such occasions servants shewed their faithfulness by watching, and keeping their lamps burning, and their loins girded, that they might be ready to open the door to their master on the first knock.—The master, pleased with the care of such a servant, would order him a refreshment, after having watched and fasted so long; and if he was of a very humane disposition, he might even bring it himself, and give it him out of his own hand. Accordingly it is added, 37. *Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth, and serve them.* By this similitude Jesus intimated to his disciples how acceptable their zeal in discharging the duties of their function would be to him, and how highly he would reward them for it.—This constant watchfulness, and habitual preparation, he enforced from the consideration of the uncertainty of his coming; telling them, that as there is no master of a family but would make some preparation against a thief, if he knew of his coming, so it would be no great matter if they should make some slight preparation on receiving certain information of his approach; for which reason, their zeal could only shew itself by keeping them in constant readiness, as they did not know what hour he would come. 38. *And if he shall come in the second watch, or come in the third watch, and find them so doing, blessed are those servants.* 39. *And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.* 40. *Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*—41. *Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?* It was directed to all the disciples, but it contained instructions which Peter thought was peculiar to the twelve. Accordingly by the parable of the two stewards, Jesus shewed him, that though his exhortations were directed to all, they had a more especial relation to those who were intrusted with the care of the souls of others. 42. *And the Lord said, Who then is that faithful and wise steward, &c.* See the explication of this parable in the Commentary on Matt. xxiv. 45. § 122.—Jesus concluded the charge with foretelling the divisions that should be occasioned by his coming. 49. *I am come to send fire on the earth, &c.* As in the charge to the twelve, Mat. x. 34. which see. § 40.—50. *But I have a baptism to be baptized with, &c.* See on Matt. xx. 23. § 105.

§ LXXXVIII. Luke xii. 54. *The multitude reproved for not discerning the times. Galileans slain by Pilate. The parable of the barren fig-tree.*

When Jesus had done speaking to his disciples, he addressed the unbelieving multitude. 54. *And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.* 55. *And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.* 56. *Ye hypocrites, ye can discern the face of the sky, and of the earth: but how is it, that ye cannot discern this time?* Since ye can form a judgment of the weather that shall happen by the signs appearing in the earth and sky, such as the colour of the sky, the motion of the clouds, and the blowing of the winds, what is the reason that ye do not discover this time by its signs? He meant the time of the Messiah's appearing on earth to accomplish the salvation of the world, according to the antient prophecies (See on Matt. xvi. 1, 2. § 67.) Also the time of his coming to destroy the Jewish nation, which he had described under the similitude of one who comes secretly and unexpectedly to rob a house, ver. 39, 40.—The prediction of the coming of the Son of man to punish the Jews for their perfidy and rebellion, was a loud call to a national repentance. Wherefore, as the improvement of that prediction, he exhorted

exhorted them to a speedy reformation, telling them, ~~this~~ common sense, with a very small degree of reflexion, would point it out to them as the very best thing they could do for averting the impending judgments of God. 57. *Yea, and why even of yourselves judge ye not what is right?*—The evils which befall obdurate sinners he illustrated by the punishment which in ordinary cases is inflicted upon the man who obstinately refuses to give compensation for the injuries he has done. Even while his adversary is haling him to the judge, he will not agree the matter. He is therefore brought by force to the bar. The judge condemns him: the officer seizes upon him: he is cast into prison, and lies there till he has paid the very last mite. 58. *When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayst be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.* 59. *I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.*—This doctrine some of his hearers thought proper to confirm by what they supposed an example of it. xiii. 1. *There were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.* For the scope and connexion of the passage, as well as Christ's answer, shew it to have been the thought of these persons, that providence had permitted the Galileans to be massacred at their devotions, for some extraordinary wickedness.—2. *And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?* His hearers had insinuated a very wrong notion of providence. For which cause Jesus not only condemned it in the question just now mentioned,—but he told them expressly, that these Galileans were not to be reckoned greater sinners than others, because they had fallen by so severe a calamity, and exhorted them, instead of forming harsh judgments of others from such examples of sufferings, to improve them as excitements unto themselves to repent, assuring them, that if they do not, they should all likewise perish. 3. *I tell you, Nay: but except ye repent, ye shall all likewise perish.*—Farther, by putting them in mind of the eighteen persons on whom the tower in Siloam fell, a calamity more immediately from the hand of God, and which involved people who perhaps had been remarkable for their piety and goodness, he shewed them the folly of interpreting the dispensations of Providence in that manner. 4. *Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem?* 5. *I tell you, Nay:—but except ye repent, ye shall all likewise perish.* He repeated his exhortation, and forewarned them a second time of their danger, because it was fast approaching, and they had no time to lose. Except ye repent, ye shall all perish in like manner, *i. e.* shall perish either by the sword, or in the ruins of your houses; for he seems to have had the destruction of Jerusalem by the Romans in his eye, together with the other calamities which about that time were to fall on the nation in general, on account of their misimprovement of the advantages which they had so long enjoyed.—Moreover, to rouse them the more, he spake the parable of the fig-tree that was ordered to be rooted out after \* three years barrenness, and which, though the gardener earnestly

Ver. 4. *The tower in Siloam, &c.*] The tower in Siloam, by its name appears to have been built beside the basin or pool of Siloam (see § 41.) whose waters running into a lower basin, formed what was called the *pool of fleeces*, probably from the sheep which were washed in it. The upper basin or pool of Siloam seems to have been used as a bathing place for men; and if it had porticos round it for them to undress in, will answer to the description of the pool Bethesda, John v. 2. Be-

sides, the situation of Bethesda hard by the sheep-gate agrees with this supposition; for that gate had its name from the sheep-market which was kept at it, and to which the sheep were driven after having been washed in the pool of fleeces. The tower in Siloam therefore which fell, and slew the eighteen persons here mentioned, may have been one of the porticos of Bethesda.

\* The three years in the parable which the master of the vineyard came seeking fruit on the fig-

earnestly pleaded for it, was spared but one year longer. 6. *He spake also this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none.* 7. *Then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground?* 8. *And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:* 9. *And if it bear fruit, well: and if not, then after that thou shalt cut it down.* This parable representeth the goodness of God towards the Jews in chusing them for his people, and in giving them the outward dispensations of religion; also the improvement which God expected they were to make of these advantages, and the punishment he was to inflict on them for their unfruitfulness. His mercy likewise in sparing them at the intercession of his Son, under whose care they were, and in giving them a farther time of trial and greater advantages, by the preaching of Christ and his apostles, is beautifully held forth in it: and at the conclusion an insinuation is made, that if they continued impenitent under these last and best means, no more pains was to be taken upon them; but they were to be destroyed without remedy.

fig-tree, is supposed by many to represent the ministry of Christ, which from this they conclude lasted only three years. But the argument has no force in it, because the other year which it was allowed to remain, evidently comprehends the space of forty years; so long time having passed between Christ's ascension and the destruction of Jerusalem. Wherefore the years in the parable denote, as above, the whole duration of the Jewish dispensation, very properly represented by a term of three years, in a parable taken from the fig-tree, whose fruit does not come to maturity till the third year. But though this parable was originally meant of the Jews, it may be applied to men in every age; for it exhibits a law observed in the divine administration, which should strike terror into all who enjoy spiritual privileges without improving them. Every man is allowed a certain time of trial, during which he enjoys the means and helps necessary to virtue. If he continues ignorant of his visitation, despises the riches of the divine mercy, and goes on obstinately in sin, these advantages are commonly taken away from him, his day of grace ends, the utmost term of God's patience is past for ever, the divine spirit being grieved, is provoked to depart, and the man is delivered over to an hardened heart; after which his repentance and salvation become impossible.

According to some, Jesus left the country beyond Jordan about this time, and went into Galilee. They draw their opinion from Luke xiii. 31. which plainly says that Jesus was in Herod's dominions

then. But the answer is, the country beyond Jordan, where I suppose him to have been at this time, was under Herod's jurisdiction, Jos. Ant. xvii. 13. Accordingly, Luke xvii. 11. we are told, that soon after this Jesus passed through the middle of Samaria and Galilee, in his way to Jerusalem. Having travelled far into Perea north-westwards, he returned by slow journeys to Jerusalem, Luke xiii. 22. *And he went through the cities and villages, teaching and journeying towards Jerusalem.* While he was preaching in those cities and villages, the Pharisees advised him to leave that country, because Herod was going to kill him. But he despised their threatnings, and abode in Perea till he was called into Judea by a message from the sisters of Lazarus, John xi. 3. During that period he dined with a Pharisee who was a member of the Sanhedrim, and had his country-seat on Perea, Luke xiv. 1. cured the man afflicted with the dropy, and spake the parable of the marriage-supper. On another occasion, he spake the parables of the lost sheep, &c. the history of which is given in the 15th and 16th chapters of Luke. Soon after this he was informed of Lazarus's sickness, and left the country beyond Jordan, taking the lower Galilee in his way to Bethany. For though he did not cross the Jordan till Lazarus died, he had abundance of time to go into Galilee, Lazarus having been no less than four days in his grave by the time our Lord arrived at Bethany. See however a different translation of Luke xvii. 11. § 98.

§ LXXXIX. Luke xiii. 10. *The woman that was bowed down is cured. The parables of the grain of mustard-seed and of the leaven delivered a second time.* See § LII, LIII.

Jesus happening to be in one of the synagogues of Perea on a sabbath-day, cast his eyes upon a woman in the congregation, that had not been able to stand upright during the

the space of eighteen years. Wherefore, pitying her affliction, he restored her body to its natural soundness. 10. *And he was teaching in one of the synagogues on the sabbath.* 11. *And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.*—This benevolent action offended the ruler of the synagogue to such a degree, that he could not forbear testifying his displeasure at it publicly; for he reproved the people in a surly manner as sabbath-breakers, because they came to be healed on that day. 14. *And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.*—But the Lord soon put this hypocritical ruler to silence, by placing the action which he found fault with in the light of their own avowed practice. They loosed and led their cattle on the sabbath to water, and thought the mercy of the work justified them in so doing. He by uttering a word only, had loosed a woman, a reasonable creature, and a daughter of Abraham, that had been bound with an incurable distemper, not for a single day, but so long a time as eighteen years. Without doubt the far greater mercy of this and the other god-like works which Jesus did, justified his performing them on the sabbath, as the ruler might easily have seen, had he not been wholly blinded by his superstition. 15. *The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox, or his ass from the stall, and lead him away to watering?* 16. *And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the sabbath-day?* 17. *And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.*—The folly even of the men of learning among the Jews, conspicuous in this and some other instances mentioned in the Gospels, shews the malignant nature of superstition. It is capable of extinguishing reason, of banishing compassion, and of eradicating the most essential principles and feelings of the human mind.—After the Lord had thus silenced the ruler of the synagogue, and whilst he observed the rejoicings of the people, he reflected with pleasure on the reason and truth which so effectually supported his kingdom. For he spake a second time the parables of the grain of mustard-seed and of the leaven, to shew the efficacious operation of the Gospel upon the mind, and its speedy propagation through the world, in spite of all opposition. 18. *Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?* &c. See § 52, 53.

§ XC. Luke xiii. 22. *Concerning the number of the saved. Jesus is desired to leave Herod's dominions.*

Our Lord was now travelling by slow journeys towards Jerusalem, being on his way to the Jordan from the north east parts of Perea (see § 88.) Somewhere on the road, probably soon after he had described the success of the Gospel by the parables of the mustard and the leaven, his opinion was asked concerning the number of the saved. 22. *And he went through the cities and villages, teaching and journeying towards Jerusalem.* 23. *Then said one unto him, Lord, are there few that be saved?*—The person who proposed this question seems to have heard the parables abovementioned. If he did, his notions of the kingdom of God being such as the Jews at that time entertained, he perhaps meant a temporal salvation by admission into the Messiah's kingdom. But as no secular kingdom was ever to be erected by their great deliverer, Jesus answered the question in its spiritual meaning. Or we may suppose, that this Jew enquired concerning the eternal salvation of men. For though he could easily believe that all his brethren were to be saved, yet he could not so easily bring himself to believe that salvation was confined to his own nation. Wherefore, having

having an high opinion of Jesus, as a teacher, he proposed his doubts to him. But in whatever sense we understand this question, our Lord's answer contains an exhortation which implies, that a small number of Jews only should be saved. *And he said unto them, 24. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able: that is, shall seek to enter in at an improper season, namely, after the period of their trial is concluded, and their state finally and irreversibly determined; as is evident from what follows. 25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are:—*On this occasion Jesus repeated what he had formerly delivered in the sermon on the mount. *26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27. But he shall say, I tell you, I know you not whence you are; depart from me, all ye workers of iniquity.—*He repeated likewise what he had declared in praise of the centurion's faith, Mat. viii. 11. *28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. 29. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. 30. And behold, there are last which shall be first, and there are first which shall be last.* Here therefore, as well as in Matthew, our Lord plainly affirms, that many others besides Jews shall be saved.—*31. The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.* From the known disposition of the Pharisees, as well as from Christ's answer, it is more than probable, that their concern for his safety was altogether feigned, and that their real design was to intimidate him, and make him flee into Judea, not doubting that the haughty priests would fall upon some method of putting him to death.—Herod too seems to have been in the plot. He now began to take umbrage at Christ's fame and authority, fearing that it might occasion him some embarrassment either with his people, or with the Romans. But he dreaded to make an attempt on his life, remembering the agonies of mind he had suffered on account of the Baptist's murder. He therefore sent the Pharisees to him with the message above-mentioned. Thus we see the reason why Jesus reproved Herod, whose name might otherwise have been innocently used by the Pharisees. *32. And he said unto them, Go ye and tell that fox, (he called Herod a fox, because of the craft which he shewed in this affair) Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.—*He added, I know all that is to befall me; I know who are my enemies; what their intentions are, and how far they shall be able to accomplish them; for which reason, you need give yourselves no trouble about me. *33. Nevertheless, I must walk to-day and to-morrow, and the day following: No malice or power of men can hinder me from accomplishing my ministry:—for it cannot be that a prophet perish out of Jerusalem.* As the court of priests, whose prerogative it was to judge prophets, had its seat in Jerusalem, our Lord, by putting the Pharisees in mind that a prophet could not

Ver. 32. *To-day and to-morrow, &c.*] Some apply this to the years of Christ's ministry, supposing that a day is put for a year. But the explication is improper; because if the three days here mentioned were intended to comprehend the whole years of our Lord's ministry, this conversation must have happened in the first year thereof; contrary to Luke himself, who tells us, chap. ix. 51. that the time was come that he should be received up. Besides, according to this interpretation, Christ's being perfected on the third day will imply that he was to suffer in the third year of his

ministry, which is far from being a certain point: Were we to conclude any thing concerning the length of our Lord's ministry from the days mentioned, it would be, that he did not suffer till the third year after this conversation. But the real meaning of the words seems to be as follows: I shall not be very long with you on earth; yet while I am here I will perform the duties of my ministry, without being afraid of man; because my life cannot be taken from me, but in the place and at the time appointed by God.

perish out of Jerusalem, insinuated, that he knew their intentions too well to pay any regard to their advice.—Having thus spoken, he reflected on the treatment which the prophets had met with from the inhabitants of the city, and most pathetically lamented their obstinacy. 34. *O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not?*—35. *Behold, your house is left unto you desolate: Your temple will, in a little time, be totally deprived of my presence:—And verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.* After your house is become desolate by my departure, ye shall not see me till the time come when ye shall say, “Blessed is he that cometh in the name of the Lord.”—Jesus lamented the city a second time as he rode into it, a little before his passion. See on Matt. xxiii. 37. § 120.

§ XCI. Luke xiv. 1. *Jesus dines with Pharisees the third time. See § 43, 86. The parable of the marriage supper.*

About this time one of the Pharisees, who was a member of the great council, (τινὸς τῶν ἀρχόντων Φαρισαίων) and had his country-seat in Perea, happening to meet with Jesus while he abode there, carried him home to dinner. But the invitation was insidious; for we are told that they watched him. Our Lord however accepted it with his usual condescension; for he never shunned to do all manner of good, even to his bitterest enemies, though it was often attended with great danger to himself. 1. *And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.*—No sooner was he entered into this Pharisee's house, than they set before him a man whose body was prodigiously swollen with the dropsy. 2. *And behold, there was a certain man before him which had the dropsy.*—The Pharisees made no doubt that Jesus would cure him, and hoped to bring discredit both upon the miracle, and its author, by the day whereon it was performed: for according to the tradition of the elders, the sabbath admitted of no servile work whatever, such as they judged a cure to be. This I suppose was the reason of their suffering the diseased person to be brought into the room where they were to dine.—In the mean time, Jesus knowing their thoughts, asked the Pharisees and the lawyers, whether it was right to perform cures on the sabbath? But they all held their peace, not caring perhaps to hinder him. 3. *And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?* 4. *And they held their peace.*—And he took him (ἐπιλαβόμενος he laid his hand on him) and healed him, and let him go: The moment that Jesus laid his hand on the man, his complexion returned, and his body was reduced to its ordinary dimensions, becoming at the same time vigorous and fit for action, as appeared by the manner in which he went out of the room. Doubtless our Lord could have accomplished this cure as well by a secret volition, and so might have cut off all matter of cavilling. But he chose rather to produce it by an action in which there was the very least degree of bodily labour that could be, because thus he had an opportunity of reproving the reigning superstition of the times.—Accordingly, whilst the Pharisees were considering with themselves how to turn the miracle against him, he disconcerted them, by proving the lawfulness of what he had done, from their own practice. 5. *And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?* Will ye, for fear of breaking the sabbath, let it pass before ye attempt to draw the beast out, and not rather make all the haste you can to save its life, though it should cost you a great deal of work?—But the labour of this cure was barely that Jesus had laid his hand on the man. His argument therefore was what the grossest stupidity could

could not overlook, nor the most virulent malice contradict. 6. *And they could not answer him again to these things.* They were ashamed and vexed at their disappointment, having come with a design to insnare him.—Before dinner the pride of the Pharisees discovered itself in the anxiety which each of them expressed to get the chief places at table. Jesus took notice of it, and shewed them the evil and the folly of their behaviour by its consequences. He mentioned this in particular, that pride exposes a man to many affronts, every one being desirous to mortify a vain person; whereas humility is the surest way to respect. 7. *And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,* 8. *When thou art bidden of any man to a wedding, sit not down in the highest room: lest a more honourable man than thou be bidden of him;* 9. *And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room.* 10. *But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.* 11. *For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted,* both by God and man.—In time of dinner Jesus directed his discourse to the person that had invited him, and shewed him what sort of people he should bid to his feasts. 12. *Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours only; lest they also bid thee again, and a recompence be made thee:* by no means confine thy hospitality to thy rich relations, acquaintance, and neighbours, lest the whole of thy reward be an invitation from them to a like entertainment. For that the text here, as in some other instances, (see John v. 31, 34, 45. vi. 27.) requires the addition of the particle *only* to limit it, appears from this, that our Lord cannot be supposed to exclude from the entertainments of the rich all who are not objects of charity, or to forbid every sort of expence which hath not the poor for its immediate object. His going to entertainments frequently, as well as his suffering himself to be thrice anointed with precious ointment, shew plainly that the obligations we are under of being charitable to the poor does not hinder us from doing honour to those we esteem, though it should be attended with considerable expence. From this example therefore, as well as from many others which might be mentioned, it appears that in the revelation which God has made of his will to men, he considers them as rational creatures, having left them, in the explication and application of his laws, to use the faculties of reason and understanding which he has bestowed on them.—13. *But when thou makest a feast, call also the poor, the maimed, the lame, the blind:* Have tables also for the poor, that they may partake of thy entertainments; or rather call them to attend at thy gate, and receive a portion;—for these and the like objects being fed from thy table, thou shalt be blessed; because, though they cannot make thee any recompence, thou shalt have an abundant reward at the resurrection of the just. 14. *And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.*—15. *And when one of them that sat at meat with him, heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.* The Jews were accustomed to think of the felicity of good men in the life to come under the notion of a sumptuous entertainment (see on Matt. viii. 11. § 28.) Wherefore, when Jesus mentioned the resurrection of the just, one of the guests, ravished with the delightful prospect, cried out, Blessed is he, who being admitted into heaven, shall enjoy the conversation of the inhabitants of that glorious place; for these spiritual repasts must regale and invigorate his mind beyond expression. Perhaps in this exclamation the Pharisee meant both to congratulate the felicity of his countrymen, who looked upon themselves as the children of the kingdom, and to condole the lot of the heathens, who, as he imagined, were all to be excluded from heaven.—Therefore, to shew him his error,

ror, our Lord delivered the parable of the marriage feast, in which, by the invitations of the guests, and the success of these invitations, he described the success which the Gospel, the invitation to the great feast of heaven, should meet with among the Jews; and foretold, that though it was to be offered with every circumstance that could recommend it, they would reject it with disdain, preferring the present life to that which is to come; while the Gentiles would embrace the Gospel with cheerfulness, and thereby be prepared to sit down with Abraham, Isaac, and Jacob, in the abodes of the blessed. 16. *Then said he unto him, A certain man made a great supper, and bade many, &c.*—This parable was afterwards delivered in the temple, Matt. xxii. 1. § 115. See the Paraphrase.

§ XCH. Luke xiv. 25. *Self-denial again inculcated.* See § 70.

The multitude now accompanied Jesus from place to place, with eager desire to have the Messiah's kingdom erected, proposing to find therein all manner of sensual pleasures. One day, therefore, as they were on the road with him, he thought fit to shew them their mistake plainly. 25. *And there went great multitudes with him: and he turned, and said unto them, 26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.* As all the hopes of temporal felicity under his reign, which his disciples entertained, were to be blighted, as he himself was to suffer a public ignominious death, and as they were to be exposed unto all manner of persecutions, he declared publickly to the multitude, that if they proposed to be his disciples, it was absolutely necessary that they should prefer his service to every thing in the world, and by their conduct shew that they hated father and mother, and wife, and children, that is to say, loved the dearest objects of their affections less than him.—27. *And whosoever doth not bear his cross, and come after me, cannot be my disciple.* See on Matt. x. 38. § 40.—To illustrate the necessity of their weighing this term well, on which alone they could be his disciples, he proposed the cases of the unadvised builder, and rash warrior, to their consideration. The builder who begins without counting the cost, being obliged to leave off for want of money, exposes himself to the ridicule of all passengers who look on the half-finished edifice. And the king who declares war, without comparing the number and strength of his forces with that of his enemy, is sure to be ingloriously defeated, unless he humbly sues for peace before it comes to an engagement.—33. *So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.* Whosoever engages to be my disciple without counting the cost, and resolving to part with all that he hath, will certainly be disheartened by the unexpected difficulties which he shall meet with, and abandoning my service, shall expose himself to great shame and loss. It would be very foolish to urge the letter of this precept strictly, and maintain that a man cannot be Christ's disciple, unless he throws all his goods into the sea, divorces his wife, and bids farewell to his children and relations. None more truly renounces all that he hath than the man who preserves himself ready every moment to do so, and follows his business free and disentangled. Such a person will cheerfully part with life, and every thing dear in life, when called thereto.

Ver. 26. *And hate not his father, &c.* As in this, so in several other passages, the word hated signifies only an inferior degree of love. For example, Gen. xxix. 31. *When God saw that Leah was hated, i. e. less beloved,* as appears from the context. Deut. xxi. 15. *If a man have two wives, the one beloved, the other hated, i. e. less beloved.*

Rom. ix. 13. *Jacob have I loved, but Esau have I hated, i. e. loved him less than Jacob.* Father, and mother, and other relations, were particularly mentioned by our Lord, because, as matters then stood, the profession of the Gospel was apt to set a man at variance with his nearest relations.



It was in this sense that the Apostles understood their master; for though they are said to have forsaken all and followed him, they still retained the property of their goods, as is evident from the mention that is made of John's house, into which he took our Lord's mother after the crucifixion; and from Peter and the other disciples plying their old trade of fishing with their own boat and nets, after their master's resurrection. Besides, we find Peter paying the tribute in Capernaum, as an inhabitant of the town: and it was in his house that our Lord resided when at Capernaum. Nevertheless, though the Apostles thus retained the dominion and use of their property, they had truly forsaken all in the highest sense of their master's precept, being ready at his call to leave their families, occupations, and possessions, as often and as long as he thought fit to employ them in the work of the Gospel. Upon the whole it appears, that the renunciation and self-denial which Christ requires, does not consist in actually parting with all before he calls us to do so, but in being disposed to part with all; that when he calls we may do it. — To conclude, Jesus told his Apostles, that this self-denial was peculiarly necessary for them, because it was the spiritual salt that would preserve them from apostasy and others from corruption, as it would not only enervate the temptations to which they might be exposed, but its beauty appearing with great lustre in their behaviour, would allure others to become disciples and true subjects of his kingdom. 34. *Salt is good, but if the salt have lost his savour, wherewith shall it be seasoned?* 35. *It is neither fit for the land nor yet for the dunghill, but men cast it out.* See on Matt. v. 13. § 26.—*He that bath ears to hear, let him hear.* See on Matt. xi. 15. § 42.

§ XCIII. Luke xv. 1. *The parables of the lost sheep, lost money, and lost son.*

To do good unto all sorts of men, was the employment and highest pleasure of the Son of God; accordingly when the tax-gatherers and sinners came to hear him, he rejoiced at the opportunity, received them courteously, and though they were persons of infamous characters, went with them to their houses, that he might scatter the seeds of wisdom among them, and if possible bring them to a right temper of mind. 1. *Then drew near unto him all the publicans and sinners for to hear him.* 2. *And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.* The Pharisees, whose pride was intolerable, thinking this behaviour inconsistent with the sanctity of a prophet, were much displeased with him for it, and murmured at his charitable condescension, which ought rather to have given them joy. Wherefore, that he might justify his conversing familiarly with sinners in order to reform them, he spake the parable of the lost sheep, which he had delivered once before, § 73. also the parables of the lost money, and lost son. From mens conduct in the common affairs of life, described in the parables of the lost sheep and lost money, Christ proved it to be the general sense of mankind, that every sinner should be sought after, by the teachers of religion. For as men are so moved with the loss of any part of their property, that they seem to neglect what remains, whilst they are employed in recovering that which happens to be missing; and when they have found it, are so overjoyed that they cannot contain themselves, but calling their friends to whom they had given an account of their misfortune, they tell them the good news, that they may partake in their joy: so the servants of God should labour with the greatest solicitude, to recover whatever part of his property is lost, his reasonable creatures, who having strayed from him, are in danger of perishing. And they have powerful encouragement to do so, as the reformation of a single sinner occasions more joy in heaven than the steadfastness of ninety-nine just persons, who need no repentance, that is to say *conversion*, for so the word signifies in this passage, and should be translated; unless by the *just persons* mentioned, we understand the glorified saints. The drift of

of both parables is to shew, that the conversion of sinners is a thing highly acceptable to God, and consequently that whatever is necessary thereto is so far from being inconsistent with goodness, that it is the very perfection and excellency of it. (Dan. xii. 3.) 3. *And he spake this parable unto them, saying,* 4. *What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?* 5. *And when he hath found it, he layeth it on his shoulders, rejoicing.* 6. *And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost.* 7. *I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.* — 8. *Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?* 9. *And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost.* 10. *Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.*

He spake next the parable of the lost son, which of all his parables is the most delightful, not only as it enforces a doctrine incomparably joyous, but because it abounds with the tender passions, is finely painted with the most beautiful images, and is to the mind what a charming diversified landscape is to the eye. 11. *And he said, A certain man had two sons:* 12. *And the younger of them, being impatient of the restraint he lay under at home, came and said to his father, Father, give me the portion of goods that falleth to me* — *And he divided unto them his living.* The indulgent parent listened to his son's desire, made an estimate of his estate (see ver. 29.) and gave him his portion, perhaps because he pretended that he was going to follow business. — The younger son therefore having thus gotten possession of his fortune, lost no time: he gathered all together: and that he might be wholly from under the eye of his parent, who was a person of great piety, and freed from the restraints of religion, he went into a far country among heathens, (see ver. 15) where was neither the knowledge nor worship of God, chusing such companions as were most agreeable to his vicious inclinations. Here he wallowed in unbounded riotousness and debauchery. But the ferment produced in his body by riotous living, soon clouded his understanding, and confounded any little sense he was possessed of: his mind was stimulated by mad desires, which pushed him from one extravagancy to another, till he quickly spent all. 13. *And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.* 14. *And when he had spent all, there arose a mighty famine in that land; and he began to be in want.* — Having spent all, to keep himself from starving in the famine, he submitted to the most disgraceful work that a Jew could be employed in: he hired himself to feed swine; he who the other day had been so remarkable for his luxury, extravagance, and soppish delicacy. 15. *And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.* — But the wages he earned by this ignominious service were not sufficient, in a time of so great scarcity, to purchase him as much food of any kind, as would satisfy the cravings of his appetite. It seems his master gave him wages without victuals\*. 16. *And he would fain have filled his belly with the husks that the swine did eat:*

Ver. 11. *Father, give me the portion of goods, &c.* [What Ambrose says somewhere, is very fit to illustrate the character of this foolish youth: "Habet pueritia innocentiam, senectus prudentiam, juvenis vereturiam delinquendi: adolescentia sola est invalida viribus, infirma consiliis, vitio calens, fastidiosa monitoribus, illecebrosa deliciis."

\* That his master gave him wages without victuals appears from ver. 16. *And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.* In the original it is καὶ οὐδεὶς ἐδίδου αὐτῷ, for no man gave him meat. So the clause should be supplied and translated, the words *Πάσαι* or *ἀπὸ πάντων* being understood, as is plain from

eat : and no man gave unto him. Being half-starved therefore, he often looked on the swine with envy, as they were feeding, and wished that he could have filled his belly with the husks which they devoured ; a circumstance which beautifully shews the extremity of his misery.—Distress so great brought him at length to think : for one day, as he was sitting hungry and faint among the gluttonous animals, he reflected on the happiness of servants in his father's family, who had more meat than they could use, whilst he was ready to die with famine in a strange country. 17. *And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger !*—The consideration of these things made him willing to return home : but that he might be received again, he resolved with himself to go in all humility, and confess his crimes to his father, acknowledging that he was utterly unworthy to be owned as a son, and praying that he might be taken into the house only as a hired servant. 18. *I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,* 19. *and am no more worthy to be called thy son : make me as one of thy hired servants.* Having the idea of his undutiful behaviour strongly impressed on his mind, he was sensible that he had no title to be treated at home as a son. At the same time he knew that it never would be well with him till he was in his father's family again ; so with joy he entertained the thought of occupying the meanest station in it. Thus while the liberality of the great parent of men makes them wantonly run away from his family, the miseries which they involve themselves in, often constrain them to return. By the natural consequences of sin, God sometimes makes sinners to feel that there is no felicity to be found any where but in himself\*. — And now the young man having taken the resolution of returning to his father, put it immediately in execution : he set out just as he was, barefooted and all in rags. 20. *And he arose, and came to his father.*—But when he came within sight of home, his nakedness and the consciousness of his folly made him ashamed to go in. He skulked about therefore, keeping at a distance, till his father happening to spy him, knew him, had compassion, ran though old and infirm, fell on his neck, and kissed him. *But when he was yet a great way off* (ετι δε αυτος μακραν απεχοντος, but he keeping yet at a distance) *his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.*—The perturbation which the aged parent was in with extasy of joy, hindered him from speaking : so the poor, ragged, meagre creature locked in his arms, began and made his acknowledgements, with a tone of voice expressive of the deepest contrition. 21. *And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.*—But the father grieved to see his son in that miserable plight, interrupted him, ordering his servants to bring out the best robe immediately, and a ring, and shoes, and to go kill the fatted calf, that they might eat and be merry. 22. *But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.* 23. *And bring hither the fatted calf, and kill it, and let us eat and be merry.* — 24. *For this my son was dead and is alive again ; he was lost and is found.* We looked upon him as utterly lost, but lo he is come back again, beyond all expectation, in safety.—*And they began to be merry :* they sat down to the feast, rejoicing exceedingly at the happy occasion of it.—And now while eve-

from this, that the clause contains a reason for his desiring to fill his belly with the husks, and not for his abstaining from them. His abstaining from the husks was owing to their being the food of beasts, and not to his wanting permission to eat them ; for this debauched youth cannot be supposed to have possessed such a principle of honesty, that he would rather die with famine than without

his master's leave take so small a matter as a husk, which the herd seems to have had in plenty.

\* Angustine has well expressed this grand truth in the following address : “ Væ ergo animæ audaci, quæ sperat si a te recessisset, se aliquid melius habituram. Versa & reversa, in tergum & in latera & in ventrem, & dura sunt omnia, & tu solus requies.”

My one in the family heartily joined in expressing their joy on account of the safe return of the second son, the elder brother happening to come from the field, heard the noise of singing and dancing within: wherefore calling out one of the servants, he asked what these things meant? The servant replied, that his brother was unexpectedly come, and that his father, being very glad to see him, had killed the fatted calf, and was making a feast because he had received him safe and sound. 25. *Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.* 26. *And he called one of the servants, and asked what these things meant?* 27. *And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.*—When the elder brother heard this, he fell into a violent passion, and would not go in: the servant therefore came and told his father of it. The father rising up, went out, and with incomparable goodness entreated his son to come and partake in the general joy of the family on account of his brother's return. 28. *And he was angry, and would not go in: therefore came his father out, and entreated him.*—But the kindness and respect which his father shewed him on this occasion, did not soften him in the least: he stubbornly persisted in his anger, and answered the affectionate speeches of his parent, with nothing but loud and haughty accusations of his conduct. 29. *And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends:—*30. *But as soon as this thy son, the ungracious youth disdained to call him his brother, and at the same time insolently insinuated that his father seemed to despise all his other children, and to reckon this prodigal only his son: as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.*—The father meekly replied, Son, thou hast not been altogether without a reward of thy service, for thou hast lived in my family, and hast had the command of my fortune as far as thine exigencies or even thy pleasures required. 31. *And he said unto him, Son, thou art ever with me, and all that I have is thine.* By calling him son, after the insolent speech he had made, the father insinuated that he acknowledged him likewise for his son, and that neither the ungratefulness of the one or the other of his children, could extinguish his affection, or cancel the relation subsisting between them.—32. *It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.* Though he has devoured my living with harlots, he is thy brother as well as my son, for which reason thou shouldst not be angry because he hath repented and is returned, after we thought him irrecoverably lost. Thus the goodness with which the father bore the surly peevishness of his elder son, was little inferior to the mercy shewed in the pardon that he granted to the younger.—Jesus having thus set before them the affectionate behaviour of an earthly parent towards his undutiful child, left every one to judge whether such weak and wicked creatures can love their offspring with more true tenderness, than the great Father Almighty does his, or shew them more indulgence for their benefit. In this inimitable composition, the amazing mercy of God is painted with captivating beauty; and in all the three parables, the joys occasioned among heavenly beings by the conversion of a single sinner, are represented; joys even to God himself, than which a nobler and sweeter thought never entered into the mind of rational creatures. Thus high do men stand in the estimation of God, for which cause they should not cast themselves away in that trifling manner wherein multitudes destroy themselves: neither should any think the salvation of others a small matter, as some who are entrusted with their recovery seem to do. Had the Pharisees understood

Ver. 29. *Lo, these many years do I serve thee, &c.]* This is the young man's own testimony concerning his dutifulness, in which respect he fully represented the self-righteous Pharisees. It is his testimony

also concerning the returns which his father had made him. Nevertheless his behaviour on this occasion, as well as that of his father, seems to give him the lie in both particulars.

the

the parable, how criminal must they have appeared in their own eyes, when they saw themselves truly described in the character of the elder son, who was angry that his brother had repented. Withal, how bitter must their remorse have been, when they found themselves not only repining at that which gave joy to God, but excessively displeased with the methods of his procedure, and maliciously opposing them. If these parables had been omitted by Luke, as they have been by the other three historians, the world would certainly have sustained an unspeakable loss.

§ XCIV. Luke xvi. 1. *The parable of the steward who wasted his lord's goods.*

The maliciousness of the Pharisees, and the obstinacy with which they opposed every thing that was good, had by this time made a deep impression upon our Lord's spirit. Wherefore he did not content himself barely with justifying his receiving sinners in order to reform them; but while the Scribes and Pharisees were present, he turned to his disciples, and spake the parable of the crafty steward, whom he proposed as an example of the dextrous improvement which worldly men make of such opportunities and advantages as fall in their way, for advancing their interest. By this parable, Jesus designed to excite his disciples to improve, in like manner, the advantages they might enjoy for advancing their own spiritual welfare, and particularly to spend both their time and money in promoting the conversion of sinners, which of all the offices in their power, was the most acceptable to God, and the most beneficial to man. 1. *And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.* 2. *And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayst be no longer steward.* — This steward understanding that he was about to lose his office, on account of mismanagement, began to consider with himself how he should be supported when discarded. He had laid up nothing, was incapable of bodily labour, being old perhaps, or not accustomed to it; and for begging, it was what he could not submit to. 3. *Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed.* — While he was thus weighing matters, a lucky thought came into his mind: he was not yet turned out of his office; he therefore resolved to use his power in such a manner as to make himself friends, who would succour him in his need. 4. *I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.* — Antiently stewards, besides taking care of their masters domestic affairs, gave leases of their lands, and settled the rent which each tenant was to pay. Accordingly the steward in the parable made use of this branch of his power, to purchase the good-will and friendship of his lord's tenants: he gave them their leases on reasonable terms, having lately perhaps racked the rents beyond what the farms were worth. For whereas one by his bargain had bound himself to pay yearly for his possession an hundred baths of oil, each bath equal to seven gallons four pints and an half english measure, he let him have it at fifty: and whereas another was to pay an hundred homers of wheat yearly, each homer being equal to eight bushels and an half Winchester measure, he gave him his lease at eighty, and altered the obligatory writings accordingly \*. 5. *So he called every one of his*

\* This interpretation of the parable may be gathered not only from the nature of the thing, but from the proper sense of the words *χρεωδεσιν* and *γραμμα*, the one signifying any kind of debtor, and among the rest a tenant, and the other any kind of obligatory writing, and among the rest a lease. Besides, in this light the favour that was done to the tenants was substantial, and laid them

under lasting obligations; whereas according to the common interpretation, the steward could not propose to reap as much benefit from any requital the debtors would make him for the sums forgiven them, as these sums were worth to himself, and therefore he might rather have exacted them, and put them into his own pocket.

lords debtors unto him, and said unto the first, *How much owest thou unto my lord?* 6. *And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.* 7. *Then said he to another, And how much owest thou?* *And he said, An hundred measures of wheat.* *And he said unto him, Take thy bill, and write fourscore.* — 8. *And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.* The epithet of *unjust*, here given to the steward, does not necessarily imply that in his proceedings with the debtors he acted fraudulently. It may have been given him on account of his former bad management. Yet if the reader is of a different opinion, it must be observed that our Lord's commendation of the steward has no relation to his knavery, neither was it designed to give countenance to the fraud of any person on any occasion whatsoever, nor to the conduct of those who are liberal out of other peoples goods. The wisdom of the steward in proposing to make himself friends only is commended, not the method by which he made them, if it was fraudulent. Or if that is commended, it is commended only as wise in relation to the plan he had laid down, there being nothing more common among men than to commend the ingenuity shewed in a fraud, while they condemn the fraud itself. The calumnies therefore which Julian and Porphyry have thrown out against our Lord, on account of this parable, are altogether groundless; its true scope being to teach those who have their views extended to eternity, to be as active and prudent in their schemes for the life to come, as the children of this world are for the present; and particularly to do all the good offices to others in their power, a duty highly incumbent on those whose business it is to reclaim sinners, not only because sinners are in themselves fit objects of charity as well as saints, but because charitable offices done them may have a happy tendency to promote their conversion. — That this was the lesson Jesus designed to inculcate by the parable of the crafty steward is evident from the application of it. 9. *And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.* Our Lord's advice is worthy of the most serious attention; the best use we can make of our riches being to employ them in promoting the salvation of others. For if we use our abilities and interests in bringing sinners to God, if we spend our money in this excellent service, we shall conciliate the good-will of all heavenly beings, who greatly rejoice at the conversion of sinners, as was represented in the preceding parables; so that with open arms they will receive us into the mansions of felicity. And therefore while self-seekers shall have their possessions, and honours, and estates torn from them with the utmost reluctance at death, they who have devoted themselves and all that they had to the service of God, shall find their consumed estates to be greatly increased, and their neglected honours abundantly repaired, in the love and friendship of the inhabitants of heaven, and in the happiness of the world to come, and shall rejoice in having disposed of their wealth to such an advantage. — Our Lord proceeded in the application of the parable: If, said he, you make that use of your riches which I have been recommending, you shall be received into those everlasting habitations where all the friends of goodness dwell, because by your fidelity in managing the small trust of temporal advantages committed to your care, you do shew that you are worthy and capable of the much greater trust of heavenly employments and enjoyments. 10. *He that is faithful in that which is least, is faithful also in much:* — Whereas if you do not use your riches for the glory of God, and the good of men, you shall be banished for ever from the abodes of the blessed, because by behaving unfaithfully in the small trust com-

Ver. 9. *Mammon of unrighteousness.*] By the *mammon* of unrighteousness (*μαμμωνα της αδικιας*) he does not mean unrighteous or ill gotten

riches, but false and uncertain riches, as is plain from ver. 11. where *μαμμωνα αδικον*, as the critics observe, is not opposed to *δικαιον*, but to *αληθινον*.

mitted to you now, you render yourselves both unworthy and incapable of a share in the everlasting inheritance : *and he that is unjust in the least, is unjust also in much.* — 11. *If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches \* ?* If ye have not been faithful in the use of your riches and power, very properly called the false mammon, because they always deceive those who confide in them as the sovereign good, who will commit to your trust the true mammon? the joys of heaven called mammon far more properly than the pleasures of the world, because they may be securely confided in as a never failing source of happiness. — 12. *And if ye have not been faithful in that which is another mans, who shall give you that which is your own?* Here, as in many of our Lord's discourses, the expression is so simple and the sense so profound, that we need not wonder at its being overlooked. The translation has the word *man* supplied without reason; for it is not man but God who is intended, to whom the riches and other advantages in our possession do properly belong, who has committed them to us only as stewards, to be laid out for the good of his family, and who may every moment call us to give an account of our management. The words *that which is your own* do not signify that which is already our own, as Dr. Clarke observes, but that which is to be so; that which when it is conferred upon us, shall be wholly in our power, and perpetually in our possession; shall be so fully our own, that we shall never be called to an account for the management of it. Our Lord's meaning therefore was, since you have dared to be unfaithful in that which was only a trust committed to you by God for a short time, and of which you knew you were to give him an account, it is evident that you are not fit to be intrusted by him with the riches of heaven; these being treasures which, if he bestowed them on you, would be so fully your own, that you should have them perpetually in your possession, and never be called to an account for your management of them. — 13. *No servant can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.* Beware of indulging even the least degree of covetousness, for it is absolutely inconsistent with piety, insomuch that a man may as well undertake, at one and the same time, to serve two masters of contrary dispositions and opposite interests, as pretend to please God whilst he is anxiously pursuing the world for its own sake. — In this manner did Jesus recommend the true use of riches, power, knowledge, and the other advantages of the present life, from the consideration that they are not our own, but God's; that they are only committed to us as stewards, to be employed for the honour of God and the good of men; that we are accountable to the proprietor for the use we make of them, who will reward or punish us accordingly; and that every degree of covetousness is such a serving of mammon as is really idolatry, and altogether inconsistent with the duty we owe to God.

Ver. 11. *The unrighteous mammon.*] So the clause runs in our translation, but the words in this construction signify *the false the deceitful mammon.*

\* The word *riches* is substituted by our translators instead of *mammon*, which was the word Christ intended. *Mammon* coming from the he-

brew מַמְּוֹן signifies *whatever one is apt to confide in*; and because men put their trust generally in external advantages, such as riches, authority, honour, power, knowledge, the word *mammon* is used to denote every thing of that kind, and particularly *riches* by way of eminence.

§ XCV. Luke xvi. 14. *The Pharisees rebuked. The parable of the rich man and the beggar.*

Ver. 14. *And the Pharisees also who were covetous, heard all these things, viz. concerning the true use of riches, and the impossibility of mens serving God and mammon at the same time: and they derided him, as a visionary who despised the pleasures of life for no other*

reason but because he could not procure them. These men therefore having shewed a complication of the very worst dispositions, deserved a sharp rebuke, such as our Lord gave them in the parable of the rich man and the beggar, after having exposed those parts of their character which were most odious in the sight of God, and the roots from whence their other wickedness sprang, their hypocrisy and their voluptuousness. — In speaking of their hypocrisy, he told them that they made specious pretensions indeed to extraordinary sanctity, by shunning the company of sinners before the world, while in private they neither scrupled to have society with them, nor to join with them in their wickedness. 15. *And he said unto them, Ye are they which justify yourselves before men, by your care of external appearances; you seldom fail to acquire a great reputation for sanctity; but God knoweth your hearts: you cannot justify yourselves before God, who knows you to be very wicked persons.*—Wherefore, tho' ye may have covered the foulness of your crimes with the painted cloke of hypocrisy, and by going about thus adorned have cheated those who look no farther than the outside, into an high admiration of you; and it may be are inwardly blessing yourselves for having the address to make gross sensuality and a reputation for sanctity compatible; this is the height of folly. Ye cannot screen yourselves from the detestation of God, whose eye penetrates through every covering, and who judges of things, not by their appearances, but according to truth; by which means it comes to pass, that he often abhors both men and things that are held in the highest estimation: *for that which is highly esteemed amongst men, is abomination in the sight of God.* — And with respect to his conduct, which they blamed so much, he observed to them, that the law and the prophets, the dispensation which made a distinction between men, accounting some clean and others unclean, continued till John came; and that from the commencement of his ministry, the kingdom of heaven or Gospel dispensation was preached, which admitted all persons upon repentance without distinction. 16. *The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it:* as the Gospel dispensation is begun, you cannot justly find fault with me for going into the company of tax-gatherers and sinners, seeing I do it purely to bring about their conversion. — Yet lest they might have imagined, that in speaking thus he lessened the authority of the law, by which the distinction between things clean and unclean had been established, he added, 17. *And it is easier for heaven and earth to pass, than for one tittle of the law to fail:* till the law is abrogated, the least of its precepts cannot be neglected. — He spake next concerning their love of pleasure. These hypocrites, while they feigned an high veneration for the law by their exact observation of lesser duties, violated on many occasions its greatest and most sacred precepts: for example, they defiled themselves with the pollutions of lust, though they were so scrupulous of touching things unclean, that they would not go into the company of publicans, lest they had been polluted by them. Nor was this an accusation without foundation; for their lust discovered itself by their frequent divorces: they put away their wives as often as they took any disgust at them, or liked other women better. This I suppose was Christ's meaning, when in vindication of his keeping company with publicans, he said to the Pharisees, 18. *Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery:* alluding to their known and frequent practice of divorce, which plainly shewed the impurity of their minds.

These reasonings were clear and unanswerable: but the Pharisees, stupified with the intoxication of sensual pleasures, were deaf to every argument, how cogent soever, if it was levelled against their lusts. As an illustration therefore and confirmation of his assertion, ver. 15. and that he might rouse them out of their lethargy, he made the thunder of the divine judgments to sound in their ears, by the parable of the rich man and the beggar.



—19. *There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day.* This rich man lived in the greatest abundance of all things necessary to pleasure; for he took care to have his vanity gratified in the finery and delicacy of his dress, and his palate delighted with the most exquisite meats, which nature assisted by art could furnish; he made a feast every day, both to cheer himself and entertain his friends. — In the mean time, at this man's gate there was laid daily a certain beggar, named Lazarus, so diseased and decrepit, that he was not able to walk, stand, or sit; so poor, that he was glad of the crumbs that fell from his table; and so naked, that the ulcers of which his body was full, lay uncovered and exposed to the weather, for the dogs came and licked them. 20. *And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,* 21. *And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.* In this manner did Lazarus drag out an afflicted life, pining away with hunger, and cold, and painful disease; while the great man within spent every day in the highest luxury of dress and table; so that, according to the opinion of the world, Lazarus was as remarkable an instance of the greatest misery, as the other was of the most consummate felicity. — 22. *And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried.* It happened that this rich man and beggar died much about the same time, but with this difference, that the approach of death was very terrible to the one, whereas the other, weary of life, desisted the goal with inexpressible joy. The rich man indeed was honoured with a pompous funeral, while the beggar was thrown into the dust in a manner suitable to the obscurity of his life. But behold from that time forth things were utterly reversed; the beggar being a good man, was wafted by guardian angels through the unknown regions, and laid in Abraham's bosom; whereas the man that was in high life, having always pleased himself with the thought that there would be no future state, was amazed beyond what can be told, when he found himself plunged in the torments of hell. — 23. *And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.* The stings of his conscience were multiplied, and he was racked with envy, when lifting up his eyes he beheld the seats of the blessed at a distance; for the first object that he saw was Lazarus the beggar, who had been so often laid naked and hungry at his gate, sitting next to Abraham in the chief place of felicity. — 24. *And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he*

Ver. 23. *Seeth Abraham afar off, and Lazarus in his bosom.*] Because the opinions as well as the language of the Greeks had by this time made their way into Judea, some imagine that our Lord had their fictions about the abodes of departed souls in his eye, when he formed this parable. But the argument is not conclusive. At the same time it must be acknowledged, that his descriptions of those things are not drawn from the writings of the Old Testament, but have a remarkable affinity to the descriptions which the grecian poets have given of them. They, as well as our Lord, represent the abodes of the blessed as lying contiguous to the region of the damned, and separated only by a great impassable river or deep gulph, in such a sort that the ghosts could talk with one another from its opposite banks. In the parable, souls whose bodies were buried, know each other, and converse together, as if they had been embodied. In like manner the pagans introduce departed souls talk-

ing together, and represent them as having pains and pleasures analogous to what we feel in this life: it seems they thought that the shades of the dead had an exact resemblance to their bodies. The parable says, the souls of wicked men are tormented in flames; the grecian mythologists tell us they lye in Periphlegethon, which is a river of fire, where they suffer the same torments they would have suffered while alive, had their bodies been burnt. If from these resemblances it is thought that the parable is formed on the grecian mythology, it will not at all follow that our Lord approved of what the common people thought or spake concerning those matters, agreeably to the notions and language of the Greeks. In parabolical discourses, provided the doctrines inculcated are strictly true, the terms in which they are inculcated may be such as are most familiar to the ears of the vulgar, and the images made use of, such as they are best acquainted with.

*may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.* Being in an agony of pain by reason of the flames, he cried to Abraham to take pity on his son, and send Lazarus to give him if it was but the very least degree of relief, by dipping the tip of his finger in water to cool his tongue, for his torment was intolerable. — Abraham might have replied, Thou art not my son, I disown thee; what is become of thy purple and fine linen, thy perfumes, thy feasting, thy dancing? where are thy delicious wines, now that thou art so earnestly begging a drop of water to cool thy tongue? instead of thy stately palace, thou art shut up in hell; instead of pleasure, thou art filled with pain; instead of music and mirth, nothing is heard but wailing and gnashing of teeth. No: such speeches, however just, would not have been suitable to the humanity of blessed Abraham; for which reason that good patriarch did not so much as put this wicked man in mind of his ill-spent life; only being to justify God for having made so sudden and so remarkable a change in his state, he called him his son, and spake of his past debauched way of living in the softest manner possible; shewing us the sweet disposition of the blessed in heaven. 25. *But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.* He bade him consider, that in his life-time he despised heaven, valuing and seeking nothing but the pleasures of sense; which having enjoyed in the greatest perfection, he could not think it hard, if by the sentence of God, in the open violation of whose laws he had lived, he was deprived of that which he had always despised. On the other hand, Lazarus had borne the miseries of life with patience, trusted in God, and looked forward to a better state; wherefore, said he, his afflictions are all brought to an end, and he is refreshed with eternal joys, which know neither hunger, nor cold, nor pain. — And as for sending Lazarus to him, to mitigate his misery, he told him that was impossible, how much soever both Lazarus and he might pity him, because his state was unalterably fixed. 26. *And besides all this, between us and you there is a great gulph fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.* — And now finding that nothing could be done for himself, he began to be in pain about his relations: he had five brethren alive, who it seems were rioting in luxury, and entertaining the opinion concerning a future state which had proved so fatal to him. Therefore, that he might prevent the ruin of his brethren, and if possible to ease himself of the painful reflexions which he felt for having been instrumental in corrupting them, he intreated Abraham to send Lazarus unto them, in hopes it would reclaim them. By making this request, the man acknowledged both his own wickedness, and the principle from which it proceeded: he had disbelieved the immortality of the soul, had wallowed in the pleasures of sense, and, by his example at least, had seduced his brethren into the same destructive courses. 27. *Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house:* 28. *For I have five brethren; that he may testify unto them the certain truth of the immortality of the soul, and of a future state of rewards and punishments, lest they also come into this place of torment.* — Abraham replied, They have the books of Moses and the prophets, from which they may learn the certainty of these things, if they will be at the pains to read them. 29. *Abraham saith unto him, They have Moses and the prophets; let them hear them.* — He answered, that the writings of Moses and the prophets had proved ineffectual to himself, and he feared would be so to his brethren; but that they would certainly change their opinions, and reform their lives, if one appeared to them actually from the dead. 30. *And he said, Nay, father Abraham, but if one went unto them from the dead, they will repent.* — Abraham told

Ver. 30. *If one went unto them from the dead, &c.]* “from the dead,” meant an apparition or resurrection. It is uncertain whether the rich man, by “one” His words are capable of either sense; yet the

told him he was much mistaken, assuring him that the evil dispositions which hindered men from believing the evidences of a future state, contained in the writings of Moses and the prophets, would likewise hinder them from believing the testimony of a messenger from the dead. 31. *And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

By this parable we are taught several important lessons: as, 1. That one may be great and renowned, and highly esteemed among men, who is intirely obscure and vulgar in the eyes of God, nay and an abomination unto him, ver. 15. For what can be greater or better in the eyes of men, than to live adorned with all the splendour of wealth, luxury, and honours? and what more disgraceful in the sight of God, than to be polluted with sin, and fit only for the flames of hell? On the other hand, the parable teaches that some who appear mean and despicable in the eyes of their fellows, are men of great worth, and highly beloved of God. Wealth therefore, and power and grandeur, are not to be coveted, neither is poverty to be dreaded, since that honour which is the chief charm of the one, and that reproach which is the bitterest sting of the other, are altogether without foundation.

2. This parable teaches us, that the souls of men are immortal, that they subsist in a separate state after the dissolution of the body, and that they are rewarded or punished according to their actions in this life: doctrines very necessary to be asserted in those days, when it was fashionable to believe the mortality of the soul, and to argue in defence of that pernicious error. Farther it teaches us, that the miseries of the poor who have lived religiously, and the happiness of the rich who have lived wickedly, do end with this life; and that the several stations in which they have lived, together with the past occurrences and actions of their lives, are distinctly remembered and reflected upon by them, (see ver. 25.) And that the remembrance of past pains and pleasures will not lessen, but rather increase the joys of the one, and the sorrows of the other; and consequently that we make a very false judgment of one another's condition, when we think any man happy because he is rich, or any man miserable because he is poor.

3. From this parable we learn, that men shall be punished hereafter, for entertaining principles inconsistent with morality and religion, for their worldly-mindedness and heedlessness with respect to matters of religion, for being immersed in pleasure, and for not using their riches aright, as well as for crimes of a grosser nature: wherefore it affords a fit caution to all the great and rich, to beware of the rocks on which they are most apt to split. This great man who fell into the flames of hell, is not charged with murder, adultery, injustice, oppression, or lying; he is not even charged with being remarkably uncharitable: Lazarus lay commonly at his gate; and though he received evil things, being treated by every one in the family as a beggar, he got his maintenance there, such as it was, otherwise he would not have been laid there daily, nor would the rich man have desired Abraham to send him rather than any other of the blessed, with a drop of water to cool his tongue, had he not imagined that gratitude would prompt him to undertake the office with cheerfulness. The rich man's sin therefore was his living in luxury and pleasure, which made him on the one hand neglect religion, for cultivating which he had the best opportunities, and on the other cherish atheistical principles, particularly such as flow from believing the mortality of the soul. If so, all who resemble this person in his character, should take warning by his punishment, and not delude themselves

the quality of the persons to whom this messenger was to be sent, makes it more probable that he meant an apparition. For without doubt the character Josephus gives us of the Jews in high life, viz. that they were generally Sadducees, was ap-

plicable to those brethren; so that disbelieving the existence of souls in a separate state, nothing more was necessary, in the opinion of their brother, to convince them, but that they should see a real apparition.

with thinking that because they live free from the more scandalous vices, they shall escape damnation. In particular, all who make it their chief business to procure the pleasures of sense, neglecting to form their minds into a relish of spiritual and divine pleasures, may in this parable see their sad but certain end. They shall be excluded for ever from the presence of God, as incapable of his joys, although they may have pursued their pleasures with no visible injury to any person. But if men, not accused of injustice in getting riches, are thus punished for the bad use they have made of them, what must the misery of those be, who both acquire them unjustly, and use them sinfully!—As this parable admonishes the rich, so it is profitable for the instruction and comfort of the poor; for it teaches them the proper method of bringing their afflictions to a happy issue, and shews them, that God will distribute the rewards and punishments of the life to come impartially, without respect of persons.

4. This parable teaches us the greatness of the punishment of the damned. 23. *And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.* We cannot from this representation infer, that burning with material fire shall be any part of the true and proper punishment of the damned. The never-dying worm, which is sometimes joined with the fire of hell, is confessed by all to be metaphorical, and therefore the fire may be so likewise. Yet no man can be absolutely certain that the wicked shall not be burnt with flames, seeing the resurrection of their bodies, and the union of them with their souls make the thing possible. In the mean, be this as it will, the expressions found here, and in other passages of Scripture, taken in their lowest sense, intimate that the pains of hell will be very terrible. For if wicked men retain the passions, appetites, and desires, which were predominant in them on earth, as it is highly probable they will, (see Gal. vi. 7.) these desires being for ever deprived of their objects, must occasion a misery which they only can conceive, who have felt what it is to lose, without hope of recovery, that which they are most passionately fond of, and to be racked with the violence of desires, which they are sensible can never be gratified. Or although the passions themselves should perish with their objects, a direful eternal melancholy must necessarily ensue from the want of all desire and enjoyment, the misery of which is not to be conceived. In such a state, the bitter reflexions which the damned will make on the happiness they have lost, must raise in them a terrible storm of self-condemnation, envy, and despair. Besides, their consciences provoked by the evil actions of their lives, and now as it were let loose upon them, will prove more inexorable than ravening wolves, and the torment which they shall occasion will, in respect of its perpetuity, be as if a never-dying worm was always consuming them. This is the fire of hell, and those the everlasting burnings threatened with such terror in the word of God, where they are represented perhaps by material flames, to strike the dull and gross apprehensions of mankind; but they are far more terrible than the other: for the misery arising from these agonising reflexions, must be of the most intense kind. And as there is not any thing in that state to divert the thoughts of the damned from them, they must be uninterrupted also, not admitting the least alleviation or refreshment.

5. From this parable we learn, that men's states are unalterably fixed after death, so that it is vain to hope for any end of their misery who are miserable, and unreasonable to fear any change of their prosperity who are happy. With respect to the latter, there can be little doubt; for, as one has observed, in a state where men are perfectly good, and can have no temptation to be otherwise, it is not imaginable that they should fall from that state. And as for the damned, it is certain that they must be reclaimed to virtue before they can be made happy. But in the virtue of a creature at least, it is essential that there be both freedom of will and action; virtue being not only the voluntary obedience of such as can disobey, but an obedience from conviction and love, in cases where it is possible for them

them to act contrary to both ; consequently an obedience from choice, and not from a necessity of nature. Upon these principles it may be questioned, whether the damned are capable of virtue. For while a man is actually lying under the immediate and complete punishment of his sin, while he is loaded with sufferings whose nature is such as necessarily fixes his attention to his sins as the cause of them, he cannot but be sensible of the evil of sin, because he feels it, and cannot but hate it, because it makes him miserable. Hence it appears, that though the damned repent, that is, have the strongest convictions of the evil of sin, with the bitterest grief and hatred of it, there is no virtue in all this, because it is not in their power to do otherwise : and if there be no virtue in their repentance, we must acknowledge that it can have no influence to make them happy. To object that this argument derogates from the worth of conversion produced by the sufferings of this life, is not to the purpose : for as matters stand at present, a man may, in the course of providence, be laid under many heavy calamities, without seeing the evil of his sin. The reason is, we are under no absolute necessity of considering these calamities as the punishment of our sin : And in fact many suffer without ever thinking upon their sin as the cause of their suffering. Since therefore in our present repentance we are not necessitated, this character sufficiently distinguishes the sufferings and repentance of this life from those of the life to come.

6. The parable informs us, that if the evidences of a future state already proposed do not persuade men, they will not be persuaded by any extraordinary evidences that can be offered, consistently with the freedom requisite to render them accountable for their actions. The truth is, we do not call the reality of a future state into question, either because it is not demonstrated by sufficient arguments, or because we are not able to comprehend them. Every man has within his own breast what leadeth him to the acknowledgement of this grand, this fundamental support of religion ; a certain foreboding of immortality, which it is not in his power ever to banish. But being addicted to sin, on account of the present pleasures attending it, we vehemently wish that there was no future state, and in consequence of these wishes, we will not allow ourselves to weigh the arguments offered in its behalf, and so at length come to work ourselves into an actual disbelief of it. Or if the truth, proving too hard for us, should constrain our assent, the habit of yielding to our passions, which we labour under, has influence sufficient to make us act contrary to our convictions. Wherefore, though the evidence of a future state was more clear and forcible than it is, men might hinder themselves from seeing it, just as they hinder themselves from seeing the evidence by which it is at present supported. In a word, the proofs of the soul's immortality have always been sufficient to persuade those who have any candor, or love of goodness, and to demand more is unreasonable ; because, although it was given, it might prove ineffectual. " If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Accordingly, Abraham's assertion is verified by daily experience : for they who look on all that the eternal Son of God, who actually arose from the dead, has said concerning the punishment of the damned, as so many idle tales, would pay little regard to any thing that could be told them, even by a person risen from the dead.

§ XCVI. Luke xvii. 1. *Concerning offences, and their forgiveness. See § 73. The disciples desire Jesus to increase their faith.*

Having been thus derided by the Pharisees as a visionary, and affronted on account of his doctrine concerning the pernicious influence of the love of money, he took occasion to speak of affronts and offences (σκάνδαλοι, stumbling blocks, provocations to sin). And though he represented such things as necessary in respect of the exercise and improve-

ment which they afford to virtue, and unavoidable, by reason of the pride, anger, revenge, malice, and other jarring passions of men, he did not fail to set forth their evil nature in their dreadful punishment. 1. *Then said he unto the disciples, It is impossible but that offences will come: but wo unto him through whom they come.* 2. *It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones:* pointing perhaps to the multitude, whom the Pharisees were endeavouring, by the whole of their conduct, to lead into the crime of rejecting the Gospel.—He spake likewise concerning a quarrellome temper in his servants, but especially in the ministers and teachers of religion, insinuating, that many grievous temptations to sin arise from thence; temptations both to the persons who are injured by that temper, (because injuries beget injuries) and to those who are witnesses of the injury, encouraging them to venture on the like evils. But he prescribed a seasonable and prudent reprehension of the fault, accompanied with forgiveness on the part of the person injured, as the best means of disarming the temptations that may arise from thence. 3. *Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.* 4. *And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.* See on Matt. xviii. 21. § 73. Sentiments of this kind delivered immediately after our Lord had been affronted by the falsest teachers for inculcating the purest doctrine, prove how truly he forgave them all the personal injuries they committed against him, throw a beautiful light on the few severe things he said of them in the course of his ministry, and are powerful recommendations of that amiable virtue, the forgiveness of injuries.—This kind of discourses, however, being opposite to the common notions concerning the Messiah and his followers, staggered the faith of the disciples a little. They began to fear that Jesus, who talked in such a manner, was not the person they had hitherto taken him to be. They prayed him therefore to increase their faith; meaning, perhaps, that he should put an end to their doubts by erecting his kingdom speedily, and distributing the rewards they were expecting for their services. Or we may take the word *faith* in its ordinary sense for the principle of true virtue, which the disciples desired their master to strengthen in them; because the duty he had recommended was extremely difficult. 5. *And the apostles said unto the Lord, Increase our faith.* 6. *And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you:* If ye had the smallest degree of true faith, it would overcome all temptations, even those the conquering of which may be compared to the plucking up of trees, and planting them in the ocean.—Having thus spoken, Jesus returned to his subject, telling the apostles, that after they had done their utmost to discharge the whole duty incumbent on them as God's servants, sent forth to seek and save lost souls, they were not to imagine that they merited any thing thereby. And to make them sensible of the justness of his doctrine, he bade them consider in what manner they received the services of their own dependants. They reckoned themselves under no obligation to a servant for doing the duty which his station bound him to perform. In like manner, he their master did not reckon himself indebted to them for their services. And therefore, instead of valuing themselves upon what they had done, and expecting great rewards for it, it became them, after having performed all that was commanded them, to say, that they had done nothing but their duty. 7. *But which of you having a servant*

Ver. 6. *Ye might say, &c.*] Some taking this example, by which the efficacy of faith is illustrated, in a literal sense, have supposed, that the apostles desired Jesus to increase their faith of

working miracles. But the expression is proverbial, signifying not the working of miracles, but the doing of things extremely difficult. See another proverb of the same kind, Matt. xvii. 20. § 72.

plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go, and sit down to meat? 8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me till I have eaten and drunken; and afterward thou shalt eat and drink? 9. Doth he thank that servant because he did the things that were commanded him? I trow not? 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. His discourse concerning the true use of riches, and the right manner of discharging their duty as God's servants sent forth to seek and save lost sinners, our Lord concluded in this manner, knowing the frame of mind his disciples were in: He saw their faith begin to stagger, because the expected rewards were deferred, and little encouragement was given them to think that they would ever be bestowed.

§ XCVII. John xi. 1. *Jesus is called into Judea to cure Lazarus.*

About this time a friend of Christ, named Lazarus, fell sick at Bethany, a village within two miles of Jerusalem, but at a great distance from the place where our Lord now was; in the country beyond Jordan. 1. *Now a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha.* 2. *It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.*—Lazarus's sisters, observing that his sickness was of a dangerous kind, thought proper to send word of it to Jesus: for they firmly expected, that he who had cured so many strangers, would willingly come and give health to one whom he loved so tenderly. 3. *Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.*—When Jesus heard this, he answered, that the sickness of Lazarus would not be the means of his death, but was designed as an occasion of manifesting the power of God, and of confirming the doctrine and mission of the Son of God. 4. *When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.*—5. *Now Jesus loved Martha, and her sister, and Lazarus.* 6. *When he had heard therefore that he was sick, he abode two days still in the same place where he was.* The Evangelist mentions the love which Jesus bore to Mary, and her sister, and Lazarus, before he informs us how that after receiving their message he staid two days without stirring from the place where he was. His design in this might be to insinuate, that Christ's lingering so long after the message came, did not proceed from want of concern for his friends, but happened according to the counsels of his own wisdom. For the length of time which Lazarus lay in the grave, put his death beyond all possibility of doubt, and removed every suspicion of a fraud, and so afforded Jesus a fit opportunity of displaying the love that he bore to Lazarus, as well as his own almighty power, in his unquestionable resurrection from the dead. It is true, the sisters were thus kept a while in painful anxiety on account of their brother's life, and in the conclusion were pierced with the sorrow of seeing him die. Yet they would think themselves abundantly recompensed, by the evidence accruing to the Gospel from this astonishing miracle, as well

Ver. 2. *It was that Mary, &c.*] Because the Evangelist characterises Mary the sister of Lazarus by her action of anointing the Lord's feet, Grotius imagines that the three anointings mentioned in the Gospels were one and the same. But the answer is obvious. John having mentioned one anointing only, unto all who read his history she is sufficiently known by that character. Yet if one

should say, that the Evangelist does not mean to distinguish her from the other Marys, he would perhaps speak the truth; because, to have called her the sister of Lazarus was sufficient for that purpose. Her anointing Jesus is mentioned on this occasion, only to make the reader consider how much and tenderly she loved the Lord, who doubly repaid all the kindnesses that were shewed him.

as: by the inexpressible surprise of joy which they felt, when they received their brother again from the dead.—When the proper time of setting out for Bethany was come, Jesus desired his disciples to accompany him into Judea. But they expressed some unwillingness to undertake the journey; not imagining that it was proposed on Lazarus's account, whom they supposed out of danger, because Jesus had said of his sickness, that it was not unto death. It seems the attempts which the inhabitants of Jerusalem lately made upon their master's life, had frightened them exceedingly. 7. *Then after that saith he to his disciples, Let us go into Judea again.* 8. *His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?*—Jesus replied, that as the hours of the day are appointed for the various works necessary to human life, and as he who travels in the day-time needs not be afraid of stumbling, because he has the sun, the light of this world, to shew him his way; even so he who has a season allotted him of performing God's work, and at the same time the light of the divine call, requiring him to engage in it, such a person needs not be afraid of any danger he exposes himself to in performing it, God, whom he serves, being always able to preserve him. 9. *Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.*—10. *But if a man walk in the night, he stumbleth, because there is no light in him.* If any man undertakes God's work at an improper season, or without a call, he may justly be afraid of the danger he exposes himself to thereby.—11. *These things said he: and after that, he saith unto them, Our friend Lazarus sleepeth:* (See on Matt. ix. 24. § 35.) *but I go, that I may awake him out of sleep.* The disciples, understanding his words in a literal sense, replied, that they took his sleeping as a symptom of his speedy recovery; and by saying so, insinuated, that there was no need of their going into Judea on Lazarus's account.—14. *Then said Jesus unto them plainly, Lazarus is dead.* 15. *And I am glad for your sakes, that I was not there (to the intent ye may believe).* I am glad for your sakes, that I was not in Judea before he died; for had I been there, and recovered him, your faith in me as the Messiah must have wanted the great confirmation, which it shall receive, by your beholding me raise him again from the dead. *Nevertheless,* (αλλα, *Therefore,* so the particle is used, Acts x. 20. xxvi. 16.) *let us go unto him.*—16. *Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.* He thought that by going into Judea at this time, Jesus endangered his life, and generously proposed, that rather than forsake their master, they should all lay down their lives with him.—Thus, as Dr. Lardner has remarked, Jesus who could have raised Lazarus from the dead without opening his lips, or rising from his seat, leaves the place of his retirement beyond Jordan, and takes a long journey into Judea, where the Jews lately attempted to kill him. The reason was, his being present in person, and raising Lazarus to life again before so many witnesses, at Bethany where he died and was well known, would be the means of bringing the men of that and future ages to believe in his doctrine, which is so well fitted to prepare them for a resurrection to eternal life; an admirable proof and emblem of which he gave them in this great miracle.

§ XCVIII. Luke xvii. 11. *Ten lepers are cured in Samaria.*

The journey to Judea being now resolved upon, Jesus and his disciples departed. Luke says he went to Jerusalem; and that in his way he passed through Samaria and Galilee. It seems he crossed the Jordan nigh to where it issues out of the lake, and so came into the lower Galilee; which to the south was bounded by Samaria, and to the east by the river, Joseph. Bell. iii. 2. From the lower Galilee Jesus came into Samaria, and from Samaria into Judea, and so to Bethany, taking Jerusalem in his way. 11. *And it came*  
to



to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. As lepers were banished from the towns, they were likewise obliged to keep at a distance from the roads which led to them. Curiosity, however, to see the travellers who passed, or it may be an inclination to beg, having brought these ten as nigh to the public road as they could, they espied Jesus,—and cried to him, beseeching him to take pity on them, and cure them. It seems they knew him personally, having seen him before, or guessed that it might be he by the crowd which followed him. 13. And they lifted up their voices, and said, Jesus, Master, have mercy on us. 14. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed.—Among these miserable objects, there happened to be a native of the country, who, as soon as he knew that his cure was completed, came back, praising God for the mercy he had shewed him. And though he had kept at a distance from Jesus before, yet being sensible that he was now perfectly clean, he came near, that all might have an opportunity of beholding the miracle; and falling on his face at Christ's feet, he humbly thanked him for condescending so graciously to cure him. 15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. 16. And fell down on his face at his feet giving him thanks: and he was a Samaritan.—Wherefore, to make known the good disposition of the man, though he professed a false religion, and to intimate, that the others, who were enlightened with the knowledge of truth, ought to have shewed as great a sense of piety and gratitude as he, 17. Jesus answering, said, Were there not ten cleansed? but where are the nine? 18. There are not found that returned to give glory to God, by a public acknowledgement of the miracle, save this stranger. 19. And he said unto him, Arise, go thy way; thy faith hath made thee whole.

Ver. 11. *He passed through the midst of Samaria, &c.*] Because Samaria is first mentioned, Le Clerc would have the words, διηρχετο δια μεση Σαμαρειας και Γαλιλαιας, translated, “He passed “through between Samaria and Galilee;” that is, after crossing the Jordan, he travelled through the confines of the two countries, then turned into Samaria.

Ver. 12. *Ten men, &c.*] If it is asked how so many lepers came together, the answer is, that being secluded from the society of men, on account of their disease, they sought the comforts of sociality in one another's company.

Ver. 17. *Where are the nine?*] The ingratitude of the Jews will appear monstrous, if we consider, that leprosy, the malady from which they were delivered, is in itself one of the most loathsome diseases incident to human nature, and a disease which, by the law of Moses, subjected

them to greater hardships than any distemper whatsoever. But though the cure of this dreadful ailment was produced without the smallest pain, or even trouble to the lepers, and so speedily that it was completed by the time they had got a little way off, as appears by the Samaritan's finding Jesus where he left him, the Jews would not give themselves the trouble of returning to glorify God, by making the miracle public, nor to honour Jesus by acknowledging the favour. Such were the people that gloried in their being *holy*, and insolently called the men of all other nations *dregs*. But their hypocrisy and presumption received a severe reprimand on this occasion. For the Lord, in his observation on their behaviour, plainly declared, that an outward profession of a religion, however true and excellent that religion may be in itself, is of no value before God, in comparison of piety, and inward holy dispositions.

# § XCIX. John xi. 17. *Lazarus is raised from the dead at Bethany.*

When Jesus and his disciples were come nigh to Bethany, they learned from some of the inhabitants, whom they met accidentally, that Lazarus was four days buried. Wherefore, as a day or two must have been spent in making preparations for the burial, he could not well be less than six days dead when Jesus arrived. 17. *Then when*

to entertain some confused expectation of her brother's immediate resurrection. Afterwards, indeed, when she considered the greatness of the thing more deliberately, many doubts arose, (ver. 39.)—At present, however, having some hope, she did not invite Jesus to go home with her; but leaving him in the field, ran and called her sister to come out, as he had ordered. For he designed that Mary and her companions should likewise have the honour and pleasure of being present at this stupendous miracle. 28. *And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.* 29. *As soon as she heard that, she arose quickly, and came unto him.* 30. *Now Jesus was not yet come into the town, but was in that place where Martha met him.* 31. *The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there.* By this means were the Jews that had come from Jerusalem brought out to the grave, and made witnesses of the resurrection of Lazarus.—When Mary came to Jesus, she fell down at his feet, and expressed herself just as Martha had done; but being of a more soft and tender disposition, she wept as she spake. 32. *Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.*—33. *When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groined in the spirit, and was troubled.* He could not look on the affliction of the two sisters and their friends, without having a share in it. Besides, he groined deeply, (see on Luke x. 21. § 80.) being grieved to find that his friends entertained a suspicion of his loving them less than their great love to him might claim:—*and was troubled.* In the greek it is, “he troubled himself:” he allowed himself to be angry at the malice of the devil, who had introduced sin into the world, and thereby made such havock of the human kind.—But to keep them no longer in suspense, he asked where they had buried Lazarus, that he might go to the grave, and give them immediate relief, by bringing him to life again. On this occasion it appeared, that Jesus was possessed of a delicate sensibility of human passions. For when he beheld Martha, and Mary, and their companions, around him all in tears, the tender feelings of love, and pity, and friendship, moved him to such a degree, that he wept as he went along. 34. *And said, Where have ye laid him? They say unto him, Lord, come and see.* 35. *Jesus wept.* In this grief of the Son of God, there was a greatness and generosity, not to say an amiableness of disposition, infinitely nobler than that which the Stoic philosophers aimed at in their so much boasted apathy. 36. *Then said the Jews, Behold, how he loved him!* 37. *And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?* By his weeping they were all convinced that he loved Lazarus exceedingly. Some of them, however, interpreted this circumstance to his disadvantage; for, according to their mean way of judging, they fancied that he had suffered him to fall under the stroke of death, for no other reason but want of power to rescue him. And thinking the miracle said to have been worked on the blind man during the feast of Tabernacles at least as difficult as the curing of an acute distemper, they called the former in question, because the latter had been neglected. If, said they, he has really opened the eyes of the blind, might he not have preserved this man from death?—By all the wonderful works which Jesus had done, these stubborn people were not persuaded, neither would they be convinced by the great miracle he was about to perform. They were to see him raise one to life and health again, that had lain four days in the grave. Yet so hard were their hearts, that many of them would persist in their infidelity still. Jesus knew this, and at the same time foresaw the miseries which their unbelief would involve them in. The thought afflicted him, and made him groan as he went to the sepulchre. 38. *Jesus therefore again groining in himself, cometh to the grave. It was a cave, and a stone lay upon it. See*

when Jesus came, he found that he had lain in the grave four days already.—18. (*Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.*) 19. *And many of the Jews came to Martha and Mary, to comfort them concerning their brother.* The Evangelist mentions the vicinity of Bethany to Jerusalem, and speaks of the company of friends that were with the two sisters, to shew, that by the direction of Providence this great miracle had many witnesses, some of whom were persons of note, and inhabitants of Jerusalem. (See on John xii. 5. § 109.)—It seems the news of our Lord's coming reached Bethany before he arrived; for Martha the sister of Lazarus, having heard of it, went out to meet him. Her intention, no doubt, was to welcome him: but being in an excess of grief, the first thing she uttered was a complaint that he had not come sooner. 20. *Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.* Martha was so overjoyed with the news, that she did not take time to tell her sister, but went out in all haste. 21. *Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died:* imagining that Jesus could not cure her brother while at a distance from him, she thought, that by delaying to come, he had neglected to save his life. Thus Martha, in one respect, betrayed a mean notion of the Lord's power;—though in another, her faith aimed at something very high; for she immediately added, 22. *But I know, that even now whatsoever thou wilt ask of God, God will give it thee:* insinuating, that she believed his prayer might yet restore her brother to life. However, as she thought he could not of himself raise the dead, she founded her hopes not on his power, but on the power of God, to be exerted at his intercession. It seems she had not heard of the resurrection either of Jairus's daughter, or of the widow of Nain's son; or she might think her brother's resurrection more difficult than their's, perhaps because he was longer in the state of the dead.—23. *Jesus saith unto her, Thy brother shall rise again.* His meaning was that he should be raised immediately, (see ver. 40.) according to her desire:—yet as the thing was so great, and beyond even her own expectation, she durst not understand him in any sense that favoured her wishes. 24. *Martha said unto him, I know that he shall rise again in the resurrection at the last day.*—25. *Jesus said unto her, I am the resurrection and the life.* I am the author of the resurrection, and of the life which followeth upon the resurrection:—therefore I am able to raise the dead at any time, and as well now as hereafter. *He that believeth in me, as thy brother did, though he were dead, yet shall he live,* provided I please to raise him. 26. *And whosoever liveth, and believeth in me, shall never die, if I am pleased to prevent him from dying.* *Believest thou this?*—27. *She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.* By replying, that she believed him to be the promised Messiah, Martha insinuated, that she confided implicitly in every thing he said, and that there was no instance of power whatsoever, which he was pleased to claim, that exceeded her belief. She began, it seems,

Ver: 26. *Never die, If I am, &c.*] That this was Christ's meaning, is evident from what he added, viz. *Believest thou this?* For as Martha had declared her firm expectation of her brother's resurrection at the last day, she actually declared her belief of the resurrection of all good men to eternal life, and particularly of such as believed on Jesus. And therefore, had he been speaking of their resurrection, he needed not have asked if she believed what he said. Besides, in scripture we find many general expressions of this kind, which must be limited by the subject to which they are applied: (See on John xiii. 36. § 129.) It is

true, his question may be referred to the first sentence which he spake, thus, *Believest thou that I am the resurrection and the life?* For though Martha believed that there was to be a general resurrection, she might not know that Jesus was to be the author of it. Yet even on this supposition, his words must be understood as above; because the only view with which he could on this occasion declare, that he was the resurrection and the life, or require Martha to believe it, was to make her sensible that he could raise any dead person he pleased instantly, and prevent any living person he pleased from dying.

on Matt. xxviii. 5. § 148.—39. *Jesus said, Take ye away the stone: Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.* She meant to insinuate, that her brother's resurrection was not to be expected, considering the state he was in. Wherefore, 40. *Jesus saith unto her, Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God? i. e. an instance of the great power and goodness of God, in thy brother's resurrection.* 41. *Then they took away the stone from the place where the dead was laid.*—On many occasions Jesus had publicly appealed to his own miracles, as the proofs of his mission; but he did not ordinarily make a formal address to his Father before he worked them: though to have done so would have shewed from whence he derived his authority. Nevertheless, being about to raise Lazarus from the dead, he prayed for his resurrection, to make the persons present sensible that it could not be effected without an immediate interposition of the Divine Power. The Evangelist, it is true, does not say directly either that Jesus prayed, or that he prayed for this end. But the thanksgiving which he tells us he offered up, implies both. *And Jesus lift up his eyes, and said, Father, I thank thee that thou hast heard me.* 42. *And I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me.* I did not pray for my own sake, as if I had entertained any doubt of thine empowering me to do this miracle; for I know that thou hearest me always: but I prayed for the people's sake, to make them sensible that thou lovest me, hast sent me, and art continually with me. By this prayer and thanksgiving, therefore, Jesus has insinuated, that his own resurrection from the dead is an infallible proof of his divine mission: no power inferior to God's being able to accomplish a thing of this kind.—43. *And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.* The dead man heard the voice of the Son of God, and came forth immediately. For he did not revive slowly, and by degrees, as the dead child did which was raised by the prophet Elisha. But the effect thus instantly following the command, plainly shewed whose the power was that revived the breathless clay. If the Lord had not intended this, instead of speaking he might have raised Lazarus by a secret inward volition.—Because the people present were not so much as dreaming of a resurrection, they must have been surprised when they heard our Lord pray for it. The cry, “Lazarus, come forth,” must have astonished them more, and raised their curiosity to a prodigious pitch. But when they saw him spring out alive, and in perfect health, that had been rotting in the grave four days, they could not but be agitated with many different passions, and overwhelmed with inexpressible amazement. 44. *And he that was dead, came forth, bound hand and foot with grave-clothes: (See on Matt. xxviii. 5. § 148.) and his face was bound about with a napkin.*—*Jesus saith unto them, Loose him, and let him go.* It would have been the least part of the miracle, had Jesus made the rollers wherewith Lazarus was bound unloose themselves from around his body before he came forth. But he brought

Ver. 39. *Dead four days* ] The word *dead* is not in the original, being improperly supplied by the translators. *Τετραπύς* signifies, “quadridentus, one who has continued in any state or place “four days.” Martha's meaning, therefore, was that her brother had been in the grave four days, as is plain likewise from ver. 17. Providence directed Martha to mention this circumstance before Lazarus was raised, that the greatness of the miracle might be manifest to all who were present. For if her brother was four days buried, he must have been dead at least six or seven. It is beautiful to observe the gradation that was in the resur-

rections of the dead performed by our Lord. The first person whom he raised, viz. Jairus's daughter, had been in the state of the dead only a few hours; the second, namely, the widow of Nain's son, was raised as his friends were carrying him out to burial. But when Jesus recalled Lazarus to life, he had been in the grave no less than four days; and therefore, according to our way of apprehending things, his resurrection was the greatest of the three. As Peter Chrysologus observes, the whole power of death was accomplished upon him, and the whole power of the resurrection shewed forth in him.

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him out just as he was lying, and ordered the spectators to loose him, that they might be the better convinced of the miracle. Accordingly, in taking off the grave-clothes, they had the fullest evidence both of his death and resurrection. For on the one hand, the manner in which he was swathed, (see on John xix. 40. § 146) must of itself have killed him in a little time, had he been alive when buried; consequently it demonstrated, beyond all exception, that Lazarus was several days dead before Jesus called him forth. Besides, in stripping him, the linen might offer, both to their eyes and smell, abundant proofs of his putrefaction, (ver. 39.) and by that means convince them that he had not been in a deliquium, but was really departed. On the other hand, by his lively countenance appearing when the napkin was removed, his fresh colour, his active vigour, and his brisk walking, they who came near him and handled him, were made sensible that he was in perfect health, and had an opportunity to try the truth of the miracle, by the closest examination.

One cannot help thinking, that the cry, "Lazarus, come forth," might have produced, on all the people present, an effect some way similar to that which it had on Lazarus. It raised him from the natural death, and might have raised them from the spiritual, by working in them the living principle of faith. Nevertheless, some of them being irrecoverably obdurate, departed as violent enemies to Jesus as they had come, and as firmly resolved to oppose him: for they went straightway to the Pharisees, and told what had happened, with an intention to incense them against Jesus. 45. *Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.* This was so incontestable a proof of his power and authority, that the greatest part could no longer doubt of his being the Messiah. 46. *But some of them went their ways to the Pharisees, i. e. to the great men of this sect who lived in the city, and told them what things Jesus had done.*—There is something exceeding beautiful in the whole of our Lord's behaviour on this occasion. For after having given such an astonishing instance of his power, he did not speak one word in his own praise either directly or indirectly. He did not chide the disciples for their unwillingness to accompany him into Judea. He did not rebuke the Jews for having, in former instances, maliciously detracted from the lustre of his miracles, every one of which derived additional credit from this incontestable wonder. He did not say how much they were to blame for persisting in their infidelity, though he well knew what they would do. He did not insinuate, even in the most distant manner, the obligations which Lazarus and his sisters were laid under by this signal favour. He did not upbraid Martha and Mary with the discontent they had expressed at his having delayed to come to the relief of their brother. Nay, he did not so much as put them in mind of the mean notion they had entertained of his power: but always consistent with himself, he was on this, as on every other occasion, a pattern of perfect humility, and absolute self-denial.

A miracle so remarkable, performed in the neighbourhood of the capital city, before a multitude of spectators, many of them enemies, could not but make a great noise, and upon different persons, must have had very different effects. In particular, it raised the indignation of the rulers to the highest pitch. The miracle being too evident to be denied, as all his miracles indeed were, they never once said, that their displeasure and opposition proceeded from his passing false miracles upon the ignorant vulgar. They rather condemned him upon the truth and notoriety of his miracles; pretending, that they were designed to establish a new sect in religion, which might endanger not their church only, but their state. Thus, though the Pharisees were his sworn enemies, they could not help giving him an ample testimony, even in full court. 47. *Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doth many miracles.* 48. *If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.* (Τὸν ἱερόν, our temple: so the word is

used Acts vi. 14. xxi. 28.) If we do not bestir ourselves to prevent it, the common people, astonished at his miracles, will certainly set him up for the Messiah; and the Romans, on pretence of their rising in rebellion, will take away both our liberty and religion. They entered therefore into a resolution of putting Jesus to death at all hazards. However they were not unanimous in their resolution; for some of them, who were Christ's disciples (John xii. 42.) particularly Nicodemus and Joseph of Arimathea, urged the unlawfulness of what they proposed to do, from the consideration of his miracles and innocence.—But the high priest Caiaphas treated Christ's friends in the council with contempt, as a parcel of weak ignorant people, who were unacquainted with the nature of government, which, said he, requires that certain acts of injustice should not be scrupled at, when they are expedient for the safety of the state. 49. *And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.*—Doubtless Caiaphas said this from a principle of human policy; nevertheless the Evangelist assures us that his tongue was directed at that time by the Spirit of God; in which respect he spake not of himself, but foretold that Jesus should die for the nation. 51. *And this spake he, not of himself: but being high priest that year, he prophesied that Jesus should die for that nation: 52. And not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad.*—To conclude, the majority of the council having resolved to put Jesus to death at all hazards, they consulted no longer about that point, but from thenceforth deliberated only concerning the best method of effecting it. 53. *Then from that day forth, they took counsel together, for to put him to death.* The Evangelist does not tell us what the measure was which they pitched upon for this purpose; only from the last verse of the chapter it is highly probable that they agreed to issue out a proclamation against Jesus, promising a reward to any who would shew where he was, that they might take him.—This was the reason why our Lord did not now go to Jerusalem, though he was within two miles of it, but returned to Ephraim, a city upon the borders of the wilderness, where he abode with his disciples, being unwilling to go far away, because the passover at which he was to suffer approached. 54. *Jesus therefore walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.*

Ver. 51. *But he being high priest, &c.]* As God was wont antiently to communicate his oracles to the high priest clothed with the pontifical garments, so he inspired these words into Caiaphas, who now bare that office, though he was not sensible himself of the inspiration, and meant what he said in a different sense from what God intended should be signified by it.

Ver. 54. *A city called Ephraim.]* The situation of Ephraim has not yet been determined with certainty. All that John says of it, is, that it stood in a country near to the wilderness. Perhaps he

meant the wilderness, which is said to have gone up from Jericho to Bethel. Josh. xvi. 1. For Josephus (Bell. v. 8.) mentions Ephraim as not far from Bethel. Eusebius, in his Onomastic. upon the word *Αγλαί* (the antient Ai) tells us that Bethel lay in the road from Jerusalem to Sichem, in Samaria, at the distance of twelve miles from Jerusalem. The same author says that Ephraim was a large city, eight miles from Aelia (Jerusalem) toward the north. Jerom's copy of Eusebius read twenty miles in this passage. See Reland's *Palestina Illustrata*.

§ C. Luke xvii. 20. *At Ephraim Jesus foretells the destruction of the Jewish state.* (See § 122.) *The parable of the unjust judge and injured widow.*

While Jesus was in Ephraim, the Pharisees asked him when the kingdom of God, by which they meant the Messiah's kingdom, was to commence. They had very grand notions of the extent of the Messiah's kingdom, the number of his subjects, the strength of his armies, the pomp and eclat of his court, and were eager to have that glorious empire

empire speedily erected. Or being inveterate enemies of our Lord, they might ask the question in derision, because every thing about our Lord was so unlike to the Messiah whom they expected. 20. *And when he was demanded of the Pharisees, when the kingdom of God should come; — he answered them and said, The kingdom of God cometh not with observation.* 21. *Neither shall they say, Lo here, or, lo there: for behold, the kingdom of God is within you.* To correct their mistaken notions, he told them that the Messiah's kingdom does not consist in any pompous outward form of government, to be erected in this or that particular country, with the terror of arms and the confusion of war; but that it consists in the subjection of men's wills, and in the conformity of their minds to the laws of God, to be effected by a new dispensation of religion, which was already begun. Accordingly they were not to seek for it in this or that place, saying, Lo here, or, lo there; for the kingdom of God, the new dispensation of religion, productive of the dominion of righteousness in mens minds, was already begun among them, being preached by Christ and his Apostles, and confirmed by innumerable miracles. — Having thus spoken to the Pharisees, he addressed his disciples, and in the hearing of the Pharisees prophesied concerning the destruction of the Jewish state, whose constitution both religious and civil was the chief obstacle to the erection of his kingdom; for the attachment which the Jews had to their constitution, was the spring of all their opposition to christianity, and of their cruelty to its abettors. A prediction of this nature, delivered as the continuation of his answer to the Pharisees, who desired to know when the Messiah's kingdom should come, plainly signified that it would first become conspicuous in the destruction of the Jewish commonwealth. But because love and compassion were eminent parts of the Lord's character, he spake of that dreadful catastrophe in such a manner as might be most profitable to his hearers. He told them first of all, that they and the whole nation should be in the greatest distress before the destruction of their constitution, and the full establishment of the Messiah's kingdom; and that they should passionately wish for the Messiah's personal presence to comfort them under their afflictions, but should not be favoured with it. 22. *And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.* — Next he cautioned them against the deceivers, which in that time of universal distress would arise, pretending to be the Messiah, and promising to deliver them from the powers which oppressed them. He told them that these deceivers would lurk a while in private, till by the diligence of their emissaries spreading abroad their fame, and exhorting the people to go out to them, they had gathered a force sufficient to support them. In such a case, said he, do not go forth to them, nor follow them, for by this mark you shall know them to be deceivers. 23. *And they shall say to you, See here, or see there: go not after them, nor follow them.* — The reason is, my coming to deliver you shall be sudden, and unexpected, and with great power like lightning; for I will come in my own strength, and no opposition whatsoever shall be able to stand in my way. I will overthrow my enemies every where with swift destruction, and establish my religion and government in a great part of the world, as suddenly as lightning flies through the sky. Only before these things, I am to suffer many things, and be rejected of this generation. 24. *For as the lightning that lightneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in his day.* 25. *But first must he suffer many things, and be rejected of this generation.* — In the next place he foretold the stupidity and unconcernedness of the generation he was to destroy, comparing it to that of the old world about the time of the flood, and to

Ver. 21. *The kingdom of God is within you.* The phrase *εἰς ὑμᾶς* is by the most part of critics thought equivalent to *ἐν ὑμῖν*. See Xenoph.

lib. i. Cyropæd. p. 212. where things which they had along with them in the camp, are said to be *εἰς αὐτοὺς*. See also Beza upon the passage.

that of the Sodomites before their city was destroyed by fire from heaven. 26. *And as it was in the days of Noe, so shall it be also in the days of the Son of man.* 27. *They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark: and the flood came and destroyed them all.* 28. *Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded:* 29. *But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all:* 30. *Even thus shall it be in the day when the Son of man is revealed.*—31. *In that day, the day when the Son of man is revealed, as it is expressed ver. 30. he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back;* namely, to his house. — And lest they should not have been sufficiently apprehensive of their danger, he put them in mind of Lot's wife, insinuating that the calamities from which they were to flee, were as imminent as that from which she fled; and that to linger after they observed the signs thereof, would be as dangerous in their case as in her's. 32. *Remember Lot's wife.* The example

Ver. 26. *The days of Noe, &c.*] The days of Noe, in this passage, signify the days in which he preached to the old world, the righteousness which they ought to have practised, and denounced the judgments of God to fall on them, if they did not repent of their wickedness. By parity of reason, the days of the Son of man signify the days in which Christ and his Apostles preached to the Jewish nation, whose behaviour here is said to have been the same with that of the old world, and of the Sodomites, under the preaching of Noah and Lot: they went on secure and wholly intent upon their worldly affairs, without being in the least moved by the repeated warnings of the divine judgments which Jesus and his Apostles gave them. For which cause these judgments fell on them, and destroyed them.

Ver. 31. *He which shall be on the house-top.*] The Jewish houses were flat-roofed, and commonly had two stairs, one within and the other without the house, by which they went up to the roof (see § 33) Christ's meaning therefore was, that as soon as ever they observed the first signs of the impending ruin about to fall, they were to fly for their lives, without staying a moment to save their substance: he who was on the house-top was not to go down into his house, to take away his stuff, but was to go off by the outer passage, as the speediest way of escaping.

Ver. 32. *Remember Lot's wife*] This unfortunate woman had been informed by angels of the destruction of Sodom, and promised deliverance; but was expressly forbidden to look back on any account, in the time of her flight, because it was proper they should flee speedily, in the faith of the divine declaration, and perfectly contented, or at least endeavouring to be so, that they had escaped with their lives. Nevertheless she presumed to entertain doubts concerning the destruction of her

wicked acquaintance, perhaps because she did not fully believe the angel's message, or because she thought that God might repent himself of the evil he had threatened. Moreover being inwardly sorry for the loss of her relations and goods, and at the same time not sufficiently valuing the kindness of God, who had sent his angels to preserve her, she lingered behind her husband, discontented and vexed, allowing him and his two daughters to enter into Zoar before her. Gen. xix. 26. But no sooner had the good man, with his believing children, entered the place of their refuge, than God poured out the fulness of his wrath upon the offending cities. The thunder, the shrieking of the inhabitants, the crashing of the houses falling, were heard at a distance. Lot's wife, not yet in Zoar, was at length convinced that all was lost, and being exceedingly displeased, she despised the gift of her life; for in contradiction to the angel's command, she turned about, and looked at the dreadful devastation, probably also bewailed her perishing kindred and wealth, ver. 24. But her infidelity, her disobedience, her ingratitude, and her love of the world received a just though severe rebuke: in an instant she was turned into a pillar of salt, being burnt up by the flames, out of whose reach she would not fly, and so was made a perpetual monument of God's displeasure, to all posterity. Her looking back, though in itself a thing indifferent, yet as it was done contrary to the divine prohibition, and expressed such a complication of evil dispositions, was so far from being a small sin, that it fully deserved the punishment inflicted on it. And this punishment was the more necessary, as it shewed all the inhabitants of Canaan, that the deliverance of Lot and his family from the vengeance of Sodom, was wrought in honour of their righteousness, a signal instance of which they gave on this occasion, in their leaving Sodom, together



example of Lot's wife was very fitly produced by our Lord as a warning to his disciples, and to all his hearers. For if any of them, through an immoderate love of the world, should linger attempting to save their goods, after they were admonished from heaven of their danger, by the signs which prognosticated the destruction of Jerusalem; or if, thro' want of faith, any of them fancied that the calamities predicted to fall on the nation, would not be either so great or sudden as he had declared, and did not use the precaution of a speedy flight to save their lives, such might see in Lot's wife an example both of their sin and of their punishment.—33. *Whosoever shall seek to save his life, shall lose it: and whosoever shall lose his life, shall preserve it.* As in the whole of his discourse our Lord is speaking of the temporal calamities that were to befall the Jewish nation, his words in this 33d verse must be interpreted accordingly: whosoever, in order to save his life, shall flee into the city, because it is strongly fortified and garrisoned, shall meet with the destruction which he is flying from; whereas they shall be safe who flee into the open towns and defenceless villages, which in the opinion of many may be thought equal to a throwing away their lives.—34. *I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.* 35. *Two women shall be grinding together; the one shall be taken, and the other left.* 36. *Two men shall be in the field; the one shall be taken, and the other left:* the whole of this affair shall be directed in an especial manner by the providence of God, for the minds of your enemies shall be so over-ruled, that in cases where two persons are equally in their power, one of them shall be carried off, and the other left to make his escape.—37. *And they answered and said unto him, Where, Lord, shall all these things happen? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.* As eagles find out, and gather round a carcase, so wherever wicked men are, the judgments of God will pursue them: and particularly, in whatever part of the land any number of the unbelieving Jews are, there will the Romans, the executioners of the divine vengeance upon this nation, be gathered together to destroy them. The expression is proverbial, and will appear to have been beautifully applied, when it is remembered that the Romans bore in their standards the figure of an eagle; and that a certain kind of eagle, called *περυνοπτερον*, and mentioned by Aristotle, Hist. Animal. ix. 32. is found to feed on carcases.

Luke xviii. 1. *And he spake a parable unto them, to this end, i. e. to teach them that*  
*men*

ther with their nearest relations, and all their substance, at God's command. Which manifestation of their faith and piety was rendered still more conspicuous, by the judgment inflicted on the faulty member of the family, who was cut off for her impiety. The interposition therefore of Providence in behalf of Lot and his children, was a proper contrast to the destruction of Sodom, and accompanied it with singular propriety, shewing the great regard which God hath for good men, while the other testified his extreme displeasure with sinners.

Ver. 1. *And he spake a parable unto them, &c.]* ελεγε δε και παραβολην αυτοις. The particle δε plainly implies that this parable has a relation to the preceding discourse, and was delivered at the same time. The Evangelist says, it was designed to shew that men ought always to pray, and not to faint, that is, ought frequently to pray, for so the word παντοτε signifies John xviii. 20. The figure is carried still higher in the epithet given to the

morning and evening sacrifices, which, because of their frequency, are called a continual burnt offering. And in allusion to this men are directed to pray without ceasing, 1 Thess. v. 17. And Anna is said not to have departed from the temple, but to have served God with fastings and prayers night and day. Luke ii. 37. i. e. she attended constantly in the temple at the stated hours of prayer; for she came in while the parents of Jesus were presenting him to the Lord. It is plain therefore that the parable was spoken to recommend not continual praying in the strict sense of the words, but frequency, earnestness, and perseverance in the duty; and being delivered on this occasion, was intended to inspire the disciples with earnestness and perseverance in their prayers, particularly for the coming of the Son of man, to destroy the Jewish constitution, notwithstanding God should long defer the accomplishment of their desire. The coming of Christ to destroy the Jewish nation is in this and other passages of scripture (Luke

men ought always to pray, and not to faint; 2. *Saying, There was in a city a judge, which feared not God, neither regarded man.* This magistrate being governed by atheistical principles, had no inducement from religion to do justice; at the same time, being very powerful, he did not regard what men said or thought of him: wherefore, in all his decisions, he was influenced merely by passion or interest. — *And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary.* This widow having no friends to assist her, could neither defend herself from injuries, nor obtain satisfaction for them when committed; hence in an instance where she was greatly oppressed, she found herself obliged to petition the judge for redress. — 4. *And he would not for a while:* he was so addicted to his pleasures, that he would not put himself to the trouble of examining her cause, notwithstanding the grievous injustice that had been done unto her pleaded powerfully in her behalf. — *But afterward he said within himself, Though I fear not God, nor regard man;* 5. *Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.* By importuning him incessantly she forced him, whether he would or no, to do her justice: for he thought with himself, tho' I have no fear of God, nor regard to the happiness of others, I will avenge this widow merely to be rid of the troublesome feelings which the repeated representations of her distress raise in my mind. — The sentiment painted in this parable is very beautiful, namely, that if the repeated importunate cries of the afflicted do at length make an impression on the hearts even of men so wicked as to glory in their impiety, injustice, and barbarity, they will much more be regarded by God most gracious, who is ever ready to bestow his choicest blessings when he sees his creatures fit to receive them. 6. *And the Lord said, Hear what the unjust judge saith.* 7. *And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?* Arguments of this kind taken from the feeble goodness, or even from the imperfections of men, to illustrate the superior and infinite perfections of God, were often made use of by Jesus, and with great success in working the conviction designed. Such appeals force their way directly into mens hearts, bear down all opposition, and make a lasting impression. — 8. *I tell you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?* This question implies, that at the coming of Christ to avenge and deliver God's elect, the faith of his coming should

(Luke xxi. 28. Heb. x. 25. Jam. v. 7. 1 Pet. iv. 7.) spoken of as a thing exceedingly to be wished for by the disciples in those days. The reason was, the Jews in every country being their bitterest persecutors, were the chief opposers of the christian religion.

Ver. 5. *Wear me*, *πρωπιζή με*.] The word *πρωπιζειν* properly signifies to beat on the face, and particularly under the eye, so as to make the parts black and blue. Hence it signifies to beat in general, as 1 Cor ix. 27. In the passage under consideration, it has a metaphorical meaning, as all the translators acknowledge, though they seem to have missed the exact propriety of the metaphor. For *πρωπιζειν* here signifies to give great pain, such as arises from severe beating. The meaning therefore is, that the uneasy feelings which this widow raised in the judge's breast, by the moving representations which she gave him of her distress, affected him to such a degree, that he could not bear it, and therefore, to be rid of those feelings, he resolved to do her justice. The passage under-

stood in this sense, has a peculiar advantage, as it throws a beautiful light on our Lord's argument, ver. 6, 7. and lays a proper foundation for the conclusion which it contains.

Ver. 8. *He will avenge them speedily.*] Or rather suddenly, for so *εὐ ταχὺ* may signify. Besides, scripture and experience teach that in most cases punishment is not speedily executed against the evil works of evil men; but that when the divine patience ends, oftentimes destruction overtaketh the wicked as a whirlwind. Ps. lxxiii. 18—20. and by its suddenness becomes the more heavy. Farther, the correction proposed removes the seeming opposition between this clause and the end of the precedent verse, the reconciling of which has given rise to several strained criticisms, and I suppose to the various readings found there; not to mention that it agrees exactly with the subject in hand, the destruction of the Jewish nation having been represented by our Lord, in this very discourse, as what would be exceeding sudden and heavy. See Luke xvii. 24.

in a great measure be lost : accordingly, from 2 Pet. iii. 4. it appears that many infidels and apostates scoffed at the expectation of Christ's coming, which the godly in those days cherished : " Where is the promise of his coming ? " &c.

§ CL. Luke xviii. 9. *The parable of the Pharisee and the Publican.*

Jesus next addressed his discourse to such vain persons as were righteous in their own conceit, and despised others. But because things are sometimes best illustrated by their contraries, he placed the character of this sort of men beside that of the humble, describing the reception which each of them meet with from God, in the parable of the Pharisee and the Publican, who went up to the temple together, at the hour of sacrifice, in order to pray. 9. *And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others :* 10. *Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. — The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.* Having an high opinion of his own holiness, he went far into the court, that he might be as near the place of the divine habitation, and at as great a distance from the publican as possible. This circumstance indeed is not mentioned directly, but it is implied in that which is told of the publican, ver. 13. viz. that he stood afar off. Here therefore the Pharisee prayed, giving God the praise of his supposed righteousness, in which he would have acted so far well, had he really been possessed of any. But his thanksgiving favoured of the rankest pride, being a praising of himself rather than of God ; and such a praising of himself as implied the highest contempt of others, and particularly of his fellow worshipper : for he did not simply thank God that he was possessed of this or that virtue, but forsooth, that he was not like other men, and particularly like the publican, who was then addressing God. Moreover he took care to do himself all manner of honour, by an exact detail of the sins to which other men were prone, but from which, in his own opinion, he was perfectly free : — and of the duties which they neglected, but which he never failed to perform. But the sins he mentioned being such as were generally charged on publicans, and the duties such as that sort of men were supposed to neglect, it shewed to what an intolerable pitch his vanity was grown, since it led him, even in his devotions, directly to insult his brethren, and proved that he possessed none of those virtues for which he very vainly returned God this solemn thanksgiving. 12. *I fast twice in the week, I give tithes of all that I possess.* His fasting twice in the week was a duty not prescribed by the law, as was likewise his paying tithes of all, according to the opinion of most casuists at that time, if, as is probable, he meant tithes of mint, anise, and cummin, a preciseness by which the men of his sect made themselves remarkable. Luke xi. 42. Wherefore the language of this part of his prayer was, I not only far excel other men in point of holiness, but I am even more righteous than the law requires. Thus did the proud Pharisee arrogantly insinuate that he had laid God as it were under an obligation to him. — How different was the behaviour of the publican ! impressed with a deep sense of his sins, he appeared so vile in his own sight, that he would not go up among the people of God, but stood afar off in the court of the Gentiles \*,

\* Salmasius indeed imagines that he was in the same court of the temple with the Pharisee, because the latter mentioned him in his prayer. If so, his standing afar off implies, that he came no farther than the gate or the extremity of the court, being so humble that he would not go near the Pharisee whom he esteemed much more holy than himself. It is true Grotius and Cocceius affirm, that persons

of his character, by the customs of the times, were obliged to keep at a distance, and that he did so, not out of humility, but necessity. Nevertheless the text seems to contradict their notion, mentioning the publican's standing afar off along with the other undoubted instances of his humility, namely, that he would not even look up to heaven, but smote upon his breast, &c.

perhaps

perhaps without the stone wall, called by the Apostle the middle wall of partition, which Gentiles and unclean Israelites were not permitted to pass. See § 121. Here smiting upon his breast, he, by that action, made a public acknowledgement of his great transgressions before all who were in sight of him, and in the bitterness of his soul earnestly cried for mercy. 13. *And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.* — These being the dispositions of mind with which guilty creatures should come into the divine presence, the publican was a more acceptable worshipper than the Pharisee. 14. *I tell you this man went down to his house justified rather than the other:* that is, obtained the pardon of his sin, the blessing he had asked in his prayer, while the proud Pharisee, who justified himself, came away without being accepted; as is intimated in the comparison, which, according to the hebrew idiom, often includes a negation. See Gen. xxxviii. 26. 1 Sam. xxiv. 17. — When Jesus had finished the parable, he made an application of it to the persons for whose sake it was delivered, in his favourite and well known maxim, *for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.* — This parable teaches us several important lessons; as, that the generality of men are great strangers to themselves, and ignorant of their own characters: that they oftentimes thank God in words for his benefits, while their hearts are by no means penetrated with any just sense of them: that it is difficult to think of the sins we ourselves are free from, without censuring the persons who, in our opinion, are guilty of them: that a man may be very ready to censure others, without ever forming a thought of reforming himself: and that in a certain sense we may be clear of open and scandalous sins, while we are full of inward spiritual wickedness, pride, envy, malice, hypocrisy, and voluptuousness. To conclude, by propounding this parable of the Pharisee and the publican immediately after that of the importunate widow, our Lord has taught us, that although our prayers must be very earnest and frequent, they should always be accompanied with the deepest humility; because no disposition of mind is more proper for such weak and frail beings as men to appear with, before the great God, than an absolute self-abasement.

#### § CII. Mat. xix. 3. *The Pharisees ask Christ's opinion concerning divorces.*

Jesus was still in the town of Ephraim, when the Pharisees came and asked him whether he thought it lawful for a man to put away his wife for any cause whatever? He had delivered his sentiments on this subject twice; once in Gallilee, Mat. v. 31. § 26. and again in Perea, Luke xvi. 18. § 95. It is probable therefore, that they knew his opinion, and solicited him to declare it, hoping it would incense the people, who reckoned the liberty which the law gave them of divorcing their wives, one of their chief privileges: or, if standing in awe of the people, he should deliver a doctrine different from what he had taught on former occasions, they thought it would be a fit ground of accusing him of dissimulation. But they missed their aim entirely; for Jesus, always consistent with himself, boldly declared the third time against arbitrary divorces, not fearing the popular resentment in the least. — The accounts which Matthew and Mark have given of this matter when compared seem to clash, though in reality they are perfectly consistent. The two historians indeed take notice of different particulars; but these, when joined together, mutually throw light on each other, and give the reader a full view of the subject. According to both Evangelists the Pharisees came with an insidious intention, and asked our Lord, Mark x. 2. *Is it lawful for a man to put away his wife, Mat. 3. for every cause?* (*κατὰ πᾶσαν αἰτίαν*, for any cause, so the word *πᾶς* signifies, Rom. iii. 20. Gal. ii. 16.) But the answer returned to this question is differently represented by the historians. Matthew says our Lord desired the Pharisees to consider the original institution of marriage in paradise, where God created the human kind of different sexes, and implanted in their breasts such

such a mutual inclination towards each other, as in warmth and strength surpasses all the other affections wherewith he has endued them. And because they have such a strong love to each other, he declared, that in all ages they should neglect every other tie, and among the rest that which binds them to their parents, and go together by marriage; and that male and female thus joined together in marriage, are, by the strength of their mutual affection, no more twain, but one flesh, that is, constitute only one person in respect of the unity of their inclinations and interests, and of the mutual power which they have over each other's bodies; 1 Cor. vi. 16. vii. 4. and that as long as they continue faithful to this law, they must remain undivided till death separates them. Mat. 4. *And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female?* 5. *And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.* 6. *Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder,* by unreasonable divorces. Thus, according to Matthew, our Lord answered the Pharisees question concerning divorce, by referring them to the original institution of marriage in paradise. But Mark says he answered it by referring them to the mosaical precept: Mark 3. *And he answered and said unto them, What did Moses command you?* The Evangelists however may be easily freed from the imputation of inconsistency, by supposing that the answer in Mark was given after the Pharisees had, as Matthew informs us (ver. 7.) objected the precept in the law to the argument of divorce drawn from the original institution. If divorce, said they, be contrary to the original institution of marriage, as you affirm, Mat. 7. *Why did Moses then command to give a writing of divorcement, and to put her away?* The Pharisees, by calling the law concerning divorce a command, insinuated that Moses had been so tender of their happiness, that he would not suffer them to live with bad wives, though they themselves had been willing, but peremptorily enjoined that such should be put away. Mark 3. *And he answered and said unto them, What did Moses command you?* 4. *And they said, Moses suffered to write a bill of divorcement, and to put her away.* Our Lord's question, mentioned by Mark, being placed in this order, implies that he wondered how they came to consider Moses's permission in the light of an absolute command, since it was granted merely on account of the hardness of their hearts. Mat. 8. *He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.*—And as unlimited divorces were not permitted in the state of innocence, so neither shall they be under the

Ver. 4. *He which made them.*] Ο ποιων, the Creator, as ο ποιηων, Mat. iv. 3. signifies the Tempter.

Ver. 5. *And said, for this cause, &c.*] The words here ascribed to the Creator, are in the Mosaic history ascribed to Adam. But as the father of mankind spoke on that occasion by inspiration, our Lord justly affirmed, that what he said was spoken by God.

Ver. 8. *Because of the hardness of your hearts.*] He meant their passionate stubborn temper, which was such, that had they not been permitted to divorce their wives, some would not have scrupled to murder them outright; others would have got rid of them by suborning witnesses to prove the crime of adultery against them; others would have reckoned it great mildness, if they had contented themselves with

separating from their wives, and living unmarried. And thus God's design of multiplying his people exceedingly, must have been frustrated, as the hated wives would either have been murdered, or denied the liberty of propagating by other husbands, a privilege that was secured to them by divorce. Moses therefore acted as a prudent lawgiver in allowing other causes of divorce besides whoredom, because, by admitting the less, he avoided the greater evil. At the same time the Jews, whose hardness of heart rendered this expedient necessary, were chargeable with all the evils that followed it; for which reason as often as they divorced their wives, unless in the case of adultery, they sinned against the original law of marriage, and were criminal in the sight of God, notwithstanding their law allowed such divorces.

Gospel dispensation. 9. *And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and who so marrieth her which is put away, doth commit adultery.* From our Lord's answer therefore it appears, that the school of Sammai taught the best morality on the subject of divorce, but that the opinion of the school of Hillel was more agreeable to the law of Moses on that point. See on Matt. v. 31. § 26. — There is this farther difference observable in the accounts which the Evangelists give of our Lord's conversation with the Pharisees, that toward the conclusion thereof, Mark brings in the citation from Gen. ii. 24. concerning the original institution of marriage, wherewith Matthew says it was begun. Mark 5. *For the hardness of your heart, he wrote you this precept.* 6. *But from the beginning of the creation, God made them male and female.* 7. *For this cause shall a man leave his father and mother, and cleave to his wife;* 8. *And they twain shall be one flesh: so then they are no more twain, but one flesh.* It seems this citation was twice produced. Nor was there any thing improper in such a repetition. For the Pharisees having objected Moses's precept, as inconsistent with the sense which Jesus put upon the passage in Genesis, it was very fit to repeat that passage, after he had confuted them, because by so doing he signified that its genuine and natural meaning could not possibly be affected by their frivolous objections. See an example of a like repetition, Mat. xv. 7. — The disciples were greatly surpris'd at Christ's decision; for though they said nothing to him while the Pharisees were present, they did not neglect to ask him about it when they came to their lodging. Mark 10. *And in the house his disciples asked him again of the same matter.* 11. *And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.* 12. *And if a woman shall put away her husband, and be married to another, she committeth adultery.* — Mat. 10. *His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.* Since the law of marriage is so rigid, that unless the woman breaks the bond by going astray, her husband cannot dismiss her, but must bear with her, whether she be quarrelsome, petulant, prodigal, deformed, foolish, barren, given to drinking, or in a word troublesome by numberless vices, a man had better not marry at all. — Jesus answered, It is not in every one's power to live continently; yet if any man has the gift, whether by natural constitution, or by the injury of human force used upon him, which has rendered him incapable of the matrimonial union, or by an ardent desire of promoting the interests of religion, animating him to subdue his natural appetite, and enabling him to live in voluntary chastity, unencumbered with the cares of the world; such a person will not sin, though he leads a single life. 11. *But he said unto them, All men cannot receive this saying, save they to whom it is given.* 12. *For there are some eunuchs, which were so born from their mothers womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of hea-*

Ver. 9. *And I say unto you, whosoever shall put away his wife, &c.*] The practice of unlimited divorces which prevailed among the Jews, gave great encouragement to family quarrels, was very destructive of charity, and hindered the good education of their common offspring. Besides, it tended not a little to make their children lose that reverence for them, which is due to parents; as it was scarce possible for the children to avoid engaging in the quarrel. Our Lord's prohibition therefore of these divorces is founded on the strongest reason, and tends highly to the peace and welfare of society.

Ver. 12. *Which have made themselves eunuchs.*]

That it is the amputation of the desire, not the member, is meant in the phrase *made themselves eunuchs*, may be gathered from the other clauses of the passage. For there is mention made, first of *eunuchs which were so born from their mothers womb*, plainly importing, that some are continent by natural constitution: next we are told of eunuchs that are made so by men, *i. e.* through violence that has been offered to their bodies: last of all, there are who *have made themselves eunuchs for the kingdom of heavens sake*, not by doing violence to themselves, but by a strong resolution of living continently in a state of celibacy, for the sake of promoting more effectually the interests of religion.

*vens sake.* — *He that is able to receive it, let him receive it.* These words must not be referred to the clauses immediately preceding them, as if our Lord had meant to say, he that is able to become an eunuch by any of the ways I have mentioned, let him become one; for the second way, namely, through violence offered to mens bodies, is absolutely unlawful. But they must be referred to ver. 11. as is plain from the words themselves. In that verse Jesus had said, *all men cannot receive this saying, save they to whom it is given,* they cannot live without marriage chastly, unless they have the gift of continency. In the 12th verse he shews how that gift is obtained, mentioning three ways of it, then adds, *He that is able to receive it, let him receive it.* He, that by any of the methods I have mentioned, is in a capacity of living chastly, may continue unmarried without sin.

*Ibid.* *He that is able to receive it, let him receive it.* What is here said of a single life, is entirely perverted by the papists, when they produce it to discredit matrimony, and exalt celibacy as the more perfect state. For on this very occasion, marriage is declared to be an institution of God: and lest any one might have replied, that it was a remedy contrived purely for the weakness of our fallen state, it is particularly observed, that it was an institution given to man in innocence. Wherefore, as the Apostle tells us, marriage is honourable in all

ranks and conditions of persons, provided the duties thereof are inviolably maintained. Besides, it is false to affirm that our Lord recommends celibacy. He only gives permission for it as a thing lawful, telling them, that if they were able to live continently, they would not sin though they did not marry, especially as the times they lived in were times of persecution. In which light also the judgment of the Apostle Paul is to be considered, when he declared it to be better for christians, as matters then stood, not to marry. 1 Cor. vii. 26.

### § CIII. Matt. xix. 13. *Jesus blesses little children.*

Jesus having, in the course of his ministry, performed innumerable cures in different parts of the country, certain persons who had young children, thinking perhaps that his power would be as effectual in preventing as removing distempers, proposed to get their little ones secured, by his prayers, from all harms: accordingly bringing them unto him, they desired him to put his hands on them\*, and pray for them. Or the parents of these children believing Jesus to be a great prophet, imagined that his prayers would prevail with God, to bestow on them spiritual blessings. Whatever was their design, the disciples mistaking it, were angry with them, and rebuked them; which when Jesus observed, he was much displeased, and ordered them to let the children be brought to him. Luke xviii. 16. *But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: — for of such is the kingdom of God:* the church of God on earth, and his kingdom in heaven, is composed of persons who resemble little children. See on Matt. xviii. 2. § 73. — And because the disciples had expressed some dissatisfaction at his doctrine concerning divorce, we may suppose he took this opportunity to inform them again, that unless they possessed the humility, meekness, and docility of children, they should not enter into the kingdom of God. Luke 17. *Verily I say unto you, whosoever shall not receive the kingdom of God, i. e. the doctrines thereof, as a little child, shall in nowise enter therein.* — To conclude, though the little ones could not profit by his instructions, yet being capable of his good wishes, he took them up in his arms, and, with his usual benevolence, blessed them, and departed. Mark 16. *And he took them up in his arms, put his hands on them, and blessed them.* The imposition of hands being always accompanied with prayer, Matthew, who in the beginning of his account had joined the two together, says simply at the conclusion, that *he laid his hands on them, and departed.* It is probable therefore that Jesus both recommended the young ones to God, in prayer, and blessed them himself.

\* The imposition of hands was a ceremony with which the ancient prophets always accompanied

their prayers in behalf of others. See Gen. xlviii. 14. Num. xxvii. 18. 2 Kings v. 11. Mat ix. 18.

§ CIV. Mat. xix. 16. *Jesus leaves Ephraim. The means of inheriting eternal life. The parable of the labourers in the vineyard.*

The passover at which our Lord was to suffer approaching, he left Ephraim, and went for Jerusalem by the way of Jericho. But before he arrived at the latter city, a ruler of the synagogue, or member of the sanhedrim, (for the original word signifies both) came running to him by the way, and kneeling down before him, asked him, 16. *Good Master, or, as the words αγαθε διδασκαλε, might better be rendered, "Infallible Doctor,"* (See on Mat. xxiii. 7--10. § 120.) *what good thing shall I do that I may inherit eternal life?* This young ruler in his address pretended to do great honour to Jesus, by kneeling to him, and giving him the title of infallible, and asking him such an important question, with an air as if he would have acquiesced in his decision, whatever it might be.—Nevertheless, the whole was a piece of hypocrisy. For he was so far from believing Jesus to be infallible, that he does not seem to have been at all persuaded of his divine mission, as is evident from the disposition with which he received our Lord's counsel, *Sell that thou hast, and give to the poor.* Jesus, therefore, first of all rebuked him for the gross flattery and falsehood of his address. 17. *And he said unto him, Why callest thou me good? there is none good, i. e. infallible, but one, that is God.*—However, because he had expressed a desire of knowing the way to eternal life, Jesus answered his question, by directing him to keep the commandments of the second table of the law, which he mentioned on this occasion, not because they are of greater importance than the precepts of the first, but because there is a necessary connexion between the duties of piety towards God, and of justice, temperance, and charity, towards men, and because these latter are not so easily counterfeited as the former. (See on Mat. xxv. 35. § 123.) *But if thou wilt enter into life, keep the commandments.* 18. *He saith unto him, Which?* Jesus said, *Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.* 19. *Honour thy father, and thy mother: and Thou shalt love thy neighbour as thyself.*—20. *The young man saith unto him, All these things have I kept from my youth up: what lack I yet?* No doubt the ruler understood these commandments in the lax sense which the doctors put upon them, and which our Lord reprehended in his sermon on the mount; consequently the character he gave of himself might be just. For though he was not a person of true probity and virtue, as appeared by the sequel, he may have maintained a fair character to the view of men. And as he had acquired that character amidst the temptations of youth, and wealth, and greatness, he was so far praise-worthy, and upon that account, might be loved by Jesus. Or he may have been loved by him on account of the sweetness of his disposition, visible even in his countenance; a thing amiable, though found in a character otherwise vicious. And to this the words of the Evangelist seem best to agree. Mark x. 21. *Then Jesus beholding him, loved him.*—But notwithstanding the young ruler had maintained a fair character, and was blessed with a lovely sweetness of disposition, he was altogether faulty in respect of his affection to sensual enjoyments, a sin which, perhaps, had escaped his own observation. Wherefore Jesus, willing to make him sensible of the secret sore of his mind, touched it gently. To shew him

Ver. 20. *From my youth up, &c.* Εξ νεότητος here, should be translated, *From my childhood;* for he is said to have been but a young man.

Mark x. 21. *Then Jesus beholding him, &c.* This sentence seems to be strained by De Dieu, who, because Pl. lxxviii. 36. αγαπησαν αυτον εν τω σωματι αυτων, signifies, they praised or flattered

him with their mouths, would have αγαπησαν αυτον in the Evangelist translated, *He praised him,* viz. ironically, knowing him to be a covetous worldly-minded man. Fesselius thinks the meaning is, That he praised him seriously for the pains he had taken to obey the law: Boisius, that he treated him gently, and did not deal roughly with him.



that he had not arrived at that pitch of virtue which he imagined, but was worldly-minded to a great degree, he required him to become his disciple; and for that end, to sell his estate, and bestow it on the poor. *Mat. xix. 21. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: shalt have a much more valuable treasure in the life to come than that which I advise thee to part with now. Throw away then that load of riches with which thou art cumbered, and come and follow me: become my disciple, and a preacher of the Gospel.* — When the ruler heard this condition of eternal life, he was astonished; insomuch that, without making any reply, he went away very sorry; for he had a great estate, which he would by no means part with. *22: But when the young man heard that saying, he went away sorrowful: for he had great possessions.*

The behaviour of this ruler affording a melancholy example of the pernicious influence of riches, Jesus thought fit to caution his disciples against the love of them, by declaring with what difficulty rich men become his disciples. The difficulty was next to an impossibility; because rich men commonly trust in their riches, that is to say, place their happiness in the enjoyments which their riches procure for them; and consequently could not easily become his disciples, at least in those early days, when the profession of the Gospel exposed men to so much persecution. *Luke xviii. 24. And when Jesus saw that he was very sorrowful, he said, Mat. xix. 23. unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. Mark x. 24. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God? 25. It is easier for a camel to go through the eye of a needle, (a common proverb among the Jews to ex-*

press

*Ver. 21. If thou wilt be perfect, &c.]* On this subject it is proper to observe, that the terms of salvation here settled, are not different from those mentioned elsewhere in scripture. For though faith is declared by our Lord himself to be the condition of salvation, it is such a faith as either proceeds from, or influences to the universal righteousness here described: *If thou wilt enter into life, keep the commandments.* Moreover, the christian religion being from God, is established upon such solid evidences, that every virtuous person to whom it is offered, will receive it with pleasure. And if any man refuse it, his infidelity can be owing to no other cause but this, that his deeds are evil. So our Lord himself says expressly, *John iii. 19. And therefore, in returning a general answer, concerning the terms of salvation, Jesus fitly directed this ruler first of all to a sincere, constant, and universal obedience.* And when he replied, that he had arrived at that already, and desired to know if any thing more was requisite, our Lord, who knew that he was not thoroughly tinctured with the principles of virtue, required him to become his discip'le, which, as he had acknowledged his divine mission, he could not refuse to do, if he was the man he pretended to be: assuring him, that by this course alone he would *be perfect, i. e. demonstrate that he was really possessed of the virtues he laid claim to. At the same*

time he let him know, that as matters then stood, he could not be his disciple, and much less a preacher of the Gospel, without renouncing his worldly possessions. Here, therefore, our Lord has declared, that all men to whom the Gospel is offered, must believe it, and make profession of it, else they cannot be saved; and that true virtue, wherever it subsists, necessarily leads men to this belief and profession. But he by no means says, that christians must sell their goods, and give them to the poor. An intire renunciation of the world was necessary indeed in the first ages, when the profession of christianity, but especially the preaching of it, exposed men to persecution and death; which was the reason that Jesus mentioned it to the ruler as his indispensable duty. But now that the christian religion is established by law in many countries, all that our Master requires of us is, that we be in constant readiness to part with the world, and that we actually do so when God in his providence calls us thereto. See on *Luke xiv. 33. § 92.*

*Ver. 24. It is easier for a camel, &c.]* Without doubt these strong expressions, in their strictest sense, must be understood of the state of things at that time subsisting. Yet in some degrees they are applicable to rich men in all ages. The reason is, riches have a woful influence upon piety in two respects. 1. In the acquisition: for not to mention

presses the great difficulty of a thing) *than for a rich man to enter into the kingdom of God.*—The disciples, who were following their Master in expectation of becoming both great and rich, were exceedingly astonished when they heard him declare that it was next to impossible for a rich man to enter into the kingdom of God. They thought, that if the rich and the great could not enter his kingdom, he never could have any kingdom; and therefore they asked with great surprise, “Who then can be saved?” 26. *And they were astonished out of measure, saying among themselves, Who then can be saved?*—But Jesus, who spake chiefly of rich men’s entering into his kingdom on earth at that particular season, replied, that though it was impossible for men, by any art of persuasion which they were possessed of, to prevail with the rich to become his subjects at the expence of their estates, it was not impossible for God to do it. 27. *And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible.* The energy of the Divine Grace is able to make a man despise the world with all its pleasures, when the eloquence and persuasion of his fellow-men is not able to do it. Joseph of Arimathea, Nicodemus, and Joanna, the wife of Chusa, Herod’s steward, were remarkable instances of this triumphant power of grace.—This answer, however, did not satisfy the disciples, who, no doubt, had often thought with pleasure on the honours and profits of the great offices which they expected to enjoy in his kingdom. Among the rest Peter was much disappointed, finding that his stewardship was to be of little service to him, (the office he supposed his Master had promised him under the metaphor of the keys of the kingdom.) Wherefore, addressing Jesus in name of the rest, he begged him to consider, that his apostles had all done what the young ruler refused to do: had left their relations, their employments, and their possessions, on his account. And since he was pleased to tell them, that rich men could not enter into his kingdom, which was the same thing as to tell them, that there would be no kingdom, he desired to know what reward they were to have. *Mat. xix. 27. Then answered Peter, and said unto him, Behold we have forsaken all, and followed thee; what shall we have therefore?* It seems Peter thought their labour was lost, because they were to have no recompence on earth.—Jesus replied, that they should certainly have a peculiar reward, even in this life: because, immediately after his resurrection, when he ascended the throne of his mediatorial kingdom, he would advance them to the high honour of judging the twelve tribes of Israel; that is, of ruling his church and people, of which the twelve tribes were a type. 28. *And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, παλιγγενεσία, You who have assisted me in accomplishing the creation of the new heavens and the new earth, predicted by Isaiah, lxi. 17. when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones,*

*judging*

mention the many frauds, and other sins that men commit to obtain riches, they occasion an endless variety of cares and anxieties, which draw the affections away from God. 2. They are offensive to piety in the possession; because if they are hoarded, they never fail to beget covetousness, which is the root of all evil; and if they are enjoyed, they become strong temptations to luxury and drunkenness, and lust, and pride, and idleness.

Ver. 29. *When the Son of man, &c.*] In the seventh chapter of Daniel, the prophet speaking of the erection of the Messiah’s kingdom, says, ver. 9. *I saw and told the thrones were set, (not cast down, as*

it is in our translation) *and the ancient of days did sit; namely, on one of the thrones that were set.* 12. *And behold one like the Son of man came to the ancient of days, while he sat on his throne, and they brought him near before him, and there was given him dominion, and glory, and a kingdom.* By the kingdom that was given to the Son of man, the prophet meant his mediatorial kingdom; and by the glory, his being seated beside the ancient of days on one of the thrones mentioned, ver. 9. in testimony of his exaltation to that kingdom. The throne of his glory, therefore, which our Lord speaks of in the text, is the throne of his mediatorial kingdom, called the throne of his glory,

*judging the twelve tribes of Israel.*—He spake next of the rewards which his other disciples should receive, both in this life and in that which is to come. 29. *And every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receive an hundred-fold, and shall inherit everlasting life.* Mark expresses the promise more fully. x. 30. *He shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come everlasting life.* They who have forsaken all for my sake, shall be no losers in the issue; because God, who designs to admit them into heaven, will give them the comforts necessary to support them in their journey thither, and will raise them up friends, who shall be as serviceable to them as their nearest kindred, whom they have forsaken. By the special benignity of his providence, they shall have every thing valuable that relations or possessions can minister to them, and besides, shall have persecutions, whose heat will nourish virtues in them of such excellent efficacy as to yield them, even in this present world, joys an hundred times better than all earthly pleasures; so that they shall be fed by the bread of sorrows. But above all, in the world to come they shall have everlasting life. Their afflictions contributing to the growth of their graces, which are the wings of the soul, they shall, in due time, be raised on them even up to heaven, leaving all sorrows behind them, and shall fly swiftly into the bosom of God,

glory, in allusion to the representation which Daniel had given of it. In this kingdom the apostles likewise were to be seated on thrones, and to judge the tribes; that is, were to be next to the Messiah in dignity and office, his ministers, by whom he was to subdue and govern his church. Luke xxii. 28. we find this promise repeated to the disciples in words still more full to the same purpose: *Ye are they which have continued with me in my temptations; answering to what is here termed a following him in the regeneration; and I appoint unto you a kingdom, as my Father hath appointed unto me.* The kingdom which the Father bestowed on Jesus as the reward of his humiliations, was his mediatorial kingdom. (Phil. ii. 9.) not the happiness of heaven, which he enjoyed from eternity. Wherefore, the kingdom which he bestowed on his apostles as the peculiar reward of their services, being of the same kind with his own, was nothing else but the authority which they enjoyed next to him in the Gospel dispensation. *That ye may eat and drink at my table in my kingdom.* This expression is evidently metaphorical, and signifies, that they were to share with him in the honours and pleasures of his high dignity: *and sit on thrones judging the twelve tribes of Israel.* As their eating and drinking at his table does not imply any sordid act, but a continuation of enjoyment, so their sitting on the thrones judging, cannot signify their being assessors to Christ in the one act of passing sentence upon the tribes: it rather implies a continuation of action, viz. in their giving laws to the converted tribes, by the Gospel which they preached to them.

*1b. Judging the twelve tribes of Israel.]* Accord-

ing to the common interpretation of these words, they relate intirely to the other life; implying, that at the general judgment the apostles shall assist Christ in passing sentence upon the Israelites. Yet this explication may justly be disputed; because the promise thus understood, would make the apostles very much inferior to all other saints, of whom it is said expressly, that they shall judge the world, and not the world only, but the angels also, 1 Cor. vi. 2, 3. Besides, the promise, in the ordinary sense of it, is not applicable to Judas at all, who being a bad man, cannot be supposed capable of the dignity of Christ's assessor at the general judgment. In the hebrew language, *to judge*, signifies to rule or govern. Thus, Judg. xii. 7. *Jephtha judged Israel twelve years.* 1 Sam. viii. 5. *Make us a king to judge us, like all the nations.* Wherefore, by the apostles sitting on thrones judging the tribes, may be understood their ruling the christian church, of which the Jewish was a type, by the laws of the Gospel, which their Master inspired them to preach, and by the infallible decisions relative to faith and manners which he enabled them to give in all difficult cases—Such seems to have been the dignity which Jesus promised to his apostles. However, as they had always been accustomed to look on the Messiah's kingdom as a secular empire, they would naturally interpret their sitting on thrones, and judging the tribes, of their being made chief magistrates in Judea under their master; and would from thence take courage again, after having been greatly dispirited by the declaration which Jesus had made concerning the impossibility of rich men's entering into his kingdom.

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the fountain of life and joy, where they shall have full amends made them for all the evils they have undergone on his account. — Thus many who, in the eyes of their fellows, are last in this life, by reason of their afflictions, mortifications, and self-denial, are really first, not only in point of future reward, but even in respect of present satisfaction. *Mat. xix. 30. But many that are first, shall be last; and the last shall be first.* These words were spoken also with a view to keep the disciples humble after their imaginations had been warmed with the prospect of their reward. For in all probability they interpreted the promise of the thrones in the manner mentioned, and supposed, that the other posts which were to be occupied at a distance from the Messiah's person, such as the government of provinces, the generalship of armies, &c. would all be filled by their brethren Jews, to whom of right they belonged, rather than to the Gentiles. Nay, it was a prevailing opinion at this time, that every particular Jew whatever, the poorest not excepted, would enjoy some office or other in the vast empire which the Messiah was to erect over all nations. In this light Christ's meaning was: Though you may imagine that you and your brethren have a peculiar title to the great and substantial blessings of my kingdom, which I have been describing, the Gentiles shall have equal opportunities and advantages for obtaining them; because they shall be admitted to all the privileges of the Gospel, on the same footing with you Jews, nay, in point of time they shall be before you; for they shall universally embrace the Gospel before your nation is converted. *Rom. xi. 25, 26.*

This doctrine Jesus illustrated by the parable of the householder, who hired labourers into his vineyard, at different hours, and in the evening gave them all the same wages, *beginning from the last unto the first\**. The true scope, therefore, of the parable is to shew, that the Jewish nation, who of all people were first in respect of external privileges, and particularly in respect of the offer, should be last in receiving the Gospel. And that when they did receive it, they should enjoy no higher privileges, under that dispensation, than the Gentiles, who were called at the eleventh hour. The application of the parable suggests this interpretation: *So the last shall be first, and the first last: for many be called, but few chosen.* The vineyard signifies the dispensations of religion in general, which God gave to mankind in the different parts of the world. The hiring of labourers early in the morning, represents that interposition of providence by which the Jews then

\* Many, indeed, imagine our Lord's design in the parable was to teach us, that God converts some in childhood, some in youth, some in their riper years, some in the decline of life, and some in old age. But had that been his meaning, he could not have said at the conclusion of it, *Many be called, but few chosen.* For the calling of the labourers signifying conversion, all who are called must necessarily be chosen. Farther, in the parable the labourers received equal wages, every man a penny. This, according to the common interpretation, must imply, that the rewards of the righteous shall be all equal; whereas from other passages of scripture we know, that every man shall receive according to his work, or in proportion to the degrees of grace he has been enabled to acquire. In the third place, the labourers who began early in the morning, murmured against the householder for giving those who came at the eleventh hour as much wages as he had given to them. Ac-

cording to the common interpretation, this would lead one to think, that the saints in heaven envy one another's happiness: whereas it is most certain, that all murmurings and grudgings are for ever banished from those blest abodes. To conclude, when the householder went out at the eleventh hour, and asked the men that were in the market-place, why they stood there all the day idle? they replied, *Because no man hath hired us.* But can it be said with truth of any christian, that he is in the market-place, or that he stands there idle because he is not hired? All christians are hired through the external call of the Gospel, and by making profession of christianity, have gone into the vineyard, so that it is plain they are idle there, if they be idle. These reasons, I think, prove that the parable of the labourers cannot be understood of God's calling men to repentance at the different seasons of life. Its true meaning seems to be that given in the Paraphrase.

alive were born members of God's church, and laid under obligations to obey the law of Moses. *Mat. xx. 1, 2. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. 2. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.*—The hiring of the labourers at the subsequent third, sixth, and ninth hours, signifies the various interpositions of providence, by which many of the Gentiles then living were converted, either in whole or in part, to the knowledge and worship of the true God, becoming, some proselytes of righteousness, others proselytes of the gate. *3. And he went out about the third hour, and saw others standing idle in the market-place, 4. And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. 5. Again he went out about the sixth and ninth hour, and did likewise.*—The invitation given at the eleventh hour, signifies God's calling the Gentiles in every country, by the light of nature, to live piously and wisely. *6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive.*—The labouring of those who began early in the morning, signifies their performing the various duties imposed by the law of Moses, the dispensation they were under, which, because it was a grievous yoke, obedience to its precepts was fitly expressed by bearing the heat and burden of a whole day. The labouring of such as were called at the subsequent hours, signifies the obedience which the proselyted Gentiles yielded to such precepts of the law as were obligatory on them. The labouring of those who were called at the eleventh hour, signifies the works of piety, justice, temperance, and charity, imposed upon the heathens by the law of nature, the dispensation under which they lived, beautifully set forth by their labouring only one hour in the cool of the evening; their duty being light in comparison of what was required of the Jews.—*8. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 9. And when they came that were hired about the eleventh hour, they received every man a penny.* The equal reward bestowed on all, the penny given to each labourer as his wages, signifies the Gospel with its privileges and advantages, which they all enjoyed on an equal footing. And the rewards being first bestowed on the labourers who came at the eleventh hour, signifies that the idolatrous Gentiles and proselytes should all enjoy the Gospel, with its privileges, before the Jewish nation was converted, the condition not of a few individuals, but of great bodies of men, being represented in the parable.—It is true, the labourers who came in the morning are said to have received the penny. *10. But when the first came, they supposed that they should have received more, and they likewise received every man a penny.* Nevertheless, we cannot from hence infer that our Lord meant to say, they would embrace the Gospel.—On the contrary, they murmured against the householder, and in their passion threw the money down upon the ground, as appears from his ordering them to take it up. *11. And when they had received it, they murmured against the good man of the house, 12. Saying, these last have wrought but one hour, and thou hast made them equal unto us, which have born the burden and heat of the day. 13. But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? 14. Apov to sou, Take up that thine is, and go thy way: I will give unto this last, even as unto thee. 15. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? 16. So the last shall be first, and the first last: for many be called, but few chosen.* This branch of the parable, therefore, very fitly represents the pride of the Jews in rejecting the Gospel, when they found the Gentiles admitted to its privileges, without becoming subject to the institutions of Moses. (*See Acts xxii. 21, 22. 1 Thess. ii. 16.*) In the mean time we must not urge the circumstance of the reward so

as to fancy that either Jews or Gentiles merited the blessings of the Gospel, by their having laboured faithfully in the vineyard, or having behaved well under their several dispensations. The Gospel, with its blessings, was bestowed intirely of God's free grace, and without any thing in men meriting it. Besides, it was offered promiscuously to all, whether good or bad, and was embraced by persons of all characters. Only as the law of Moses was a school-master to bring the Jews to Christ, so the right improvement of the light of nature prepared the Gentiles for the reception of the Gospel. The conclusion of the parable deserves our attention: *Many are called, but few chosen*. Words of vast meaning, and high importance, and therefore should often be meditated upon, that we may not content ourselves with having the offers of the Gospel made to us, or even with being in the visible church of God, but may give all diligence to make our calling and election sure.

§ CV. Mark x. 32. *Jesus foretels his own sufferings a fourth time. See § 72. His disciples strive for the chief posts a second time. See § 129.*

Mark x. 32. *And they were in the way going up to Jerusalem: and Jesus went before them; and they were amazed, and as they followed, they were afraid.* The rulers at Jerusalem had issued out a proclamation against our Lord, immediately after the resurrection of Lazarus, and probably promised a reward to any that would apprehend him, *John xi. 37*. I suppose this was the reason that the disciples were astonished at the alacrity which their Master shewed in this journey to the capital city, and afraid while they followed him. They all expected, indeed, that the kingdom was immediately to appear, *Luke xix. 11*. But recollecting what had been said to them concerning the difficulty of rich men's entering into it, and comparing that declaration with the behaviour of the rulers, who had hitherto opposed and persecuted Jesus, they became very apprehensive of the danger they should be exposed to at Jerusalem.—In such circumstances, our Lord knew that a repetition of the prophesy concerning his own sufferings was proper; because it shewed the disciples that they were intirely voluntary. And as he told them expressly, that they had been predicted by the prophets, and consequently decreed of old by God, the opposition he was to meet with, though it would end in his death, instead of weakening their faith, ought to have increased it; especially as he informed them at the same time, that he would rise again the third day. *Luke xviii. 31. Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.—32. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; 33. And they shall scourge him, and put him to death: And the third day he shall rise again.* They shall mock him as if he was a fool, and scourge him as if he was a knave, and spit upon him to express their abhorrence of him as a blasphemer, and crucify him as a criminal slave.—This prediction being built upon the ancient prophecies concerning the Messiah, it certainly contained matter of great encouragement to the disciples, had they understood and applied it in a proper manner. Nevertheless, being ignorant of the scriptures, they had no conception of what he meant by the things which he said. *34. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.*—The disciples shewed their ignorance of the prophecies on this very occasion: for James and John the sons of Zebedee, who seem to have fancied, that by their Master's resurrection after his sufferings, was meant, his taking possession of the great empire which they believed he was come to erect, no sooner heard him mention his rising from the dead, than they came and begged the favour of him, that he would confer on them the chief posts in his kingdom. This they expressed by asking to be seated the one

on his right hand, the other on his left, in allusion to his late promise of placing the twelve apostles on twelve thrones to judge the tribes. See 1 Kings ii. 19. Mark x. 35. *And James and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.*—Matthew expresses the matter thus : Mat. xx. 20. *Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him, &c.* It seems this woman was now in our Lord's train, having come up with him in her way to the passover ; and being of his acquaintance, she undertook, at the desire of her sons, to intercede with him in their behalf. Probably they seconded her, by speaking the words which Mark has ascribed to them. Ever since Christ's transfiguration, the two brothers had conceived very high notions of the glory of his kingdom, and it may be of their own merit also ; because they had been admitted to behold that miracle. They formed the project, therefore, of securing to themselves the chief places by his particular promise, and embraced this as a fit opportunity of accomplishing their purpose. — 22. *But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with ?* Ye are ignorant of the nature of the honour ye are asking. However, since ye desire to partake with me in my glory, I would know if ye be willing to share with me in my sufferings for the sake of the Gospel ? insinuating that the road to greatness in his kingdom lies through the deep mire of affliction and persecution on account of truth.—The two disciples, vehemently moved with the prospect of the dignities which they were aspiring after, replied without hesitation, that they were able to drink of his cup. *They say unto him, We are able.* They were willing to undergo any hardship with their Master, which he might suffer in the way to his kingdom.—23. *And he saith unto them, Ye shall indeed drink of my cup : Ye shall certainly share with me in my lot : and be baptized with the baptism that I am baptized with : shall partake of my afflictions : but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.*—The ambition of the two brothers raised the indignation of the rest to a great degree. It seems they overheard the conference ; and being not only equally desirous, but in their own opinion equally deserving of the principal posts, they took it exceedingly amiss that Zebedee's sons should have been so arrogant. 24. *And when the ten heard it, they were moved with indignation against the two brethren.* Perhaps they expressed their resentment in words.—Wherefore Jesus, solicitous to cure that pride which made some ambitious, and others jealous, called them unto him, and told them, that his kingdom was not as they imagined, of the same nature with the kingdoms of the world ; and that the greatness of his disciples was not the greatness of secular princes, which consists in reigning over others with absolute and despotic sway. 25. *But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26. But it shall not be so among you :—but whosoever will be great among you, let him be your minister. 27. And whosoever will be chief among you, let him be your servant. 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* The greatness of my

Ver. 23. *And be bapt'zed, &c.*] This metaphorical sense of the word baptism is derived from the figurative expressions of the old testament, in which afflictions are represented under the notion of great waters passing over, and ready to overwhelm a person.

*It is not mine, &c.*] In the original it is, *οὐκ ἐστὶν ἐμὸν δέναι, ἀλλ' οἷς προτιμασθαι*, which should be translated, *It is not mine to give, unless to them for*

*whom it is prepared of my Father ;* ἀλλὰ being here put for *εἰ μὴ*, as it is also, Mark ix. 8. Compare the parallel passage, Mat. xvii. 8. He meant that it was not in his power to give the chief places to any but to them who are most eminent for their graces, particularly of faith and fortitude ; such only having a right to the chief places in the kingdom of heaven, according to the unalterable laws of the divine administration.

disciples consists in doing men all the good they possibly can, by a continued course of humble laborious services, in imitation of me, your master, whose greatness consists not in being ministered to by men, but in ministering to them as a servant, by healing the sick, feeding the hungry, instructing the ignorant, and laying down my life a ransom for the sins of many. This being the highest dignity in Christ's kingdom, he might well tell the two brothers that they did not know what they were asking, when they begged the honour of filling the highest station in it.

§ CVI. Mark x. 46. *Jesus cures two blind beggars near to Jericho.*

At length Jesus and his disciples, with the multitude that followed, came to Jericho \*. Near to this town our Lord cured two blind men that sat by the road begging, and who, while he was passing, expressed their faith in him as the Messiah. *Mat. xx. 29. And as they departed from Jericho, a great multitude followed him. 30. And behold*

\* The city of Jericho, for greatness and opulence, was inferior to none in Palestine, Jerusalem excepted. It was beautified with a palace for the reception of the governor, if he chose to go thither, with an amphitheatre for public shews, and with an hippodrome for horse races. The city was pleasantly situated at the foot of that range of hills which bounded the Campus Magnus to the west. See § 14. The country around was the most fertile spot in Canaan, yielding, besides the necessities of life in great abundance, the best palms, also excellent honey, and the famed balsam-tree, the most precious production of the earth. The fruitfulness of this region was owing to various causes, and among the rest, to a fine spring which it was watered with, and which antiently was sweetened by the prophet Elisha, who blessed the land likewise, by God's command, with perpetual and extraordinary fruitfulness, 2 Kings ii. 18. The air here was exceedingly mild; for when it snowed in the other provinces of Palestine, and was so cold that they were obliged to make use of the warmest clothing, the inhabitants went about clad in linen only. Hence, as Josephus tells us, Bell. v. 4. the territory of Jericho was called *ἡμεῖς χωρίον*, a heavenly country, resembling paradise for beauty of prospect, fertility of soil, and felicity of climate. The fountain that enriched this delightful spot, was so large as to deserve the name of a water or river, Josh. xvi. 1. and refreshed a plain of seventy stadia long, and twenty broad. But the excellency of its quality was visible in its effects; for it gladdened the whole tract through which it glided, and made it look like a garden, affording a prospect the more agreeable, as the neighbouring country was bleak and inhospitable. Jericho was 120 stadia, *i. e.* fifteen miles from Jerusalem, almost due east, the

country between being mountainous; but from thence to the Jordan, which was at the distance of twenty stadia, or two miles and an half, and towards the Asphaltite lake, the land was flat and barren.

Ver. 29. *And as they departed from Jericho, &c.* Luke says the blind man was cured as our Lord drew nigh to Jericho, (ver. 35.) and before he passed through the town, chap. xix. 1. The other Evangelists say the miracle was performed as he departed from Jericho. But their accounts may be reconciled three different ways. 1. Jesus arriving about mid-day, entered Jericho; and having visited his acquaintances, or done any thing else he had to do, returned in the evening by the gate through which he had gone in. As he was coming out, he passed by the beggars, and cured them. Next day he entered into and passed through Jericho, in his way to Jerusalem. There is nothing improbable in this solution; for if our Lord was a night in that part of the country, he might spend it in some of the neighbouring villages rather than in the city, where he had many enemies. It may be objected, that Luke seems to say the miracle was performed as Jesus went toward Jericho, not as he was coming away; *ἐγένετο δὲ ἐν τῷ ἐγγιζειν αὐτοῦ εἰς Ἱεριχὼ*. But if the opinion of Grotius, Le Clerc, and others, may be relied upon, the phrase, *ἐν τῷ ἐγγιζειν*, stands here for *ἐν τῷ ἐγγυσι εἶναι*, while he was near Jericho. 2. The second solution is as follows: The blind man, of whom Luke speaks, may have cried for a cure as Jesus went into Jericho about noon, though he did not obtain it then. The multitude rebuked him, and Jesus passed, without giving him any answer, intending to make the miracle more illustrious. Towards evening, therefore, as he was returning, the blind beggar, who had cried after him in the morning, being



*held two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.* Having heard of his fame, his name was no

being joined by a companion, in the same unhappy condition with himself, renewed his suit, beseeching the son of David to have mercy on them; the multitude, as before, rebuked them for making such a noise; but the season of the miracle being come, Jesus stood still, called them, and cured them. It may be objected, that Luke makes no distinction between the beggars calling to Christ in the morning, as he went into the town, and the cure performed in the evening, as he came out, but connects the two events, as if they had happened in immediate succession. The answer is, there are several undeniable examples of this kind of connexion to be found in the sacred history, particularly in Luke's Gospel, as has been shewed in the III Prelim. Observ. 3. The third solution of the difficulty is this: Jericho having been a flourishing city before the Israelites entered Canaan, must, in the course of so many ages, have undergone various changes, from war and other accidents. We may therefore suppose, that it consisted of an old and a new town, situated at a little distance from each other. On this supposition, the beggars, sitting on the road between the two towns, might be said to have got their cure either as Jesus departed from the one, or drew nigh to the other, according to the pleasure of the historians. The reader, however, must not look upon this as a mere supposition: for, on examination, he will find the sacred history, affording clear proofs of it. We are told, Josh. vi. 24. that after the Israelites had sacked and burnt Jericho, Joshua their general adjured them, saying, (ver. 26.) *Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it.* Joshua's curse struck such a terror into the Israelites, that for the space of more than five hundred years, no man attempted to rebuild Jericho, till Hiel the Bethelite, in the days of Ahab, brought it upon himself, by venturing to raise this ancient city out of her ashes. 1 Kings xvi. 34. But although the old city lay thus in ruins for many ages, there was a town very soon built not far from it, to which they gave its name. For so early as Eglon's time we read of the city of *Palm-trees*; (Judges iii. 13.) a name peculiar to Jericho, on account of the fine palm groves, with which it was environed. (Deut. xxxiv. 3.—2 Chron. xxviii. 15.) Besides, we find Jericho, some time after this, expressly mentioned by name, being the town, where David desired his messengers to tarry till their beards, which Ha-

nun, king of Moab caused to be shaved, were grown. Wherefore, as there was a Jericho before Hiel rebuilt the antient town which Joshua destroyed, it cannot, I think, be doubted, that from Hiel's days there were two cities of this name, at no great distance from each other; perhaps a mile or so. Besides, Josephus insinuates, that both subsisted in his time: for he says expressly, that the spring which watered the territory of Jericho, arose near the old town. (Bell. v. 4. which see.) Thus, therefore, we have an easy and perfect reconciliation of the seemingly contradictory accounts, which the Evangelists have given of our Lord's miracle on the blind men in this part of the country. But although there had been no hint in antiquity, directing us to believe that there were two cities of the name of Jericho, not far from each other, every reader must acknowledge, that to have supposed this, would have been sufficient to our purpose of reconciling the Evangelists; because there are such towns to be met with in every country: a thing which, of itself, must have rendered the supposition not only possible, but probable. And I may venture to say, that had two profane historians related any fact with the disagreeing circumstances found in the Evangelists, the critics would have thought them good reasons for such a supposition, especially if the historians were writers of character, and had been either eye-witnesses, or informed by eye-witnesses of the things which they related. To conclude, this instance may teach us never to despair of finding a proper and full solution of any imagined inconsistency that is to be met with in the sacred history.

Ver. 35. *Two blind men, &c.*] Mark and Luke speak only of one blind man that was cured near Jericho. Matthew says there were two who had the blessing of sight conferred on them at that time. Augustin de Conf. Evang. lib. ii. n<sup>o</sup> 124. gives it as his opinion, that one of the beggars was more remarkable than the other, being the son of Timeus, who seems to have been a person of some distinction; and that having fallen into poverty and blindness, he was forced to beg for his bread. He thinks it is a good reason for his being mentioned particularly by one of the Evangelists. It may be added, that he made himself remarkable by the extraordinary earnestness with which he cried. There are several other instances in the Gospels where one person only is mentioned, though there were two concerned in the matter narrated. See on Mark v. 2. § 32.

sooner mentioned, than they conceived hopes of obtaining a cure : and being deeply im- pressed with a sense of their affliction, they cried out so vehemently,--that the people, in a passion, rebuked them for making such a noise. 31. *And the multitude rebuked them, because they should hold their peace : but they cried the more, saying, Have mercy on us, O Lord, thou son of David.*—32. *And Jesus stood still, and called them.* He had passed by them, and would not perform the miracle till the beggars came to him, that by the manner of their walking the spectators might be sensible they were really blind.—When they came near, Jesus asked what it was that they were requesting with such earnestness. Perhaps some of his train imagined, that the beggars, like others who followed the same way of life, were feigning themselves blind to move people's compassion ; and for that reason expected they would have begged nothing but an alms. Wherefore, when they intreated him to bestow on them the more excellent charity of sight, it could not be doubted that they were blind. *And said, What will ye that I shall do unto you?* 33. *They say unto him, Lord, that our eyes may be opened.* 34. *So Jesus had compassion on them, and touched their eyes:*—Luke says, that at conferring the cure, *Jesus said unto him, Receive thy sight ; thy faith hath saved thee : i. e.* The strong persuasion which thou entertainest of my divine power, makes thee fit to receive this cure which I now bestow on thee. See on Mark ix. 23. § 72.—*And immediately their eyes received sight, and they followed him.* By following Jesus in the way, they put the truth of the miracle beyond all suspicion.

Ver. 32. *And said, What will ye, &c.*] It is observable that we never find Jesus bestowing an alms of money on any poor person falling in his way : yet this is no objection against his charity. For if the person who addressed him, was incapable of working for his own subsistence, by reason of bodily infirmity, it was much more noble, and much more becoming the dignity of the Son of God, to remove the infirmity, and put the beggar in a condition of supporting himself, than by the gift of a small sum to relieve only a present want, which would soon return. Such an alms being, at best, but a trifling and indirect method of helping them. On the other hand, if the beggars who applied to him were not in real distress, through want or disease, but under the pretence of infirmity and poverty, followed begging, as they deserved no encouragement, so they met with

none from Jesus, who knew perfectly the circumstances of every particular person he conversed with. Besides, to have bestowed money on the poor, was not only beneath Christ's dignity, but having occasion to perform great cures on several beggars, it might have afforded his enemies a plausible pretence for affirming that he bribed such as feigned diseases likewise to feign cures, of which they gave him the honour.

Ver. 34. *And they followed him.*] The allegorical reflexion which Erasmus makes on this circumstance is beautiful. “ *Ita sanat animum cupiditatibus mundanis excecaturum suo contactu* “ *Jesus, et in hoc datur lumen, ut illius sequamur* “ *vestigia.* Thus Jesus, by his touch, cures the “ *mind that is blinded with worldly lusts, and* “ *gives light for this end, that we may follow his* “ *footsteps.*”

#### § CVII. Luke xix. 1. *Jesus visits Zaccheus the publican.*

After conferring sight on the beggars, 1. *Jesus entered and passed through Jericho.* 2. *And behold, there was a man named Zaccheus, which was the chief among the publicans, i. e.* one of the principal tax-gatherers, and he was rich.—3. *And he sought to see Jesus who he was.* Having heard of our Lord's miracles, he had a great curiosity to see what sort of a person he was,—and could not for the press, because he was little of stature. Jesus was now attended by a prodigious multitude. For the passover being at hand, the roads to Jerusalem were full of people, many of whom happening to meet with him, chose to travel in his company, that they might behold his miracles. *And he ran before, and climbed up into a sycamore-tree to see him ; for he was to pass that way.*—5. *And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down ; for to-day I must abide at thy house.* Jesus had never seen him before ; yet he named him, and by

by what he said insinuated, that he knew his house was farther on in the road.—6. *And he made haste, and came down, and received him joyfully*; expressed his joy at the Lord's condescending to visit him, by shewing him all the marks of civility in his power.—7. *And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.* Perhaps they spake so loud that Zaccheus heard them,—which was the reason that he now justified himself before Jesus and his attendants. 8. *And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods*; probably he meant his income, *I give to the poor*: and if *I have taken any thing from any man by false accusation*, he meant unjust exaction of the taxes, *I restore him four-fold*. 9. *And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is the son of Abraham.*—Farther, to convince the people that our Lord acted agreeably to his character in keeping company with publicans and sinners, he told them, that the great design of his coming into the world was to save such. 10. *For the Son of man is come to seek and to save that which was lost*: alluding to the parables of the lost sheep, lost money, and lost son, which he had lately delivered, to prove how agreeable it was to reason, to the duties of his mission, and to the will of God, that he should keep company with the worst of sinners, in order to recover them unto God, their rightful owner. And therefore, though Zaccheus had been really as bad a man as the multitude took him, and his vocation bespoke him to be, Jesus was in the exercise of his duty when he went to lodge with him.

Ver. 8. *Behold, Lord, the half of my goods, &c.*] We may either take this as a declaration of what Zaccheus had been in use to do, agreeably to the force of his expressions, which run in the present tense, *I give, I restore*; not in the future, *I will give, I will restore*; agreeably likewise to the testimony which Jesus honoured Zaccheus with, that he was a son of Abraham: or we may take it as a declaration of his resolution, with respect to his future conduct, dating his conversion from this period. For even in this light, the declaration clears his character from the aspersion which the multitude charged him with, on account of his occupation, and shews the unreasonableness of their murmuring against Jesus, because he went into the house of a tax-gatherer. The reason is

plain: he who, after giving the half of his goods to the poor, and making restitution of four-fold, for all the injuries he committed, had a competency wherewithal to support himself and his family, must not have been guilty of many deliberate acts of injustice. The evils of this kind he was chargeable with in the prosecution of his business, must have been the effects of ignorance and human frailty, rather than of a settled wicked disposition; and therefore he must have been a person of great probity and worth. Accordingly Jesus confirmed the account which Zaccheus gave of himself, by declaring that he was a son of Abraham, not in respect of his descent only, but in respect of his faith and holiness, *Salvation is come to this house, forsomuch as he also is the son of Abraham.*

#### § CVIII. Luke xix. 11. *The parable of the nobleman's servants.*

While Jesus was in the house of Zaccheus, he spake a parable to his followers, who, because they were accompanying him to the royal city, supposed that his kingdom was speedily to be erected, and were much elated with the thoughts of it. This was the parable of a certain king's son, who, in order to be confirmed in his father's kingdom, went into a far country, to do homage unto a more powerful potentate, of whom he held it as a vassal. But before he departed, he called his servants together, and gave them sums of money, which they were to employ in trade till he should return. At length having received the kingdom, he returned, and reckoned with his servants, rewarding and punishing each, according as he found they deserved. 11. *And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.* 12. *He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.* 13. *And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till*

*till I come.* 14. *But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.* 15. *And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.* 16. *Then came the first, saying, Lord, thy pound hath gained ten pounds.* — In this parable we have the character and end of three sorts of persons plainly described. 1. The character of those who profess themselves the servants of Christ, and who act in a manner suitable to their profession. 2. The character of those who take on them the title; but do not act up to it. 3. The character of those, who though they be Christ's natural subjects, neither profess themselves his servants, nor yield him obedience, but endeavour to shake off his yoke, and oppose him with all their might. The first sort are the true disciples of Christ. The second are hypocrites. The third are the openly profane. The treatment which the servants in the parable met with from their Lord, represents the judgment and end of the different sorts of Christians just now mentioned. True disciples shall be munificently rewarded with the honours and pleasures of immortality. 17. *And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities, &c.* Share thou with me in the pleasures of the kingdom that have lately received. — Hypocrites shall be spoiled of all the advantages on which they relied, and stripped of those false virtues for which they valued themselves; so that being shewed to all the world in their proper colours, their pride shall be utterly mortified, and they themselves loaded with eternal infamy. 24. *And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds, &c.* As the houses and lands which our Lord promised to those who followed him in the regeneration (Mark x. 30.) signify not the things themselves, but the satisfaction arising from them, so the pound in the parable ordered to be given to him that had the ten pounds, cannot signify that the advantages which hypocrites enjoyed, while on earth, shall be bestowed on good men in heaven; for they are in several respects incompatible with the condition of just men made perfect: but it signifies, that they shall enjoy satisfactions as great as those which arise to hypocrites from their advantages and supposed virtues, and that upon a much more solid foundation, namely, the approbation of God, a consciousness of virtuous dispositions, and the continual increase of grace. Thus shall the men who possess genuine goodness be rewarded. Having in their own eyes always appeared as nothing, they shall, by the approbation of God, be raised to a becoming sense of the excellent qualities with which they are adorned; and having been sorely distressed with the motions of sin, while they constantly struggled against them, they shall now be made more than conquerors, and have infinite satisfaction in the victory. — And as for the open enemies of Christ, they shall be punished with exemplary punishment, severe in proportion to the degree of their guilt. 27. *But those mine enemies, which would not that I should reign over them, bring hither and slay them before me.* — This is the general sense of the parable, yet it seems to have been spoken also with a particular view to the occasion: for it was designed to teach the disciples, that though they might imagine his kingdom was speedily to be erected, and that they were soon to partake of its joys, he was to go away, or die, before he obtained it; and that they were to perform a long course of laborious services before they received their reward. That having obtained the kingdom at his resurrection, he would return and reckon with his servants, to whom he had given ability and opportunity for his work, and would treat them according to the fidelity they shewed in the trust committed unto them. Particularly that he would execute vengeance on those who, for his conversing familiarly with sinners, or for the difficulty or disagreeableness of his laws, or any other cause whatever, had refused to let him reign over them, or hindered the erection of his kingdom among others. This Jesus did in some measure when he destroyed the Jewish nation by the Roman armies, and still continues to do, by the

the extraordinary judgments, with which he sometimes visits mankind. But he will do it more eminently at the end of the world, when he shall come with millions of angels; finally to reward his faithful servants, and to punish his enemies. — The kingdom of Christ spoken of in the parable, is his mediatorial kingdom, in which he rules men by his word and spirit, and exercises the highest acts of kingly power, calls all his subjects without distinction to his tribunal, judges them, and rewards or punishes them according as he knows they deserve.

§ CIX: John xi. 55. *Jesus is anointed by Mary in Bethany.* See § 43. 124.

Our Lord was now on the road to Jerusalem, where he proposed to celebrate the Passover. But the people who were come up early to purify themselves, wondering that he was not arrived, enquired for him, and said to one another as they stood in the temple, Is he afraid, and will not come to the feast? 55. *And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.* 56. *Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?* — This delay was occasioned by the chief priests, who, after the resurrection of Lazarus, had issued out a proclamation, promising a reward to any who would discover the place of his retirement. 57. *Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.*

At length Jesus came to Bethany, six days before the Passover. And because it was evening when he arrived, he turned in to lodge with Lazarus whom he had raised from the dead. John xii. 1. *Then Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.* 2. *There they made him a supper, and Martha served, but Lazarus was one of them that sat at the table with him.*

3. *Then*

Ver. 2. *There they made him a supper, &c.]* Although this supper is supposed by many to have been the same with that mentioned Mat. xxvi. 6. upon examination they will appear to have been different. This happened in the house of Lazarus; that in the house of Simon the Leper, ver. 6. — At this, Mary, the sister of Lazarus, anointed our Lord's feet, and wiped them with her hair; at that, a woman, not named, poured the ointment on his head, ver. 7. — Here Judas only found fault with the action; there he was seconded by some of the rest, ver. 8. It seems all the disciples but Judas had let this first anointing pass without censure. But when they saw so expensive a compliment repeated, and that within a few days the one of the other, they joined with him in blaming the woman, and might think themselves warranted to do so, as they knew that their master was not delighted with luxuries of any kind. — After the anointing mentioned by Matthew, Judas went and bargained with the priests, to deliver his master into their hands ver. 14. yet two days before the Passover they consulted among themselves how they might take him by subtilty, ver. 3. This deliber-

tion was absolutely unnecessary, if the anointing, mentioned by Matthew, had been the same with that in John. For the anointing being expressly fixed by John to the sixth day before the Passover, the bargain which Judas struck with the priests to betray his master, is of course fixed to the same day, having happened immediately after the anointing, ver. 14. If so, the priests, six days before the Passover, knew of a method to take Jesus by subtilty, and therefore had no occasion formally to consult about it two days before the Passover. — To conclude, the place in the history which Matthew has assigned to his anointing, implies that it happened two days before the Passover; whereas the anointing mentioned by John, is expressly said to have been six days before that feast. Mat. xxvi. 1. “And it came to pass when Jesus had finished  
“all these sayings, he said unto his disciples, 2.  
“Ye know that after two days is the first of the  
“Passover, and the Son of man is betrayed, to be  
“crucified. 3. (Τὸ εἰς σὺν ἑθνησιν) Then assembled  
“the chief priests, and the scribes, and the elders  
“of the people, unto the palace of the high priest  
“who was called Caiaphas: 4. And consulted, that  
“they

3. *Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair:* she did these things in token of the warm sense she had of the many favours he had conferred on her and her relations, but especially for the wonderful kindness he had lately shewed to her brother Lazarus. From this action of Mary's, as well as from Martha's serving now, and on a former occasion, it would appear that Mary was the elder sister. *And the house was filled with the odour of the ointment.* — 4. *Then saith one of his disciples, Judas Iscariot, Simons son which should betray him,* 5. *Why was not this ointment sold for three hundred pence, and given to the poor?* Judas was angry because his master had not taken the ointment with a view to sell it, pretending that the price received for it might have been bestowed on the poor.—Nevertheless his real motive was

“they might take Jesus by subtilty, and kill him.” They assembled about the time that Jesus finished his discourses on the mount of Olives. But considering the nature and number of the things which he did in the temple, before he came out to the mount of Olives (see on Mat. xxvi. 2. § 124.) where the words, Mat. xxvi. 1. were spoken, it must then have been toward sun-setting. This, I suppose, was the reason that the council did not meet at the temple as usual, but at the high priest's: it was the reason also that Jesus left the mount immediately, and went to Bethany, where, on his arrival, he sat down to supper, and was anointed. With this anointing the traitor's bargain to betray Jesus is so connected by Matthew, as to imply that it happened in consequence of the anointing. Being rebuked for censuring the woman that anointed his master, he rose up in a passion, and went into the city to the high priest's, where he found the council assembled, deliberating about the proper method of apprehending Jesus by stratagem, as the Evangelist had told in the beginning of the chapter. This the particle of connexion made use of, plainly suggests, ver. 14. (τοῦ προεβουλήσεως) “Then one of the twelve, named Judas Iscariot, went to the chief priests,” &c. Wherefore the anointing, after which Judas bargained with the priests, happened only two days before the Passover, and consequently was different from that mentioned by John, which was six days before that solemnity.

Thus it evidently appears that our Lord was anointed with spikenard three different times, during the course of his ministry, once in the house of Simon the Pharisee, § 48. once in the house of Lazarus, and once in the house of Simon the Leper, § 124. That this honour should have been done him so often, needs not be thought strange; for in those countries it was common at entertainments to pour fragrant oils on the heads of such guests as they designed to distinguish with marks of extraordinary respect. The custom is alluded to Ps. xlv. 7. “God hath anointed thee with the oil of gladness above thy fellows.”

Where this piece of civility was shewed, it was an expression of the highest complacency, and produced great gladness in the person who was the object of it. Hence, besides the emblematical reason of the ceremony, it was fitly made use of at the instalment of persons into high offices. And therefore because the only begotten Son of God, was to sustain greater dignities, and execute more important offices, than ever were sustained or executed among men, and was fitted for them by more extraordinary endowments than men possessed, having the Spirit given him without measure, he had the name of the *Messiah*, or the *Anointed one*, appropriated to him by way of eminence. He was anointed with the oil of gladness infinitely above his fellows, the other kings, and priests, and prophets, whom God from time to time had raised up, and honoured with the title of *his anointed ones*.

Ver. 5. *Three hundred pence.*] The Roman penny, which is here spoken of, was equal to seven pence half-penny of our money. Three hundred of these pence therefore amounted to about nine pounds, seven shillings, and six pence sterling. From the value of the ointment it would appear that Lazarus and his sisters were not persons of the meanest rank. They were rather of a better station than ordinary, otherwise they could not have afforded so costly a present, nor would Jesus have received it at their hands. Besides, this conjecture is confirmed by the kind of company that came from the city to comfort the two sisters on the death of their brother. The Evangelist calls them *the Jews*, a word which he commonly makes use of to denote the principal inhabitants of Jerusalem (see the Concordances.) The action of Mary, and the office which Martha sustained at this feast, are by no means inconsistent with their supposed station; for they might think they could not put sufficient honour on one whom they esteemed so highly, and to whom they were so much indebted. If the station of Lazarus was better than common, the miracle of his resurrection must for that reason have been the more illustrious.

covetousness;

covetousness; for as he carried the bag, he thought if his master had sold the ointment, he would have gotten the money to keep, and so might have applied part of it to his own private use. But it is no new thing for the basest men to cover their blackest crimes with the fair pretence of zeal for the honour of God, and the interests of religion. 6. *This he said, not that he cared for the poor; but because he was a thief and had the bag, and bore (ελασάμεν, carried off, stole, see the critics on this passage) what was put therein.* 7. *Then said Jesus, Let her alone: against the day of my burying hath she kept this.* 8. *For the poor always ye have with you; but me ye have not always.* See on Mat. xxvi. 8—13. § 124.

Bethany being within two miles of Jerusalem, the news of his arrival soon reached the city, and drew out great numbers of the citizens: for they had a curiosity to see the man that had been raised from the dead, and the still more wonderful man that had raised him. 9. *Much people of the Jews therefore knew that he was there: and they came, not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead.* — When they came and saw Lazarus, many of them believed, that is, were convinced both of Lazarus's resurrection, and of the divinity of Christ's mission. But the news of their believing, together with the reason of it, being currently reported in Jerusalem, came to the chief priests ears, and incensed them to such a degree, that they resolved to kill not Jesus only, but if possible Lazarus also. 10. *But the chief priests consulted, that they might put Lazarus also to death;* 11. *Because that by reason of him many of the Jews went away, namely, to Bethany, and, after seeing him, believed on Jesus.*

§ CX. Mat. xxi. 1. *Jesus enters Jerusalem publicly.*

The multitude which attended our Lord in this journey (Matt. xx. 29.) having increased prodigiously as he advanced towards Jerusalem, he did not now shun them and enter the city privately, as he had always done on former occasions. The people were to honour him with the title of Messiah publicly, that he might have an opportunity of accepting that august name in the most avowed manner, before he ascended into heaven. Moreover, the priests, who had issued out a proclamation against him (John xi. 57.) were to be awed, at least for a while, and restrained from offering him violence. For as he had doctrines to teach, rebukes to give, and other things to do that could not fail to incense those proud rulers, without doubt they would have put him to death prematurely, had not the people appeared on his side. Accordingly, after the parable of the husbandmen was spoken, Mat. xxi. 45. the priests "sought to lay hands on him, but feared the multitude, because they took him for a prophet." Nay the whole council was intimidated by them; for in their deliberation about putting Jesus to death, Matt. xxvi. 5. they said to one another "Not on the feast-day, lest there be an uproar among the people." Our Lord's driving the buyers and sellers out of the temple, his parables of the husbandmen and marriage-supper, representing the rejection of the Jewish nation, and the downfall of their state, with the woes denounced against the Pharisees in their own hearing, made part of the work he had to do before he ascended, which would have brought instant destruction upon him, had not the great mens rage been restrained by the uncommon respect which the people generally shewed him. — The multitude being now very great, and Jesus having such good reasons not to shun them as formerly, he sent two of his disciples for an ass, which never had been rode upon, but which, with a single word, he could tame, proposing, according to the prophecy, Zech. ix. 9. to ride into the city, amidst the surrounding throng. Probably there were strait passes in the mount of Olives, thro' which the road lay, (Luke xix. 37.) and no doubt narrow streets in the city also, by which he was to go to the temple. In these narrow passes and lanes he might have been incommoded by the press, had he walked on foot; besides, the

strangers who were now in Jerusalem, would increase the crowd: it seems they knew of his coming, (John xii. 12.) and perhaps expected that he was bringing Lazarus along with him, to shew him in public, as a trophy of his power. (Compare John xii. 12. with ver. 18.) For the sight of Lazarus in Bethany having already induced many to believe, they might naturally suppose that his appearing openly, would produce the same effect in Jerusalem. And as they were in full hope that the kingdom was to be erected at this passover, they could not but think it necessary that all opposers should instantly be convinced, and obliged to acknowledge the Messiah's title to the throne of his illustrious ancestors.

Three of the Evangelists omitting our lord's transactions in Bethany, the night before his public entry, introduce the history of the latter as follows: Luke xix. 29. *And it came to pass when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,* 30. *Saying, Go ye into the village over against you.* Mark xi. 1. *And when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,* 2. *And saith unto them, Go your way into the village over against you.*—Matt. xxi. 1. *And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,* 2. *Saying unto them, Go into the village over against you.* Mark and Luke mention Bethphage before Bethany. This I think implies, that travellers in their way to Jerusalem from Jericho, arrived at Bethphage before they came to Bethany. These two villages were situated at the foot of the mount of Olives, and the road to the city lay between them, only it was nearer to Bethphage than Bethany: therefore when Jesus, in travelling from Jericho, came to the foot of the mountain, he was but a little way from Bethphage. Nevertheless, intending to lodge in Bethany with Lazarus, he went thither. Next day, returning to the road from Jericho, he sent the two disciples to Bethphage, with orders to bring him an ass, which they should find tied at the end of the town. If the reader will view the several expressions made use of by the Evangelists in the light of this description, he will see the exact propriety of each of them. Jesus sent the disciples away, "when he was come nigh to Bethphage and Bethany, at the mount of Olives," as Luke tells us: or, as Mark expresses it, "when they came nigh to Jerusalem, unto Bethphage and Bethany," a phrase which not only determines the place from whence the disciples were sent away, but shews on what quarter Jesus and his train were approaching the town. Both the villages being situated at the foot of the mountain\*, and Jesus being between them, on the road from Jericho to Jerusalem, he might very properly be said to have been nigh to both, and nigh to Jerusalem, which was at the distance of about two miles only. Also he "was come to Bethphage, unto the mount of Olives," as Matthew expresses it, because the road was nearer Bethphage than Bethany. And as Jesus was coming from Bethany, when he sent the disciples away, Bethphage, whither he sent them, must have been directly opposite unto them: hence it is termed the village over against them (ἀπεναντί, κατεναντί) being a little off the road to the city.—Mat. 2. *and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.* 3. *And if any man say*

\* Lightfoot indeed, and others, on the authority of some dubious expressions in the Talmud, affirm that Bethphage was so near Jerusalem, that its extremity reached almost to the walls thereof. But from Luke xix. 37. it is evident that Jesus and his train passed over the mount of Olives, in their way to Jerusalem, not only after they departed from Bethany, but from Bethphage also. Besides, the distance of Bethany from Jerusalem, viz. fifteen furlongs, or about two miles, John xi. 18. shews

plainly that it stood on the side of the mountain that was farthest from Jerusalem, the nearest side being only a sabbath-day's journey, or one mile, from the city, Acts i. 12. Wherefore since Matthew tells us that Bethphage was situated at the foot of the mountain, and the other Evangelists join Bethphage with Bethany, as near one another, it is certain that Bethphage likewise stood on the eastern side of the hill, the side that was farthest from Jerusalem.



ought unto you, ye shall say, *The Lord hath need of them; and straightway he will send them.* 4. *All this was done, that it might be fulfilled which was spoken by the prophet, (Zech ix. 9.) saying, 5. Tell ye the daughter of Sion, (i. e. Jerusalem, so called because a part of it was situated on the north side of mount Sion, Pf. xlviii. 2.) Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.* See on John xii. 15. — When the disciples came to Bethphage, they found the ass with its colt, as Jesus had said, and immediately set about loosing them: but the owner happening to be present, reproved them. Wherefore they returned the answer which their master had put into their mouth, and were suffered to lead both away. Mark xi. 4. *And they went their way, and found the colt tied by the door, without, in a place where two ways met: and they loose him.* 5. *And certain of them that stood there, said unto them, What do ye loosing the colt?* 6. *And they said unto him even as Jesus had commanded: and they let them go.* The event thus corresponding to our Lord's words, must have convinced the disciples that he knew every thing, and could influence the wills of men as often as he pleased to exert his power for that purpose. — Mark 7. *And they brought the colt to Jesus, it seems he had waited for their return at the bottom of the hill, and cast their garments on him, to supply the place of a saddle, and he sat upon him.* — When the multitude saw him mounted, they immediately bethought themselves of shewing him the honours which kings and conquerors obtained in their triumphal entries. For as they all firmly believed that he would take the reins of government into his own hands at this Passover, they had a mind to make his entry into Jerusalem have the air of a triumph. Accordingly some spread their garments in the way\*; others cut down branches off the trees, and strewed them in the way, carrying the larger sort on high in procession before the Messiah, as demonstrations of their joy. (See Lev. xxiii. 40. 2 Macc. x. 7.) Mat. 8. *And a very great multitude spread their garments in the way; others cut down branches from the trees, and strowed them in the way.* — The news of our Lord's approach having reached the city, great numbers of the people who were come from the country to attend the feast, and who had a favourable opinion of his character, went forth with palm-branches in their hands, to welcome the Messiah. John xii. 12. *On the next day, viz. the day after Jesus was anointed in Bethany, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13. Took branches of palm-trees, and went forth to meet him.* — When the van of the procession that attended Jesus, came to the descent of the mount of Olives, where the royal city first shewed itself, they were met by the multitude from Jerusalem, coming up the hill with palm-branches, the symbols of peace, in their hands. At meeting, the latter first saluted their brethren, and cried, *Hosanna, blessed is the King of Israel that cometh in the name of the Lord.* — When the disciples looked on the royal city, and heard such a multitude of their countrymen proclaiming their master the Messiah, they felt high transports of joy, and answered by returning the salutation. Luke 37. *And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen, 38. Saying, Blessed be the King that cometh in the name of the Lord, i. e. the Messiah.* Mat. 9. *Hosanna to the son of David: Blessed is he that cometh in the name of the Lord, Hosanna in the highest, or rather among the highest; their meaning being this, let the highest orders of angels join us, in praying for the prosperity of king Messiah.* Thus Jesus rode amidst the acclamations and shoutings of the admiring crowd. But we must not imagine that

\* See 2 Kings ix. 13. where it is related, that the captains, when they proclaimed Jehu king, put their garments under him, on the top of the stairs, as a mark of their respect.

Mat. 9. *Hosanna.*] The word *hosanna* in hebrew signifies *save we beseech*. Applied to Jesus on this occasion, it was of the same import with our acclamation *God save the king*.

these honours were paid to him by any solicitation of his. The disciples and the multitude did all of their own accord.—Indeed, for the reasons mentioned, Jesus was passive in the matter, and would neither refuse the title of Messiah, nor reprove the people who offered it, though required to do both by the Pharisees, who had come with the multitude from the town, and were greatly displeased with the homage that was offered to him. Luke 39. *And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy disciples.*—40. *And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.* This latter clause may signify either that God would by miracle raise up others to glorify his name, rather than silence should be kept, as Dr. Clarke explains it: or that it was a thing altogether impossible to make the multitude hold their peace. — But though Jesus did not refuse the honours that were now paid him, he was far from assuming the dignity of an earthly prince, or any state pageantry whatsoever. On the contrary, he humbled himself exceedingly, his riding on an ass being an instance of great meekness and humility, according to what was prophesied of him, Zech. ix. 9. *John 14. And Jesus, when he had found a young ass, sat thereon; as it is written,* 15. *Fear not, daughter of Sion: behold, thy King cometh, sitting on an asses colt.* We shall easily see the propriety of applying Zechariah's prophecy to this transaction, if we remember that in the east, riding on horses was anciently reckoned the greatest ostentation of magnificence. It was therefore becoming the meekness of the lowly Jesus, that in his most public entry into the capital city, he chose to ride on an ass. At the same time there was nothing mean or ridiculous in it, asses being the beasts which the easterns commonly made use of in riding. — It seems the disciples did not at that time form a just notion of what their master designed by this entry, or by any of the circumstances of it. Probably they considered it as the first step of his exaltation to the throne. However, after his ascension, recollecting the prophecies concerning the Messiah, they remembered how exactly they had been fulfilled in him, and found their faith greatly strengthened thereby. John 16. *These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.* — But because the forwardness which the multitude now shewed to acknowledge Jesus as the Messiah, was altogether extraordinary, the Evangelist assigns the cause thereof. The witnesses of the resurrection of Lazarus zealously bestirred themselves on this occasion: they had published the miracle far and near; they were many in number, and persons of reputation. Hence their report gained universal belief, and drew out an innumerable multitude to meet Jesus: a circumstance which, as the historian observes, gave great credit to the miracle, as it proved what sense the people of the age and country where it was performed, had of it. John 17. *The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record:* the inhabitants of Bethany and Jerusalem, who were so happy as to be present at Lazarus's resurrection, by attending on Jesus at this time, and joining with the multitude in their acclamations, bare record to the truth of that astonishing miracle. 18. *For this cause the people also met him, for that they heard that he had done this miracle.* — In the meantime the Pharisees and the great men were exceedingly enraged, because every measure they had taken to hinder the people from following Jesus, had proved ineffectual. 19. *The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? be-*

Ver. 14. *And Jesus, when he had found a young ass, &c.]* εὗρον δὲ may better be translated, *Now Jesus, having found a young ass, sat.* For the Evangelist does not mean that Jesus was saluted by the multitude from Jerusalem before he mounted, but his meaning is, that Jesus was riding when they

saluted him. Or because Jesus sent for the ass, εὗρον may be translated *having procured*, a sense of the word εὗρον, which Ulpian directs us to, in Orat. Demosth. contra Timocr. where he tells us it signifies “labore suo aliquid consequi.” See Beza on Matt. xvi. 25.

*bold,*

*bold, the world is gone after him.* — As Jesus drew nigh, he looked on the city, and notwithstanding he had already met with much ill usage from its inhabitants, and was at this very juncture to be put to death by them, yet with a divine generosity and benevolence, which nothing can equal, he wept over it in the view of the surrounding multitude, lifting up his voice and lamenting aloud the calamities which he foresaw were coming upon it, because its inhabitants were ignorant of the time of their visitation. Luke 41. *And when he was come near, he beheld the city, and wept over it, 42. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. 43. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.* The miseries of his bitterest enemies had more influence to afflict and melt his soul, than the admiration, the acclamations, and hosannas of his friends to elate him with joy. His weeping was a wonderful instance of his humanity, and is so far from lessening the dignity of his character, that it exalts it infinitely. Were it worth while, the reader might be put in mind that the historians of Greece and Rome, to aggrandize their heroes, have been at pains to relate occurrences at which they shed tears: but this would be to fall egregiously below the greatness of the subject. Is it possible to have the least relish for goodness, and not be ravished with the man, who has such a quick feeling of the miseries of others, as to weep for their misfortunes in the height of his own prosperity; especially if the objects moving his compassion, are enemies, and his courage is such as to enable him to look without perturbation on the greatest disasters ready to fall on himself. See Matt. xx. 18, 19. Let wondering mortals then behold in this an example of compassion and generosity, infinitely superior to any thing that the heathen world can furnish, an example highly worthy of their admiration and imitation. — When Jesus entered Jerusalem, the whole city was in an uproar, on account of the prodigious concourse of people that accompanied him, probably continuing their acclamations as he passed along. (See Mat. xxi. 15.) Mat. 10. *And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.* The multitude is the appellation which the sacred historians commonly give to Christ's friends. Wherefore as they are here said to have called him the prophet of Nazareth of Galilee, we may suppose they did it with a view to mortify his enemies: you have always affirmed that no prophet, no Messiah, can arise out of Galilee; what is your opinion now? — Jesus rode directly to the temple, but did not drive the buyers and sellers out this first day; for Mark expressly tells us it was evening by the time he got thither and had looked round on all things, from which we learn that the market in the temple, which he intended to prohibit, was over. It seems he staid in Jerusalem but a little while. Having made his public appearance in the metropolis, and received the title of Messiah openly from the multitude, and surveyed the temple, he left the city without doing any thing, to the great discouragement of the throng that had come in with him, expecting he was immediately to have laid hold on the reins of government. Mark 11. *And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.*

§ CXI. Mark xi. 12. *The fig-tree is cursed, and the temple is purged.*

Jesus and his disciples having lodged all night in Bethany, departed next morning for Jerusalem. By the way they happened to spy a fig-tree that looked green, was full of leaves, and at a distance promised abundance of fruit. To this tree Jesus went, in expectation

pectation of finding figs thereon, for he was hungry, and the season of gathering them was not yet come. Mark 12. *And on the morrow when they were come from Bethany, he was hungry.* 13. *And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.*—The unfruitfulness of the tree at this season, shewing it to be absolutely barren, Jesus cursed it as he departed, upon which it began to wither immediately. The english word *curse*, without doubt sounds harshly; but that which corresponds to it in the original language, has a very different meaning. All that Jesus said was, Mark 14. *No man eat fruit of thee hereafter for ever.* Mat. xxi. 19. *Let no fruit grow on thee henceforward for ever.* This Peter, according to the Jewish manner of speaking concerning things that are barren (see Heb. vi. 8.) called a *curfing of the fig-tree*, Mark 21. And some ill disposed readers, not apprehending the proper force of the words, are apt to form a very unbecoming notion of Jesus from this action, which was purely emblematical and prophetical, prefiguring the speedy ruin of the Jewish nation, on account of its unfruitfulness under greater advantages than any other people enjoyed at that day; and, like all the rest of his miracles, was done with a gracious intention, namely, to alarm his countrymen, and induce them to repent. — Jesus went straightway to the temple, and drove the buyers and sellers out of it, overturned the tables of the money-changers (see on John ii. 14. § 20.) and the stalls of them that sold doves, and would not suffer any vessel to be carried through the sacred edifice. The Jews reckoning the lower and outer court of the temple a place of no sanctity, because it was designed for accommodating the Gentile proselytes in their worship, not only kept a daily market there, of such things as were necessary in offering sacrifices, but suffered the common porters, in going from one part of the city to another, with their burdens, to pass through it, for the sake of shortening their way. But as these abuses occasioned great disturbance to the proselytes, Jesus reformed them a second time, telling the people around him, that the Gentiles worshipped there by divine appointment as well as the Jews, the temple being ordained of God to be the house of prayer for all nations: and to prove this, he cited Is. lvi. 7. from which the inference was plain, that they were guilty of a gross profanation of the temple, who carried on any traffick even in the court of the Gentiles, much more they, who, to make gain, committed frauds and extortions in the prosecution of their traffick, because thus they turned God's house of prayer into a den of thieves. Mark 17. *And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.* The offenders did not make the least resistance. Probably they were struck with a panic by the secret energy of Christ's omnipotence, as was the case formerly, when he made the like reformation at the first Passover after his ministry commenced. Or, without having recourse to any thing supernatural, they may have been intimidated by our Lord's numerous train of attendants, who were ready to support him in whatever reformation he thought proper to make, believing him to be the Messiah.—

Ver. 13. *For the time of figs was not yet.*] Καὶ ἐπὶ συκῶν properly signifies *the season of gathering figs*, as κατὰ τὴν ἰδέαν, Mat. xxi. 34. signifies *the season of gathering the fruits*. In construing this passage the latter clause must be joined with words *he came if haply he might find any thing thereon*: for the Evangelist tells us, that the season of gathering figs was not yet come, to shew that none had been taken off the tree, and consequently that having its whole produce upon it, there was nothing improper in Christ's expecting fruit then. Whereas if we shall think the reason why he did

not find any figs, was, that the time of them was not come, we must acknowledge that the tree was cursed very improperly for having none. It is true this interpretation makes a trajection necessary, yet it is not more extraordinary than that which is found in Mark xvi. 3, 4. where the clause *for it was very great*, viz. the stone at the door of the sepulchre, does not relate to what immediately precedes it, viz. *and when they looked, they saw the stone rolled away*, but to the remote member, *they said among themselves, who shall roll us away the stone from the door of the sepulchre? for it was very great.*

It seems this opinion prevailed generally now: for while he was in the temple, the blind, and the lame, and other diseased persons, were brought to him in great numbers, from all quarters to be healed; and the very children, when they saw the cures which he performed, proclaimed him the Son of David; so wonderfully were they struck with his miracles. Indeed the chief priests and doctors, finding him thus universally acknowledged, were highly displeased; yet they durst not do any thing to put a stop to it, standing in awe of the multitude. They only asked him, if he heard what the children said, insinuating that it was his duty to stop their mouths, by refusing the praises which they offered, without understanding what they said. *Mat. 14. And the blind and the lame came to him in the temple, and he healed them. 15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, 16. And said unto him, Hearest thou what these say? —* Jesus answered them out of the eighth Psalm, where David observes, that tho' all should be silent, God has no need of other heralds to proclaim his praise than infants who hang at their mother's breast; because notwithstanding they be dumb, the admirable providence of God conspicuous in their preservation, is equal to the loudest and sublimest eloquence. *And Jesus saith unto them, Yea; have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?* By applying the psalmist's words to the case in hand, Jesus signified, that the meanest of God's works are so formed, as to declare the greatness of his perfections: and that as the Father does not refuse the praise which arises from the least of his creatures, so the Son did not disdain the praise that was offered him by children. In the present instance their praise was peculiarly acceptable, because it implied that his miracles were exceedingly illustrious, in as much as they led minds, wherein there was nothing but the dawnings of reason, to acknowledge him. The Messiah's praise therefore might, with remarkable propriety, be said on this occasion, to have been perfected out of the mouths of babes and sucklings. — When the evening was come, Jesus left the city and went to Bethany, the resurrection of Lazarus having procured him many friends in that village, among whom he was always in safety. Next morning as they were returning to Jerusalem, it astonished the disciples not a little when they looked on the fig tree that had been pronounced barren the night before, and found it "dried up from the roots," that is, quite withered down to the ground and shrunk. Peter in particular expressed great surprize at it. *Mark 20. And in the morning\*, as they passed by, they saw the fig tree dried up from the roots. 21. And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.*—Upon this Jesus spake to them concerning the efficacy of faith, telling them that if they had faith in God, or the faith of miracles, they should be able to do much greater things than the withering of the fig-tree. *22. And Jesus answering, saith unto them, Have faith in God. 23. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.*—*Mat. 22. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.* Whatsoever miracle you shall ask by faith, ye shall receive. See what is meant by the faith of miracles, on *Mat. xvii. 20. § 72.*—To conclude, by giving them direction concerning prayer on this occasion, he insinuated that prayer was a fit mean of increasing the faith which he spake of. *Mark 15. And when ye stand, praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

## § CXII.

\* Our Lord cursed the fig-tree in the morning of the day on which he cast the buyers and sellers out of the temple. And though the tree began at that instant to wither, the disciples did not

not take notice of its withering, because they left the spot just as Jesus was pronouncing the curse. Neither did they observe it in the evening, as they returned to Bet any, probably because it was dark when they passed by, and the tree was at a little distance from the road. They observed it only as they were going into the town next morning, when it gave occasion to the conversation concerning the efficacy of faith. But the withering of the fig-tree, and the conversation occasioned thereby, having a connexion, might either be related among the transactions of the day on which the curse was pronounced, or among the transactions of the day, whereon the conversation occasioned by its withering happened; or they might be related separately, each in its own day. This suggests an easy reconciliation of the seemingly different times that are assigned to this miracle, by Matthew and Mark. Matthew, in the beginning of his account, is still describing the transactions of the day on which Jesus cursed the fig-tree as he went to purge the Temple. *Mat. 18* Πρωτας δε επαναγων εις την πολιν επεινυσε. *But in the morning, viz. of the day, the transactions of which the evangelist had been relating, not the morning of the day following, as is commonly supposed. In the morning as he returned into the city, he had hungered (επεινυσε Aorist.)* 19. *And seeing (συνην μιν) a single fig-tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, let no fruit grow on thee henceforward for ever: and (εξηρανθη παραχρημα exaruit illico Beza) it withered forthwith, that is, began to wither from that time forth, tho' the disciples did not then observe it, because they passed by while Jesus was pronouncing the curse; neither did they observe it as they came out in the*

evening, because, in all probability, it was dark. 20. *And when the disciples saw it, saw the fig-tree withered from the roots, viz. next morning, as they were returning to the city from Bethany; for so we are told expressly, in the more particular account which Mark has given of this miracle: When the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away.* See many examples of the like transition and connexion in the illustration of the third Preliminary Observ. — If the reader does not approve of this solution, he must suppose, either that two fig-trees were cursed, or that the temple was twice purged. The latter, tho' it is not without its difficulties, is the easier supposition of the two. But the solution arising from the translation of the passage offered above, seems more natural than either of them. For, as Matthew chose to relate the cursing of the fig-tree, and the effect of the curse, together, it was proper to speak of the curse, after relating the other transactions of the day whereon it happened, tho' it was pronounced in the morning. The reason was, by narrating it last, he of course connected it with its effect, which was the first transaction of the next day, to be mentioned in the history. The sacred volume furnishes several examples of incidental histories introduced in this manner; for instance, the history of John Baptist's death, which is thus brought in *Mat. xiv. 3.* Ο γαρ Ηρωδης κρατησας τον Ιωαννην εδησεν, &c. *For Herod having laid hold on John, had bound him and put him in prison.* See *Mark xvi. 7.* *Luke ix. 46.* Εισηλθε δε διαλογισμῳ. *Now there had arisen a dispute among them, viz. on the road to Capernaum: for Mark says expressly, that the dispute happened there.* See on *Luke ix. 46.* § 73.

### § CXII. John xii. 20. *Certain Greeks desire to see Jesus.*

*And there were certain Greeks among them that came up to worship at the feast.* Being foreigners, these men never had seen Jesus. However, their business at the feast, which was to worship, shews that they were proselytes to the Jewish religion, and cherished expectations of the Messiah. — 21. *The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.* Our Lord's name, and the general opinion which now prevailed, concurred to persuade these proselytes, that he might be the Messiah: for which reason, they desired an interview with him. — 22. *Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus.* From Philip's not venturing to introduce the men himself, it would appear, that there was some difficulty in the case. Perhaps they were only proselytes of the gate, who, according to custom, could not be admitted into the company of Jews, *Acts x. 28.* — 23. *And Jesus answered them, saying, The hour is come, that the Son of man should be glorified,* meaning, that he should soon be honoured by the conversion of all the Gentiles. — At the same time he told them, that he was to suffer death before he arrived at this glory; and illustrated the necessity of his dying, by the similitude of grain cast into the earth. 24. *Verily, verily, I say unto you, except a corn of wheat fall into the ground, and die, it abideth alone: but* if

*if it die, it bringeth forth much fruit.* As the only way to make grain produce fruit, is to bury it in the ground; so the most proper method of bringing about the conversion and salvation of the world is, that I die and be buried. To omit other things, our Lord's resurrection, the grand miracle on which the truth of christianity is founded, and by which the conversion of the world was effected, happened in consequence of his death. — He told them farther, that as he, their master, was to suffer before his exaltation, so were all they his disciples; for which reason, they were to expect persecution, firmly resolving to lose even life itself, after his example, when called to do it; and, in that case, he promised them a share in his crown and glory. 25. *He that loveth his life shall lose it, and he that hateth his life (See on Luke xiv. 26. § 91.) in this world, shall keep it unto life eternal.*---26. *If any man serve me, let him follow me, and where I am, there shall also my servant be. If any man serve me, him will my father honour.* Thus Jesus tacitly insinuated, that the strangers would be greatly disappointed, if their desire of conversing with him, proceeded from a hope of recommending themselves to earthly preferments thro' his favour.—Having taken a view of his own sufferings, and proposed them as an example to his disciples, the prospect moved him to such a degree, that he uttered his grief in these doleful words. 27. *Now is my soul troubled, and what shall I say?* accompanying them with a prayer for relief. *Father, save me from this hour.* Some however understand these words interrogatively: shall I say, *Father save me from this hour?* supposing that the question implies a negation. *But for this cause came I unto this hour.* His praying on this occasion, shews us what is the best method of easing the mind in deep distress. At the same time, as in his prayer he expressed an entire resignation to the divine will, he has taught us, that altho' the weakness of human nature may shrink at the first thoughts of suffering, his disciples are not to yield, but ought to fortify themselves by just reflections on the wisdom of God, and on the happy end he proposes by their afflictions.---28. *Father, glorify thy name.* This some consider as a farther expression of resignation, importing, that he was willing to submit to whatever the Father should judge necessary, for the manifestation of his perfections. But the answer that was given to this part of Christ's prayer, suggests another meaning, namely, that he begged God to demonstrate, perhaps by an immediate interposition, the truth of his mission, a full proof thereof being altogether necessary for vindicating the honour of God.—Accordingly, the words were no sooner spoken, than a voice from heaven was heard, answering distinctly to this sense of them. *Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.* I have glorified it by the miracles which thou hast already performed, and will continue to glorify it by other miracles yet to be performed.—The sound of this voice was evidently preternatural, being strong and loud as thunder, but at the same time so articulate, that all who had heard Jesus pray, understood what it said. 29. *The people therefore that stood by and heard it, said that it thundered: other said an angel spake to him.* None of them took it for a human voice, it being entirely different from any thing they had ever heard.---The reflection which Jesus made upon it was, that the voice had spoken, not to assure him of the Father's love, but to confirm them in the belief of his mission. 30. *Jesus answered and said, this voice came not because of me, nor did I pray for it on my own account, but for your sakes.* The farther glorification of the name of God promised to Jesus by the voice, signified the honour that should accrue to God, from the new proofs, wherewith his mission was to be adorned, particularly the great miracles of his resurrection from the dead, of the effusion of the spirit on the first converts, and of the conversion of the Gentile world to the christian religion.—The subject therefore of our Lord's prayer, and the answer which he received, naturally led him to meditate on the happy effects of his coming into the world, viz. the destruction of Satan's kingdom, and the exaltation of men with himself into heaven. These grand events afforded a prospect that was very reviving,

amidst the melancholy thoughts which now afflicted his soul. Wherefore, that his disciples might share with him in the comfort of them, he foretold them as the necessary effects of his sufferings. 31. *Now is the judgment of this world*: the time of the destruction of wickedness is come. *Now shall the prince of this world be cast out*: the devil, who has so long reigned in the hearts of the children of disobedience, is about to be dethroned.—32. *And I, if I be lifted up from the earth, will draw all men unto me, &c.* Our Lord cannot be supposed in this passage to talk of his own death, as a thing uncertain; and therefore *εἰ* *ψηδω* should be translated, *when I am lifted up*, a sense which *εἰ* has sometimes. See Deut. vii. 1. Judges vi. 3.—The people, on hearing Jesus affirm, that he was to be lifted up or crucified, told him, that was inconsistent with the character of the Messiah, who, according to the Law, (so they named the whole of their sacred writings) was never to die. Ps. cx. 4. Dan. ii. 44. vii. 14. 34. *The people answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, the Son of man must be lifted up? Who is this Son of man?* What sort of a Messiah must he be that is to die?—Jesus replied, that *The Light*, meaning himself, would continue with them but a little while longer, for which reason they would do well not to cavil at, but believe what he said. 35. *Then said Jesus unto them, yet a little while is the light with you, walk while ye have the light, improve by my instructions, who am the light of the world, (see on John viii. 12.) lest darkness, i. e. spiritual blindness, come upon you by the just judgment of God. (Rom. xi. 25.)* If that shall happen to you, ye will be in a miserable condition: *for he that walketh in darkness, knoweth not whither he goeth*, so is in danger of perishing.—36. *While ye have the light, believe in the light, that ye may be the children of light*: while you enjoy the benefit of my doctrine and miracles, which clearly prove my mission from God, believe on me, for it is thus alone that you can become the children of God. --- *These things spake Jesus, and departed, and did hide himself from them*: he retired privately with his disciples, perhaps to Bethany.---The historian observes, that notwithstanding Jesus had wrought many miracles in the presence of the Jews, they generally rejected him, fulfilling Isaiah's prediction, ch. liii. 1. 37. *But though he had done so many miracles before them, yet they believed not on him.* 38. *That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report; and to whom hath the arm of the Lord been revealed?*—He likewise observes, that they could not believe, being such persons as the same prophet describes, ch. vi. 9. 39. *Therefore they could not believe, because that Esaias said again,* 40. *He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.* See on Mat. xiv. 14. § 50. --- 41. *These things said Esaias, when he saw his glory, and spake of him.* He uttered these remarkable words, when in vision he saw the glory of the Son of God, and the manifestations which he was to make of the divine counsels, and described the effect which these manifestations were to have upon his hearers; for which reason they are a prophetic description of the men of the age in which Jesus lived. --- But tho' the greater part of those to whom Christ preached, rejected him, his sermons were not altogether unsuccessful; for a number of the chief rulers believed on him. Yet they did not openly profess their faith in him, fearing they might be excommunicated by the Pharisees, whose party was now very powerful both in church and state; for they valued the good opinion of men more than the approbation of God. 42. *Nevertheless, among the chief rulers also, many believed on him; but because of the Pharisees, they did not confess him, lest they should be put out of the synagogue.* 43. *For they loved the praise of men more than the praise of God.* --- Wherefore, to strengthen the faith of such, and to inspire them with courage, 44. *Jesus, on some occasion or other, soon after this, cried and said in the temple, He that believeth on me, believeth not on me, but on him that sent me.* (See John vii. 16.) My doctrine is so evidently from God, that he who believeth on me may more properly be said to believe



on God, by whose authority I preach.—45. *And he that seeth me, seeth him that sent me.* He that seeth the miracles which I perform, seeth the operation of his power by whom I act. See John x. 37, 38.—46. *I am come a light into the world, that whosoever believeth on me, should not abide in darkness.* I am the sun of righteousness, whose beams dispel the darkness of ignorance in which men are involved, and am come to deliver all who believe on me out of that darkness.—47. *And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.* Yet if those who hear my doctrine do not believe, I will not at present execute judgment upon them: for I am not come to condemn and punish, but to save the world; and consequently to use all the gentle methods possible, in order to reclaim the wicked.—Nevertheless, they who reject the instructions, and the offers of salvation which I give, shall not pass unpunished; for the doctrine that I have preached, shall bear witness against them at the day of judgment; and because it has aggravated their sin, it shall heighten their punishment. 48. *He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.*—Do not think it strange that you are to be judged according to my doctrine and precepts. 49. *For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.*—50. *And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.* Because I am sensible that the doctrines and precepts which the Father hath commanded me to preach, are the only conditions of eternal life, I have proposed them with the greatest faithfulness, plainness, and confidence. Therefore I am worthy of credit, both in respect of my commission, and in respect of the fidelity with which I have executed it.

§ CXII. Mat. xxi. 23. *The priests and elders ask Jesus concerning his authority. The parable of the sons commanded to work in the vineyard.*

About this time some of the chief priests and elders came, by appointment of the supreme council, to Jesus, while he was teaching in the temple, and asked him two questions: the first concerning the nature of the authority by which he acted, whether it was as a prophet, a priest, or a king, no other person having a right to make any reformation in church or state. The second question was, That if he claimed the authority of any or all of these characters, they desired to know from whom he derived it. 23. *And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority dost thou these things? and who gave thee this authority* Mark ii. 28 *to do these things.* They meant his entering the city with such a numerous train of attendants; his taking upon him to reform the œconomy of the temple, his receiving the acclamations of the people, who gave him the title of the Messiah, &c.—Mat. xxi. 24. *And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.* 25. *The baptism of John, whence was it? from heaven, or of men?*—This question reduced the priests to an inextricable dilemma. They considered on the one hand, that if they should acknowledge John's mission from God, it would oblige them to acknowledge Christ's authority; John having, more than once, born testimony unto him as the Messiah. *And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?*—On the other hand, if they denied John's authority, they did not know but the people might stone them; for they generally believed John to have been a prophet: many of them had submitted to his baptism, and at present not a few held him in high esteem on Christ's account. 26. *But if we shall say, Of men; we fear the people; for all hold John as a prophet.*—Wherefore, as matters stood, they judged

judged it safest to answer, that they could not tell whence John's baptism was. By returning this answer, the priests left Jesus at liberty to decline giving the council the satisfaction they were demanding. That court, whose prerogative it was to judge of prophets, required our Lord to make good his pretensions to the character he assumed. But by the question which he put to them, he obliged them to confess, that they had not been able to pass any judgment upon John Baptist, notwithstanding he claimed the character of a messenger from God, and they had sent to examine his pretensions. This, in effect, was to acknowledge themselves incapable of judging any prophet whatsoever. Ye are come, said he, to enquire into the proofs of my mission; I agree to submit myself to your examination, on condition that you tell me what your determination was concerning John. Was he a true or a false prophet? You say, you don't know. Well. But if you were not able to form a judgment concerning John, how can you take upon you to judge me? In this light, our Lord's question in answer to theirs, appears to have been formed with the greatest address; because, whether the priests replied in the affirmative, or in the negative, or gave no reply at all, they absolutely condemned themselves. 27. *And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.* You have no right to ask, since you are not able to judge: for which reason, I will not tell you by what authority I do these things. Besides, Jesus knew very well, that they would not have believed, though he had taken the pains to explain and prove his commission, having often done it before to no purpose, at the passovers, and other feasts, recorded by John.—But because the chief priests and elders had said, that they did not know from whence John's baptism was, Jesus sharply rebuked them for disbelieving him. This reproof he conveyed in the parable of the two sons that were commanded to work in their father's vineyard, and by asking their opinion of the behaviour of the two, made them condemn themselves. 28. *But what think ye? A certain man had two sons: and he came to the first, and said, Son, go work to-day in my vineyard.* 29. *He answered and said, I will not: but afterward he repented, and went.* 30. *And he came to the second, and said likewise. And he answered and said, I go sir; and went not.* The temper and behaviour of the second son, was an exact picture of the temper and behaviour of the Pharisees: for in their prayers and praises, they gave God the most honourable titles, and professed the utmost zeal to serve him; but, at the same time, would do no part of the work that he enjoined them, and particularly, would not hearken to the Baptist's exhortations. In the character of the other son, the disposition of the tax-gatherers and harlots is well described. They neither professed nor promised to do the will of God, yet when they came to think seriously, they submitted themselves first to John, then to Christ, and, in consequence of their faith, amended their lives.—When Jesus had finished the parable, he asked, 31. *Whether of them twain did the will of his father? They say unto him, The first.*—It seems they did not perceive that by this answer they condemned themselves, till Jesus made a direct application of the parable in that sharp but just rebuke: *Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.* 32. *For though you pretend that ye do not know from whence John's baptism was, John came unto you in the way of righteousness: he clearly proved his mission from God, and ye believed him not; gave no credit to the testimony which he bare to me, and consequently would not go into the vineyard: but the publicans and the harlots believed him; they received his testimony, and obeyed the Gospel.—And ye when ye had seen it, repented not afterward, that ye might believe him:* Ye, when ye had seen persons of the most abandoned characters reformed by his sermons, did not repent of your opposition to that holy man, nor of your disobedience to his instructions.—The moral reflexion suggested by this passage of the history is, that the openly profane are more apt to repent than hypocrites; which experience also shews to be true. The reason is, persons

sons openly profane have nothing by which they can defend themselves against the terrors of God, when once they begin to fasten upon their consciences. Whereas hypocrites having a form of godliness, screen themselves therewith from all the attacks that can be made upon them, by the strongest arguments drawn, whether from reason, or from the word of God.

§ CXIV. Mat. xxi. 33. *The parable of the vineyard that was let out to husbandmen.*

Our Lord did not rest satisfied with shewing the rulers the heinousness of their sin, in rejecting the Baptist. He judged it proper likewise, publicly to represent the crime of the nation, in rejecting all the messengers of God from first to last, and, among the rest, his only begotten Son; and in misimproving the Mosaical dispensation, under which they lived. At the same time he warned them plainly of their danger, by reason of the punishment which they incurred, on account of such a continued course of rebellion. The outward œconomy of religion in which they gloried, was to be taken from them, their relation to God as his people cancelled, and their national constitution destroyed. But because these were topics extremely disagreeable, he couched them under the veil of a parable, which he formed upon one made use of long before by the prophet Isaiah v. 1. 33. *Hear another parable. There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, that is, a house for lodging the wine-dressers, and watching the vineyard; for which reason, it was built so high, as to have a prospect of the whole vineyard.* The vineyard, with its appurtenances, represents the Mosaical dispensation of religion, a dispensation that was attended with great present advantages, and had many promises of future blessings: *and let it out to husbandmen, &c.* bestowed this excellent dispensation of religion on the Jewish people.—34. *And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.* He sent the prophets to exhort the Jews to entertain just sentiments in religion, and to lead holy lives, these being the returns due from persons who enjoyed so clear a revelation of the divine will.—35. *And the husbandmen took his servants, and beat one, and killed another, and stoned another.* The Jews, extremely irritated at the prophets for the freedom they used in reproving their sins, and exhorting them to a holy life, persecuted and slew them with unrelenting fury.—36. *Again he sent other servants, more than the first, and they did unto them likewise.* The wickedness of the Jews in killing the prophets, did not provoke God instantly to pour down vengeance on them; but being very merciful and patient toward the nation, he sent more prophets to exhort and reclaim them. However, they met with no better treatment than the former.—37. *But last of all he sent unto them his Son, saying, They will reverence my Son.* That no means might be left untried, God sent unto them his own Son, whose authority, clearly established by undeniable miracles, ought to have been acknowledged with cheerfulness by these wicked men.—38. *But when the husbandmen saw the Son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance, &c.* From this it would seem, that the Jews knew Jesus to be the Son of God. Yet Peter says, both of the rulers and the people, that they crucified the Lord ignorantly. Acts iii 17. Perhaps therefore, like the other circumstance of their seizing on the inheritance, it may have been added, for the sake of completing the parable, without any particular design.—Matthew and Luke say, the husbandmen cast the Son out of the vineyard, and killed him. Mark says, *they killed him and cast him out.* But his meaning may have been this: they so beat and bruised him, before they cast him out, that he could not live; and, after having cast him out, they completed the murder, killing him outright. The manner in which Matthew and Luke have expressed it, insinuates, that after they had killed him, they threw out his body, without

without burial, to the dogs: a circumstance which does not seem to have any particular meaning, but is formed to shew the greatness of the rebellion of these husbandmen. —40. *When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?* According to Mark and Luke, Jesus answered this question himself. Mark xii. 9. *He will come and destroy the husbandmen, and will give the vineyard unto others.* Luke adds, xx. 16. *And when they (the priests) heard it, they said, God forbid.* But Matthew seems to say, that the priests answered the question. 41. *They say unto him he will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.* This apparent inconsistency may be reconciled, by supposing, that after they had said to him *God forbid*, as Luke tells us, they repeated his words ironically: *He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen:* speaking with a tone of voice expressive of the disposition of their mind: then added contemptuously, *which shall render him the fruits in their seasons*, which shall behave better, no doubt, than we have done: for they understood his parables, and designed to affront him by ridiculing what he said.—Besides, unless the priests had spoken these things ironically, the answer which Matthew himself tells us Jesus returned to them was improper, because it implied, that the priests had denied the vineyard was to be taken from them, and given to others. 42. *Jesus saith to them, did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner?* If the vineyard is not to be taken from you and given to others, what is the meaning of Ps. cxviii. 22. Does not that passage of scripture plainly foretel, that the Messiah shall be rejected by the Jewish great men, and that tho' they crucify him, he shall become the head of the corner, or head of the Church? Now, what else is this, but that he shall be believed on by the Gentiles, and unite them to the Church of God, as a head corner-stone unites the two sides of a building?—*This is the Lords doing, and it is marvellous in our eyes.* The rejection of the Messiah by the Jews, the reception he met with among the Gentiles, and their admission into the Church, are all brought to pass by the providence of God, and are very wonderful events — 43. *Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.* The outward œconomy of religion shall be taken from you, and given to the Gentiles, who, whatever you may think of them, will improve it far better than you have done. These words confirm the interpretation given above of Mat. 41. For had the priests spoken seriously, our Lord needed not have been at the pains to produce texts of scripture to prove what they had so fully acknowledged. 44. *And whosoever shall fall on this stone, shall be broken:* See Rom. ix. 33. Whosoever ignorantly opposes the Messiah, shall thereby receive great harm to himself, in allusion to one's stumbling on a stone thrown aside as useless;—*But on whomsoever it shall fall, it will grind him to powder.* Our Lord seems here to have had in view Dan. ii. 35. where the destruction of all the opposers of the Messiah's kingdom is described by a like metaphor. If any man wilfully fights against Christ, and endeavours to pull him down from the head of the corner, he will fall upon such a one, and utterly destroy him. The first clause seems to describe the sin and punishment of the common people, who were misled by their teachers to oppose Christ: the second describes the sin and punishment of the great men, who being chiefs in the rebellion, led the way to the rest, and had an active hand in resisting the authority of the Messiah.—The chief priests perceiving the drift of his parables, were highly incensed, and would gladly have apprehended Jesus, to punish him that moment; but they durst not. It is true, they were not afraid of God, who is the avenger of such crimes, but they were afraid of the people, who constantly crowded round Jesus in the temple, and had openly acknowledged him as the Messiah. Mat. 45. *And when the chief priests and pharisees had heard his parables, they perceived that he spake of them.* 46. *But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.*

§ CXV. Mat. xxii. 1. *The parable of the marriage-supper.* See § 91.

The rulers being afraid to apprehend Jesus, he was at liberty to proceed in the duties of his ministry. Accordingly he delivered another apologue, wherein he described on the one hand the bad success which the preaching of the Gospel was to have among the Jews, who, for that reason, were to be destroyed; and on the other, the cheerful reception it was to meet with among the Gentiles, who, thereupon, were to be admitted into the church of God.—1. *And Jesus answered and spake unto them again by parables, and said, 2. The kingdom of heaven is like unto a certain king, which made a marriage for his son.* God's gracious design in giving the Gospel to men, and the success with which the preaching of it will be attended, may be illustrated by the behaviour of a certain king, who, in honour of his son, made a great feast, to which he invited many guests. This marriage-supper, or great feast, signifies the joys of heaven, which are fitly compared to an elegant entertainment, on account of their exquisiteness, fulness, and duration. And they are here said to be prepared in honour of the Son of God, because they are bestowed on men as the reward of his obedience.—3. *And sent forth his servants to call them that were bidden to the wedding.* The invitation which preceded the call at the hour of supper, signifies the vocation of the Jews, by which they became the people of God, and in consequence of which they had the call given them at the hour, that is, when the fulness of time approached, had the Gospel, the call to the great feast of heaven, preached to them, first by John Baptist, and next by Jesus himself.—*And they would not come.* The Jews, though pressed by the preaching both of the Messiah's forerunner, and of the Messiah himself, to enter into heaven, would not obey; for they rejected the Gospel.—4. *Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.* After Christ's resurrection and ascension, the apostles were sent forth to inform the Jews that the Gospel-covenant was established, mansions in heaven were prepared, and that nothing was wanting, but that they would cheerfully accept of the honour designed them.—5. *But they made light of it, and went their ways, one to his farm, another to his merchandise: 6. And the remnant took his servants, and entreated them spitefully, and slew them.* These messengers were as unsuccessful as the former ones. The men all undervaluing the favour offered them, mocked at the message, and went about their business; only some of them, more rude than the rest, insulted, beat, and slew the servants that had come to call them. The success of the call, and the treatment which the king's servants met with, was designed to represent the ill success which the Gospel and its ministers might expect among the Jews, who antiently were God's elected people, and on that account were to have the first offers of the Gospel made to them. They would generally reject it, preferring their farms, their merchandise, and other gainful employments, to the practice of piety, the favour of God, and the enjoyment of heaven. Nay, to obstinacy they would add insults and cruelty, persecuting unto death the ministers who exhorted them to believe.—The invitation to the marriage supper of his son, sent by this king to his supposed friends, was the highest expression of his regard for them, and the greatest honour that could be done to them. Therefore, when they refused it for such trifling reasons, and were so savagely ungrateful as to beat, and wound, and kill, the servants who had come with it, it was a most outrageous affront, an injury that deserved

Ver. 2. *Made a marriage, &c.*] The word γάμος not only signifies a marriage, but the feast at a marriage, or any great entertainment what-

ever; in which latter sense it seems to be used here, as I think may be gathered from the moral meaning of the parable.

the severest punishment. Accordingly the king, in great wrath, sent forth his armies to destroy those murderers, and burn their city. 7. *But when the king heard thereof, he was wroth: and sent forth his armies, and destroyed those murderers, and burnt up their city.* This branch of the parable plainly predicted the destruction of the Jews by the Roman armies called God's armies, because they were appointed by him to execute vengeance on that once favourite, but now rebellious people. — 8. *Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.* 9. *Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage.* 10. *So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.* In this latter part of the parable, the calling of the Gentiles is represented by the king's servants going forth and compelling all they met to come in, (see Luke xiv. 21.) whether they were maimed, or blind, or halt, worthy or unworthy, good or bad; for they made no distinction. — 11. *And when the king came in to see the guests, he saw there a man which had not on a wedding garment.* It seems that before the guests were admitted into the hall of entertainment, they were taken into some apartment of the palace where the king viewed them to see that they were all dressed in a manner suitable to the occasion. Here he found one that had not on a wedding-garment,—and being provoked at the affront, he ordered him to be immediately thrust out of the palace, and to be cast bound into some dark prison, there to lie with other criminals in great misery. 12. *And he saith unto him, Friend, how camest thou in hither, how durst thou come in, not having a wedding-garment? And he was speechless.* 13. *Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.* This member of the parable represents

Ver. 7. *He was wroth, &c.*] It is needless to object that the circumstances of this parable are improbable, as it was never heard in the world that subjects refused the invitation of their sovereign to the marriage of his son. For allowing this to be so, it only aggravates the crime of the Jews the more, with respect to whom it was literally true. The honour which God offered them in the Gospel, and which they rejected, being far greater than the honour that is put on a subject by the invitation of his prince. Moreover, the joys of heaven, which they were called to, and which they refused, do infinitely transcend the pleasures of any royal banquet.

Ver. 13. *Then said the king, &c.*] It may seem strange, that in such a number of men gathered to this feast, there was only one found who had not on a wedding-garment, and that he should have been punished with such severity for wanting what he could not be expected to have, considering that he was compelled to come, while he was performing a journey, perhaps, or sitting begging under the hedges, as appears from Luke xiv. 23. Nevertheless, the heinousness of his offence, and the equity of the sentence that was passed upon him, will fully appear, if we call to mind a circumstance, which because it was commonly known at that time, is not mentioned in the parable. The Easterns, among whom the fashion of clothes was

not changeable, as with us, reckoned it a principal part of their magnificence, to have their wardrobes stored with rich habits. Thus Job, speaking of the wicked, says, chap. xxvii. 16. *Though he heap up silver as the dust, and prepare raiment as the clay.* Accordingly in scripture, when the uncertainty of earthly treasures is spoken of, they are represented as subject not only to rust, but to moths, Mat. vi. 19. James v. 3. The matter is evident likewise from Horace: for he tells us, that when Lucullus the Roman general, who had enriched himself with the spoils of the East, was asked if he could furnish a hundred habits for the theatre? he replied, he had five thousand in his house, of which they were welcome to take part, or all.

— chlamydes Lucullus ut aiunt

Si posset centum scenæ prebere rogatus

Qui possum tot? ait: tamen & quæram & quot habebo

Mittam: post paulo scribit, sibi millia quinque

Esse domi chlamydem partem vel tolleret omnes.

We may therefore naturally enough suppose, that this king having invited guests to his feast, from the high-ways and hedges, would order his servants to make each of them a present of splendid apparel, as a farther mark of his respect, and that they might be all clothed in a manner becoming the

represents the last judgment, and teaches us, that though the Gentiles obeyed the call of the Gospel with more alacrity than the Jews, they should not all be saved by it. — Our Lord concluded this parable as he had done that of the labourers in the vineyard. 14. *For many are called, but few are chosen.* Which words are proverbial, and must be referred first to the Jews, who though they were called in great numbers by the preaching of the Gospel, few of them were chosen, for they did not believe. They must be referred also to the Gentiles, who though they embraced the Gospel, many of them rejected the wedding-garment, when it was offered to them. The parable is concluded in this manner to shew us, that the profession of the christian religion will not save a man, unless he lives in a manner worthy of that religion. Wherefore, to use the words of Dr. Doddridge, let us who have obeyed the call, and are by profession the people of God, think often of that awful day, when the king will come in to see his guests; when God will, with the greatest strictness, view every soul laying claim to the joys of heaven: let us think of the speechless confusion that will seize such as have not on the wedding-garment, and of the inexorable severity with which they will be consigned to weeping and gnashing of teeth; and let us remember, that to have seen, for a while, the light of the Gospel, and the fair beamings of an eternal hope, will add deeper and more sensible horrors to these gloomy caverns. On the other hand, to animate and encourage us, let us think also on the happy time when the marriage-supper of the Lamb shall be celebrated, and all the harmony, pomp, and beauty of heaven shall add to its solemnity, its magnificence, and its joys.

the magnificence of the solemnity. For it cannot otherwise be understood, how among such a number, collected in such a manner, only one should have been found wanting a wedding-garment, especially as we are told, that they gathered together all as many as they found, both bad and good. Besides that the great men of the East were wont to make ostentation of their grandeur, and to express their respect for their favourites by gifts of this kind, is evident from the presents which Joseph bestowed on his brethren in Egypt, Gen. xlv. 22. *He gave each man changes of raiment: but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.* It appears likewise from the agreement which Samson entered into with the guests at his marriage feast, Judges xiv. 12. *Samson said unto them, I will now put forth a riddle unto you: if you can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets, and thirty change of garments.* 13. *But if ye cannot declare it me, then shall ye give me thirty sheets, and thirty change of garments.* To conclude, in the fourth Odyssey, ver. 47.—51. Homer tells us, that Telemachus and Pisistratus happening to arrive at Menelaus's house in Lacedæmon while he was solemnizing the nuptials of his son and daughter, the maids of the house washed the strangers, anointed them, dressed them, and set them down by their master at table. With-

out all doubt, therefore, the man that was sentenced to be bound and cast out of doors, had been offered a wedding-garment, or sumptuous apparel, along with the rest, but would not receive it, and so haughtily came in, dirty and ragged as he was. The king looking on this as a great insult, inflicted upon the person that was guilty of it, a punishment suitable to the demerit of his offence.—What Calvin says concerning the wedding-garment in the parable, deserves a place here. “It is needless to dispute about the wedding-garment, whether it be faith, or a pious holy life. For neither can faith be separated from good works, nor can good works proceed except from faith. Christ's meaning is only that we are called in order that we may be renewed in our minds, after his image. And therefore, that we may remain always in his house, the old man, with his filthiness, must be put off, and a new life designed, that our attire may be such as is suitable to so honourable an invitation.” Doddridge observes, that this circumstance of the parable is admirably adapted to the method of God's dealing with us. For he requires repentance indeed, and holiness, in order to our partaking of the happiness of heaven; but at the same time he graciously offers to work it in us, by his holy spirit; and therefore, may justly punish our neglect of so great a favour.

§ CXVI. Mat. xxii. 15. *Concerning the lawfulness of paying tribute.*

The parable of the marriage-supper incensed the Pharisees to such a degree, that they went immediately, and combined with the Herodians or Sadducees, (see § 67.) in order to put him to death. It seems their hatred of Jesus was more violent than the bitter enmity that had been long rooted in the breasts of the two sects against each other. The sum of their deliberations was to send certain of their disciples to catch him in his words. For this purpose, they directed them to *feign themselves just men*, men who had a great veneration for the divine law, and dread of doing any thing inconsistent therewith; and under that mask to beg him, for the ease of their consciences, to give his opinion, whether they might pay taxes to the Romans consistently with their zeal for religion. It seems this question was much debated in our Lord's time; one Judas of Galilee having taught the unlawfulness of paying the taxes, and gathered a numerous faction, especially among the common people. The priests, therefore, imagined that it was not in his power to decide the point without making himself obnoxious to some of the parties who had divided upon it. If he should say it was lawful to pay the taxes, they believed the people in whose hearing the question was proposed would be incensed against him, not only as a base pretender, who, on being attacked, publicly renounced the character of Messiah, which he had assumed among his friends; but as a flatterer of princes also, and a betrayer of the liberties of his country, one that taught doctrines inconsistent with the known privileges of the people of God. But if he should affirm, that it was unlawful to pay, the Herodians resolved to inform the governor of it, who, they hoped, would punish him as a fomentor of sedition. Highly elated, therefore, with their project, they came and proposed the question, after having first passed an encomium on the truth of his mission, and upon his courage, integrity, and impartiality, with a design, no doubt, to make him believe that they were his friends, and that he ought boldly to declare what the will of God was in the matter. *Mark xii. 14. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the ways of God in truth. Mat. xxi. 17. Tell us therefore, What thinkest thou? Is it lawful unto give tribute unto Cæsar, or not?--18. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?* He called them hypocrites, to signify, that though they made conscience, and a regard to the divine will, their pretence for asking the question, he saw through their design, and knew that they were come to ensnare him.—However, said he, *19. Shew me the tribute-money. And they brought unto him a penny. 20. And he saith unto them, Whose is this image and superscription? 21. They say unto him, Cæsars.* It seems the Romans chose to receive this tribute in their own coin. Then saith he unto them, *Render therefore unto Cæsar, the things which are Cæsars: and unto God, the things that are Gods.* The Jews were so tenacious of the customs of their country, and had so high an opinion of their own holiness, that they would not make use of heathen money, as appears from the business of the money-changers mentioned in the Gospels. Probably it was for this reason that the Romans insisted on having the taxes paid in their own coin, because by making it current, they taught the Jews that they were their masters. Hence the force of our Lord's argument appears. Since this money bears Cæsar's image, it is his; and by making use of it, ye acknowledge his authority. If so, I leave it to yourselves to judge whether tribute ought to be paid toward the support of that government, which ye have acknowledged, which ye cannot shake off, and by which your tranquillity is preserved; at the same time, in discharging your duty to the civil magistrate, you should never depart from the duty you owe to God; but should remember,



ber, that as you bear the image of the great King omnipotent, you are his subjects, and ought to pay him the tribute of yourselves; that is, ought to yield yourselves to him, soul and body, serving him with both, to the utmost of your power. The Pharisees, and their adherents, under pretence of religion, often justified sedition; but the Herodians, in order to ingratiate themselves with the reigning powers, made them a compliment of their consciences, complying with whatever they enjoined, although directly contrary to the divine law. Our Lord, therefore, when he returned this answer, had both in his view, exhorting them in their regards to God and the magistrate, to give each his due; because there is no inconsistency between their rights, when nothing but their rights are insisted on.—22. *When they had heard these words, they marvelled, and left him, and went their way.* So unexpected an answer, in which Jesus clearly confuted them on their own principles, and shewed that the rights of God and the magistrate do not interfere in the least, because magistrates are God's deputies, and rule by his authority, quite disconcerted and silenced these crafty enemies. They were astonished at his having perceived their design, as well as at the wisdom by which he avoided the snare, and went off inwardly vexed, and not a little ashamed.

§ CXVII. Mat. xxii. 23. *The Sadducees are confuted.*

And now enemies issue forth against Jesus from different quarters. But the first that renewed the attack were the Sadducees, a sect which denied the existence of angels and spirits, (Acts xxiii. 8.) and consequently affirmed, that there would be no future state. Some of this persuasion, therefore, coming up to Jesus as he taught in the temple, proposed their strongest argument against the resurrection. 23. *The same day came to him the Sadducees, which say that there is no resurrection.*—The argument by which the Sadducees endeavoured to confute the notion of a resurrection, was taken from the Jewish law of marriage, which, to give their objection the better colour, they observed was God's law, delivered by Moses. Luke xx. *And they asked him, 28. Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. 29. There were therefore seven brethren: and the first took a wife, and died without children. 30. And the second took her to wife, and he died childless. 31. And the third took her; and in like manner the seven also. And they left no children, and died. 32. Last of all the woman died also. 33. Therefore in the resurrection (here the word evidently signifies a future state simply) whose wife of them is she? for seven had her to wife.* As the Sadducees believed the soul to be nothing but a more refined kind of matter, they thought if there was any future state, it must resemble

Ver. 23. *No resurrection.*] Some are of opinion, that by the resurrection which the Sadducees denied, is to be understood the resurrection of the same body. Others contend that it signifies simply the existence of men in a future state. Properly speaking, however, the two notions coincide: for as the Sadducees denied the immateriality of the soul, a future state, according to their conceptions of it, could mean nothing else but the resurrection of the body; and their denying the resurrection of the body, was the same thing with their denying a future state. Withal, as they had no idea of spirit, they were obliged to

make use of terms relative to the body, when they spake of an after-life. Hence came the familiar use of the word *resurrection* in their disputes, to denote a future state simply: and this sense of it is not more unusual than the meaning which they affixed to the word *dead*, when they made it signify persons annihilated, or who have no existence at all. See Luke xx. 38. Our Lord's reasonings in behalf of a future state, against the Sadducean arguments, placed in this view, are clear and conclusive. But the resurrection of the body, in the literal sense, does not so plainly follow from them.

the present; and that men being in that state material and mortal, the human race could not be continued, nor the individuals made happy, without the pleasures and conveniences of marriage. Hence they affirmed it to be a necessary consequence of the doctrine of the resurrection or future state, that every man's wife should be restored to him.—This argument Jesus confuted, by telling the Sadducees, that they were ignorant of the power of God, who has created spirit as well as matter, and who can make men compleatly happy in the enjoyment of himself. He observed farther, that the nature of the life obtained in the future state, makes marriage altogether superfluous, because in the world to come, men being spiritual and immortal, like the angels (αγγελοι) there is no need of procreation, to propagate or continue the kind. *Mat. xxii. 29. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30. For in the resurrection they neither marry, nor are given in marriage, Luke. xx. 36. Neither can they die any more; for they are equal unto the angels.—and are the children of God, being the children of the resurrection.* From this latter clause it is plain, that good men are called God's children, on account of the inheritance bestowed on them at the resurrection, and particularly on account of their being dignified with immortality.—Having thus spoken, he shewed them that they were ignorant of the scriptures likewise, and particularly of the writings of Moses, from whence they had drawn their objection: for out of the law itself he demonstrated the certainty of a resurrection, at least of just men, and thereby quite overturned the opinion of the Sadducees, who, believing the materiality of the soul, affirmed, that men were annihilated at death, and that the writings of Moses supported their opinion. His argument was this: As a man cannot be a father without children, nor a king without subjects, so God cannot properly be called God, unless he has his people, and be Lord of the living. Since, therefore, in the law he calls himself the God of Abraham, Isaac, and Jacob, long after these patriarchs were dead, the relation denoted by the word *God* still subsisted between them: for which reason, they were not annihilated, as the Sadducees pretended, when they affirmed that they were dead, but were still in being, God's subjects, and covenanted people. *37. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38. For he is not a God of the dead, but of the living: for all live unto him; i. e. live subject to his government.* It cannot be objected to this interpretation, that it lays too much stress on the words *I am*, which are not in the hebrew: For our Lord's application of the citation, in the present tense, *He is not the God of the dead*, plainly implies, that no other tense of the substantive verb can be supplied. Others, however, chuse to explain the argument thus: To be the God of any person, is to be his exceeding great reward, *Gen. xv. 1.* Wherefore, as the patriarchs died without having obtained the promises, *Heb. xi. 39.* they must exist in another state to enjoy them, that the veracity of God may remain sure. Besides, the apostle tells us, that God is not ashamed to be called their God, because he has prepared for them a city, *Heb. xi. 16.* which implies, that he would have reckoned it infinitely beneath him, to own his relation, as God, to any one, for whom he had not provided a state of permanent happiness. The argument, taken either way, is conclusive; for which cause, we may suppose, that both the senses of it were intended, to render it full of demonstration.—Accordingly, the people were most agreeably surpris'd, when they heard such a clear and solid confutation of the sect which they abominated, and that too in an argument where they had always thought themselves impregnable. *Mat. xxii. 33. And when the multitude heard this, they were astonished at his doctrine.*

§ CXVIII. Mark xii. 28. *The great commandment in the law.* See § 81.

Although the Pharisees had come with the malicious intention mentioned § 116. when they heard the doctrine of the resurrection so clearly established from the law itself, and found their pestilent adversaries, the Sadducees, thus silenced, they could not help being highly pleased, nor restrain themselves from giving him the praise that was due to his super-eminent wisdom. For one of them, who was a Scribe, or public teacher, (see on Luke xi. 45. § 86.) desired Jesus to give his opinion on another point that was much debated among the doctors, namely, which was the great commandment in the law. 28. *And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?* Matthew says, xxii. 34. *But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.* They retired a little from the crowd, probably to express the satisfaction they had received from the confutation of their adversaries. He says likewise, that one of them proposed the question concerning the great commandment, *tempting him.* He does not mean, that their design was insidious; for the question was not of that nature: besides, Mark's account forbids such an interpretation. But they proposed it with a view to make a farther trial of his skill in the sacred volume. Some of the doctors declared, that the law of sacrifices was the great commandment: others bestowed this honour on the law of circumcision: a third sort yielded it to the law of meats and washings: but Jesus, with better reason, decided in favour of the duties of piety; mentioning particularly that comprehensive summary of it found in Deut. vi. 4. Mark xii. 29. *And Jesus answered him, The first of all the commandments is, Hear, O Israel, The Lord our God is one Lord;* 30. *And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,* (see ver. 33.) *and with all thy strength.* Mat. xxii. 38. *This is the first and great commandment:* as this is the first, so it is the greatest commandment in the law \*. — Moreover, Jesus told the Pharisee, that the commandment enjoining

\* It is remarkable, that this summary of piety begins with an emphatical and strong assertion of the unity of God. The reason is, it is necessary that men should be deeply impressed with just notions of the object of their worship, particularly, that he is the only true God, the maker of heaven and earth, and the possessor of all perfection, to whom there is not any being equal, or like, or second, in order that they may apply themselves, with the utmost diligence, to obey his precepts, the first and chief of which is, that they give him their heart. The Divine Being is so transcendently amiable in himself, and by the benefits he hath conferred on us, hath such a title to our utmost affection, that there is no obligation that bears any proportion to that of loving him. The honour assigned to this precept proves, that piety is the noblest act of the human mind, and that the chief ingredient in piety is love, founded on a clear extensive view of the divine perfections, a permanent sense of his benefits, and a deep conviction of his being the sovereign good, our portion, our happiness. But it is essential to love that there be a

delight in contemplating the beauty of the object beloved, whether that beauty be matter of sensation or reflexion; that we frequently, and with pleasure, reflect on the benefits which the object of our affection has conferred on us; that we have a strong desire of pleasing him, great fear of doing any thing to offend him, and a sensible joy in the thought of being beloved in return. Hence the duties of devotion, prayer, and praise, are the most natural and genuine exercises of the love of God. Moreover, this virtue is not so much any single affection, as the continual bent of all the affections and powers of the soul. In which light, to love God, is as much as possible to direct the whole soul towards God, and to exercise all its faculties on him as its chief object. Accordingly, the love of God is described in scripture by the several operations of the mind; *a following hard after God*, Ps. lxiii. 8. namely, by intense contemplation; a sense of his perfections, gratitude for his benefits, trust in his goodness, attachment to his service, resignation to his providence: the obeying of his commandments, ad-

enjoining love to our neighbour holds the second place in the law. This indeed had no direct relation to his question concerning the first commandment; yet our Lord thought fit to shew him which was the second, probably because the men of his sect did not acknowledge the importance and precedency of love to their neighbours, or because they were remarkably deficient in the practice of it, as Jesus himself had often found, by their repeated attempts to kill him. 39. *And the second is like unto it, Thou shalt love thy neighbour as thyself.*—When the Scribe heard Christ's decision, he was struck with the justness of it, and answered, that he had rightly determined; since there is but one God supreme, whom we must adore; and if we love him as much as we are able, and without a rival, and our neighbour as ourselves, we worship him more acceptably than if we offered him all the sacrifices in the world. Mark xii. 32. *And the Scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he.* 33. *And to love him with all the heart, and with all the understanding;* answering to all the mind in the law; *and with all the soul, and all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices.* Jesus applauded the piety and wisdom of this reflexion, by declaring, that the person who made it was not far from the kingdom of God. He had expressed sentiments becoming a subject of God's kingdom, and such as might have an happy influence in disposing him to embrace the Gospel, by which he would obtain a share in all the blessings of the children of God. 34. *And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.* See on Mat. xxii. 46. § 119.

miration, hope, fear, joy, &c. not because it consists in any one of these singly, but in them all together. For to content ourselves with partial regards to the Supreme Being, is not to be affected towards him in the manner we ought to be, and which the perfections of his nature claim. Hence the words of the precept are, *Thou shalt love with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;* that is, with the joint force of all thy faculties; and therefore, no idol whatsoever must partake of the love and worship that is due to him. But the beauty and excellency of this state of the mind is best seen in its effects; for the worship and obedience flowing from such an universal bent of the soul towards God, is as much superior to the worship and obedience arising from partial considerations, as the light of the sun is to any picture of it that can be drawn. For example, if we look on God only as a stern lawgiver, who can and will punish our rebellion; it may indeed force an awe and dread of him, and as much obedience to his laws, as we think will satisfy him, but can never produce that constancy in our duty, that delight in it, and that earnestness to do it in its utmost extent, which are produced and maintained in the mind by the sacred fire of divine love, or by the bent of the whole soul turned towards God; a frame the most excellent that can be conceived, and the most to be desired, because it constitutes the highest perfection, and happiness of the creature. See § 81.

Ver. 39. *Thou shalt love thy neighbour, &c.*] The precept enjoining the love of our neighbour, is like to the great commandment, which enjoins the love of God, because charity is the sister of piety, clearly proving its relation by the similarity of its features, complexion, and temper. As piety is the offspring of God, so is its sister charity, being enjoined by the same authority, and produced by the influence of the same spirit. Piety and charity consist of the like motions and dispositions of soul, (see § 123.) and are kept alive by the same kind of nourishment; the beauties of moral excellence appearing, whether in the great Father, or in his children who bear his image. They have the same happy tendency to make those in whom they reside like God, who is God by being good, and doing good; like him also in his felicity, which arises not only from the possession, but from the communication of his goodness. They are like to each other in their sublime and important nature, and of like use in the conduct of life; the one being the principle from which the whole duty we owe to God must spring; the other that from which the whole duty we owe to man must flow. To conclude, they have alike power on the minds of the beholders, raising both esteem and love wherever they appear in their genuine beauty. These are the features by which piety and charity are strongly marked, by which their affinity to each other is clearly proved, and by which they are rendered sister-graces, and inseparable companions.

§ CXIX. Mat. xxii. 41. *Jesus proposes a question concerning the Messiah.*

The Pharisees having, in the course of our Lord's ministry, proposed many difficult questions to him, with a view to try his prophetic gifts: he, in his turn, now that a body of them was gathered together, thought fit to make trial of their skill in the sacred writings. For this purpose he publicly asked their opinion of a difficulty concerning the Messiah's pedigree, arising from Psalm cx. Mat. 41. *While the Pharisees were gathered together, Jesus asked them, 42. Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.*—Mark xii. 35. *And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?* The words in Mark being a reply to the Pharisees answer recorded by Matthew, their meaning is, I know your doctors tell you, that Christ is the son of David; but how can they support their opinion, and render it consistent with David's words in the cxth Psalm?—Mark 36 *For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.* Mat. 45. *If David then call him Lord, how is he his son?* The doctors it seems did not look for any thing in their Messiah more excellent than the most exalted perfections of human nature: for though they called him the son of God, they had no notion that he was God; and so could offer no solution of the difficulty. Yet the latter question might have shewed them their error. For if the Messiah was to be only a secular prince, as they supposed, ruling the men of his own time, he never could have been called *Lord*, by persons who died before he was born: far less would so mighty a king as David, who also was his progenitor, have called him *Lord*. Wherefore since he rules over not the vulgar dead only of former ages, but even over the kings from whom he was himself descended, and his kingdom comprehends the men of all countries and times, past, present, and to come, the doctors, if they had thought accurately upon the subject, should have expected in their Messiah, a king different from all other kings whatever.—Besides, he is to sit at God's right hand *till all his enemies are made the footstool of his feet*; made thoroughly subject unto him. Numbers of Christ's enemies are subjected to him in this life; and they who will not bow to him willingly, shall, like the rebellious subjects of other kingdoms, be reduced by punishment. Being constituted universal judge, all, whether friends or enemies, shall appear before his tribunal, where, by the highest exercise of kingly power, he shall doom each to his unchangeable state.—Mark 37. *And the common people heard him gladly:* heard him with great attention and pleasure. For the clear and solid answers which he returned to the ensnaring questions of his foes, gave them an high opinion of his wisdom, and shewed them how far he was superior to their most renowned Rabbis, whose arguments to prove their opinions, and answers to the objections that were raised against them, were generally speaking but mean and trifling in comparison of his.—Mat. 46. *And no man was able to answer him a word:* none of them could offer the least shadow of a solution to the difficulty which he had proposed.—*Neither durst any man (from that day forth) ask him any more questions.* The repeated proofs which they had received of the prodigious depth of his understanding, impressed them with such an opinion of his wisdom, that they judged it impossible to entangle him in his talk. For which reason they left off attempting it, and from that day forth troubled him no more with their insidious questions.

§ CXX. Matt. xxiii. 1. *Woes denounced against the Pharisees a second time.* See § 86.

Thus did Jesus silence his most virulent opposers. But because he had mentioned the final conquest and destruction of his enemies, who were to be made the footstool of his feet, agreeably to David's prediction, he turned towards his disciples, and, in the hearing of all the people, solemnly cautioned them to beware of the Scribes and Pharisees; by which he insinuated, and that not obscurely, who the enemies were, whose end he had hinted at. Mat. 1. *Then spake Jesus to the multitude, and to his disciples,* 2. *Saying, The scribes and the Pharisees sit in Moses' seat.* The name *Pharisee* being the appellation of a sect, it cannot be supposed that our Lord meant to say of all the party, that they sat in Moses' chair. Such a character was applicable to none but the doctors of the sect; for which reason we must suppose that the phrase *scribes and Pharisees* is a hebraism for the *Pharisean scribes*.—3. *All therefore whatsoever they bid you observe, that observe and do.* The morality of the Pharisees, as appears from many examples mentioned in the Gospels, was of a very loose kind, and often condemned by our Lord himself. Wherefore it is not to be thought that he would recommend it without exception. We are rather to limit the general expressions he made use of, by what went before in his discourse; thus: While these men sit in Moses' seat, while they rightly explain the doctrines and precepts of the law, be sure to obey them; *but do not ye after their works: for they say, and do not:* by no means imitate their practices; for they impose many precepts on their disciples, which they do not perform themselves. 4. *For they bind heavy burdens, and grievous to be born, and lay them on mens shoulders, but they themselves will not move them with one of their fingers.*—5. *But all their works they do, for to be seen of men:* any good action which they happen to perform, is vitiated by the principle from which it proceeds. They do it with a view to popular applause, and not from a regard to God, far less from a love of goodness.—They are excessive proud and arrogant, as is plain from their affected gravity of dress, from the anxiety which they discover to get the principal seats at all public meetings, and from their courting to be saluted in the streets with the pompous and high-sounding titles of *Rabbi*, and *Father*, and

Ver. 4. *For they bind heavy burdens, &c.* It is well known that the Pharisees gloried in the exactness with which they obeyed the ceremonial part of the law. Nay, they carried matters so high, that, not content with the commandments which God had enjoined, they took upon them to observe a variety of traditionary precepts of their own invention. Therefore, if it was this kind of duties that our Lord meant, when he said *they bind heavy burdens, &c.* their zeal must have shewed itself chiefly in public. Or by the grievous burdens which the Pharisees bound up, may be understood the moral and ceremonial precepts of the law, the former of which are called grievous as well as the latter, not because they are so in themselves, but because they were reckoned so by the Pharisees. This interpretation agrees well with the character given of the precepts in question. They were delivered from Moses' seat, *i. e.* were taken out of the books of Moses; and the disciples were to observe and do them, which our Lord would by no means have

ordained, had he been speaking of the traditionary precepts of the elders. Besides, in this light, the character given of the Scribes and Pharisees is palpably just, namely that they bound up heavy burdens, &c. For while they themselves neglected both the moral and ceremonial precepts of the divine law, as often as they could do it with secrecy, they wreathed them fast about the necks of the people, and would not give them the smallest respite from its most burdensome ceremonies on any occasion whatsoever. The words *they bind heavy burdens, &c.* are spoken in allusion to the practice of those who lade and drive beasts of burden. They first make or bind up their loads, then lay them on their backs, and in driving them through bad roads, support the loads and keep them steady, by taking hold of them. Our Lord's meaning therefore was, they will neither bear these loads themselves, nor will they give the people the least respite from them, even in cases where it is due.

*Master. They make broad their phylacteries, and enlarge the borders of their garments, — 6. And love the uppermost rooms at feasts, and the chief seats in the synagogues: they ambitiously assume the principal seats in all public meetings, as what belongs to them on account of their superior worth. — They love also to be saluted in the markets with particular respect, thinking such public acknowledgements of their merit due from all who meet them. 7. And greetings in the markets, and to be called of men, Rabbi, Rabbi. The word Rabbi properly signifies great; and was prefixed to the names of those doctors who had rendered themselves remarkable by the extent of their learning, or who were the authors of new schemes in divinity: heads of sects, whose fame had gained them many followers. This title the Jewish doctors were particularly fond of, because it was a high compliment paid to their understanding, gave them vast authority with their disciples, and made them look big in the eyes of the world. It was the very next thing to infallible. — The teachers commissioned by Christ were to decline being called Rabbi, because the thing signified by it belonged solely to their master, in whom the whole treasures of the divine knowledge and wisdom are hid, and who for that reason is the only infallible director of mens consciences: also because they owed none of their knowledge to themselves, but derived it entirely from him; in which respect they were all brethren and on a level. 8. But be not ye called Rabbi: for one is your master (καθηγητης, leader, guide; some MSS. read διδασκαλος, teacher) even Christ, and all ye are brethren. — 9. And call no man your father upon the earth. The Jewish doctors it seems were wont to inculcate on their disciples, that existence, except it was improved and ripened by knowledge, was in a manner no existence at all; and boasted, that they who formed mens minds by erudition, gave them a real being, and for that reason were to be considered as their true parents. Hence they arrogantly assumed to themselves the name of Fathers, to intimate the peculiar obligations which their disciples, but especially the profelytes from idolatry, were under to them, for their existence, and for the advantages which accompanied it. — The title of Father in this sense our Lord absolutely prohibited his disciples either to take or give, because it belongs only to God: for one is your Father which is in heaven: life, with all its blessings,*

Ver. 5. *Phylacteries.*] The phylacteries had their origin from the law, Deut. vi. 8. “Thou shalt bind them (speaking of the divine precepts) for a sign upon thine hands, and as frontlets between thine eyes.” This precept, which enjoined a constant regard to, and remembrance of God’s law, the Jews in later times interpreted literally. Hence they fastened to their foreheads, and on their left arms, portions of the law written upon parchment scrolls, and called them in their own language תפלין, *prayers*. But in greek they were named Φυλακτήρια, from their use, which was to put the persons who wore them in mind to keep the divine precepts. Wagenfeil says that the phylacteries for the forehead consisted of four distinct parchments, which they rolled up neatly, and put into a case or box of dressed skin, made with four little cells in it, a cell for each scroll; and that the whole was tied to the forehead with a fillet, by which means they could wear a good deal of the scriptures between their eyes as an ornament, and in little room. The phylactery for the hand or arm consisted of four portions of the law, written on one piece of vellum, but in four columns. This

scroll they rolled up, and put in a case, which they tied to the left wrist or arm, with a fillet.

Ibid. *And enlarge the borders of their garments.*] What the borders of their garments (κρασπεδα, *fringes*) were, which the Pharisees enlarged, may be gathered from the law, Deut. xxii. 12. “Thou shalt make thee fringes on the four quarters of thy vesture, wherewith thou coverest thyself.” From this use of the garment, on which the fringes were to be put, it is supposed to have been the veil which the men wore on their heads; and the fringes are thought to have been tufts of twined thread, fastened to the four corners of it with a ribband, in such a manner that each tuft hanged at a little distance from the corner of the veil, to which it was fastened. Hence we see the propriety of the expressions, μεγαλυνουσι τα κρασπεδα, *they make the fringes of their garments great, or large*. Hence also we learn, that these fringes were considered as badges of holiness, and that the Pharisees wore a larger kind of them than ordinary, to give themselves airs of uncommon piety, gravity, and wisdom; qualities very essential indeed to the teachers of religion, but which they were entirely void of.

comes from God, and men wholly depend upon him, for which cause all praise and thanksgiving should ultimately be referred to him; so that if any one teaches rightly, not the teacher, but the wisdom of God is to be praised, which exerts and communicates itself by him. — 10. *Neither be ye called masters: for one is your Master* (αὐτοῦς, leader, commander) even Christ. With respect to the title of *Master* or *Leader*, which the Jewish doctors courted, the Apostles of Christ were not to accept, far less to solicit it, because, in point of commission and inspiration, they were all upon an equality; neither had they any title to rule the consciences of men, except by virtue of the inspiration which they received from their master, to whom alone the prerogative of infallibility originally belonged. — Nevertheless, our Lord did not mean to say that it is sinful to name men by the stations they hold, or the relations they bear in the world. He only designed to reprove the simplicity of the common people, who offered high praises to their teachers, as if they owed all to them and nothing to God; and to root out of the minds of his Apostles the pharisaical vanity, which decked itself with honours belonging properly to God. Accordingly that he might instil into their hearts such a humility as would dispose them to do good offices unto one another when occasion offered, he assured them that it is the certain and only road to true greatness. 11. *But he that is greatest among you, shall be your servant*: he that desires to be greatest; μέγας, magnus: in allusion to the signification of the word *Rabbi*, the title which the doctors were so ambitious to have. — 12. *And whosoever shall exalt himself, by assuming what does not belong to him, shall be abased*, that is, despised both by God and man: *and he that shall humble himself, in doing the meanest offices of love to his brethren, shall be exalted* unto an high degree of the divine favour.

The above discourse against the Scribes and Pharisees was pronounced in the hearing of many of the order. They were therefore greatly incensed, and watched for an opportunity to destroy Jesus. But it was not a time for him now to be afraid of them. This being the last sermon he was ever to preach in public, it was necessary to use violent remedies, especially as gentle medicines had hitherto proved ineffectual. Wherefore, with a kind severity, he threatened them in the most awful and solemn manner, denouncing dreadful woes against them, not on account of the personal injuries they had done to him (see § 97.) although they were many, but on account of their excessive wickedness. They were public teachers of religion, who abused every mark and character of goodness to all the purposes of villany, than which a more atrocious sin in the sight of God cannot be perpetrated. Under the grimace of a severe sanctified air, they were malicious, implacable, lewd, covetous, and rapacious. In a word, instead of being reformers, they were corruptors of mankind: so that their wickedness being of the very worst sort, it deserved the sharpest rebuke that could be given. — The woes were denounced against the Scribes for the following reasons: 1. Because they shut up the kingdom of heaven from men, by taking away “the key of knowledge,” as it is called in the parallel passage, Luke xi. 52. § 86. or the right interpretation of the ancient prophecies concerning the Messiah, and by doing all they could to hinder the people from repenting of their sins, and believing the Gospel. 13. *But wo unto you, scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in.* — 2. Because they committed the grossest iniquities, were covetous and rapacious, under a cloke of religion: they devoured widows houses, and at the same time made long prayers, in order to hide their villany. This, says Calvin, was as if pretending to kiss the feet of God, one should rise up and audaciously spit in his face. 14. *Wo unto you, scribes and Pharisees, hypocrites; for ye devour widows houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation.* — 3. Because they expressed the greatest zeal imaginable in making proselytes, *compassing sea and land*, that is, making long journeys and voyages, and leaving no art unpractised



practised for that end; while at the same time their intention in all this, was not that the Gentiles might become better men through the knowledge of true religion, but more friendly to them, yielding them the direction of their purses as well as of their consciences. Accordingly in the heathen countries these worldlings accommodated religion to the humours of men, placing it not in the eternal and immutable rules of righteousness, but in ceremonial observances: the effect of which was either that their proselytes became more superstitious, more immoral, and more presumptuous than their teachers; or that, taking them for impostors, they relapsed again into their old state of heathenism, and became twofold more the children of hell than even the Pharisees themselves, more openly and unlimitedly wicked than they, and consequently liable to greater damnation. 15. *Wo unto you, scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.* The zeal of the Jews in making proselytes was so remarkable, that it was taken notice of by the heathens, and turned into a proverb, Hor. lib. i. sat. 4. ver. ult.

ac veluti, te

Judæi cogemus in hanc concedere turbam.

— 4. For their false doctrine. He mentioned particularly their doctrine concerning oaths, and declared in opposition to their abominable tenets, that every oath is obligatory the matter of which is lawful; because when men swear by the creature, if their oath has any meaning, it is an appeal to the Creator himself. In any other light, an oath by the creature is absolutely ridiculous, because the creature neither has knowledge with respect to the matter of the oath, nor power to punish the perjury. See on Mat. v. 33. § 26. — 16. *Wo unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debtor.* 17. *Ye fools, and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?* 18. *And whosoever shall swear by the altar, it is nothing, but whosoever sweareth by the gift that is upon it, he is guilty.* 19. *Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?* 20. *Who so therefore shall swear by the altar, sweareth by it, and by all things thereon.* 21. *And who so shall swear by the temple, sweareth by it, and by him that dwelleth therein.* 22. *And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.* — 5. For their superstition. They observed the ceremonial precepts of the law with all possible exactness, while they utterly neglected the eternal, immutable, and indispensable rules of righteousness. 23. *Wo unto you, scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment (justice), mercy (charity), and faith (piety): these ought ye to have done, and not to leave the other undone.* But besides this reproof of their superstition in the performance of positive duties, he condemned it also in the obedience which they gave to the negative precepts of the law. For there likewise it shewed itself. 24. *Ye blind guides, which strain at a gnat, or rather, which strain out a gnat, namely, from your drink, and swallow a camel.* The expression is proverbial, and was made use of by our Lord on this occasion, to signify that the Pharisees pretended to be exceedingly afraid of the smallest faults, as if sin had been bitter to them like death, while they indulged themselves secretly in the unrestrained commission of the grossest immoralities. — 6. For their hypocrisy. They were at great pains to appear virtuous, and to have a decent external conduct, while they neglected to beautify their inward man with goodness, which in the sight of God is an ornament of great price, and renders men dear and valuable to all who know them. 25. *Wo unto you, scribes and Pharisees, hypocrites; for ye make clean the outside of the cup and of the platter, but within they (i. e. the cup and platter) are full of extortion and excess, which ye swallow down without the least scruple.* 26. *Tbou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean*

*clean also.* Though in this our Lord still makes use of the metaphor, he reasons according to the thing intended by it: thus, cleanse first thy mind, thy inward man, from evil dispositions and affections, and of course thy outward behaviour will be virtuous and good. — 7. For the success of their hypocrisy: By their care of external appearances, the Pharisees and scribes made a fair shew, and deceived the simple. Like fine whited sepulchres (see on Luke xi. 44. § 86.) they looked very beautiful without, but within were full of all uncleanness, and defiled every one that touched them. This was a sore rebuke to men who would not keep company with publicans and sinners, for fear they should have been polluted by them. The truth is, these hypocrites were publicly decent, but privately dissolute: they put on a saint-like look, but in reality were the very worst of men. 27. *Wo unto you, scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness.* 28. *Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.* — 8. Because by the pains they took in adorning the sepulchres of the prophets they pretended a great veneration for their memory; and as often as they happened to be mentioned, condemned their fathers who had killed them, declaring that if they had lived in the days of their fathers, they would have opposed their wickedness: while in the mean time they still cherished the spirit of their fathers, persecuting the messengers of God, particularly his only Son, on whose destruction they were resolutely bent. 29. *Wo unto you, scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,* 30. *And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.* — 31. *Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.* By affirming, that if ye had lived in the days of your fathers, you would not have been partakers with them in the blood of the prophets, ye acknowledge that ye are children of them who murdered the prophets: But I must be so free as to tell you, that you are their children otherwise than by natural generation; you possess their wicked persecuting spirit, and testify it by all your actions. — 32. *Fill ye up then the measure of your fathers* (sin and punishment.) According to Glassius and other critics, *ἡμεῖς πληροῦσθε*, is here the imperative for the future, *Ye will fill up*. But it may have been ironically spoken, as our translators understood it. — 33. *Ye serpents, ye generation of vipers,* (see on Luke iii. 7.) *how can ye escape the damnation of hell\*.* — 34. *Wherefore* (*διὰ τούτο*, for this cause that ye are serpents and a brood of vipers) *behold, I send unto you prophets, and wise men, and scribes, in order if possible to convert you; and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city:* 35. *That upon you may come all the righteous blood* (i. e. the temporal punishment of the murders of righteous men; because in the life to come men shall not be punished for the sins of others, to which they were not accessory) *shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, the son of Barachias* (see Tillotson's Sermon. vol. ii. p. 197.)

\* Men of warm tempers are apt to mistake this part of Christ's discourse. They fancy that his giving the Pharisees names expressive of their characters, and his denouncing woes against them, justify those censorious judgments, which, without reason, or it may be contrary to reason, they pass on persons who happen to be at variance with them. It is very true that Jesus pronounced the scribes and Pharisees, hypocrites, fools, blind guides, serpents, a generation of vipers, and declared that they could not escape the damnation of hell. But it is equally true that they were hypocrites and

fools, as wicked as he has painted them, and that he knew them certainly to be such. Wherefore, till we can make it evident that we have the faculty of knowing mens hearts, which Christ possessed, we have no title to imitate him in an action not designed for our imitation, being done by him as a prophet, and by virtue of his prophetic gifts, and not as an ordinary man. Instead of making free with the characters of others, as many do; it is far safer and better to keep close to the precept, forbidding rash judgments, evil surmisings, and all backbitings. Mat. vii. 1—5.

*whom*

whom ye slew between the temple and the altar (see § 121. in the description of the temple.) 36. *Verily I say unto you, all these things, the temporal punishment of all these murders, shall come upon this generation.* His meaning was not that he would send them prophets to be killed, that they might not escape the damnation of hell; but that every possible method might be tried for their conversion, though he well knew that they would make light of all, and by so doing pull down upon themselves such terrible vengeance, as should be a standing monument of the divine displeasure against all the murders committed on the face of the earth, from the beginning of time. The Jewish nation was singled out, and that generation of the nation pitched upon to be the subjects of God's revenge against murder, because they were the most atrocious body of murderers that ever lived. — Having thus laid before them their heinous guilt and grievous punishment, the thought of the calamities that were coming upon them, moved him exceedingly, his bowels were turned within him, and his breast was filled with the gracious meltings of pity to such a degree, that, unable to contain himself, he brake forth into tears, bewailing Jerusalem particularly on account of the peculiar severity of its lot. For as its inhabitants had their hands more deeply imbrued in the blood of the prophets, they were to drink more deeply in the punishment due to such crimes. His lamentation for the city was most moving: 37. *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee,* perhaps in allusion to their having frequently attempted to stone himself: *how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not?* 38. *Behold, your house is left unto you desolate.* These tender exclamations, which can hardly be read without tears, convey a strong idea of Christ's love to that ungrateful nation. The words *how often*, mark his unwearied endeavours to cherish and protect them, from the time they were first called to be his people: and the opposition that is stated between his will and theirs, *how often would I? but ye would not?* very emphatically shews their unconquerable obstinacy in resisting the most winning and most substantial expressions of the divine love. The clause, *behold, your house is left unto you desolate*, is a prediction of the punishment that was to be inflicted upon them for their sin in rejecting Christ. *Their house*, the temple of God, was from that time to be desolate. The glory of the Lord, which Haggai had foretold should fill the second house (chap. ii. 7.) was departing.—39. *For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.* Because ye have killed the prophets, and stoned me whom the Father sent unto you; because your great men are at this moment plotting against me, who am the Lord of the temple, and because ye will assist them in putting me to death, your temple shall be desolate; it shall never be favoured with my presence any more; perhaps also he meant that it was utterly to be destroyed. Nay your nation shall be deserted by me, *for ye shall not see me from henceforth, &c.* In the capacity of a teacher, Jesus had often filled the temple with the glory of his doctrine and miracles; and in the capacity of a kind friend, had tried with unwearied application to gather the nation under his wings, that he might protect them from the impending judgments of God. Therefore, by their not seeing him from that time forth, we are to understand their not seeing him in the quality of a teacher, guardian, and friend: *till ye shall say, Blessed is he that cometh in the name of the Lord*; that is, till your nation is converted to christianity. *Blessed is he that cometh in the name of the Lord*, was the cry of the multitude, when Jesus made his public entry into Jerusalem, a few days before this. Hence, in predicting their future conversion, he very properly alluded to that exclamation by which they had expressed their faith in him as the Messiah.

In this manner did Jesus pull the mask of hypocrisy from off the teachers of his own times, condemning it in all its forms. He treated hypocrisy with severity, because it is a most enormous sin, rendering men criminal before God, by things which in their own nature  
are

are calculated to please him, such as prayer, almsgiving, fasting, praise. The sharpness with which our Lord spake now, and on other occasions, against hypocrites, plainly and strongly intimates to us, that we should strive more to be good, than to appear so.—This is by far the most spirited of all our Lord's discourses, and being pronounced no doubt with an elevation of voice, and vehemence of gesture, suitable to the sentiments which it expressed, it could not but astonish the people, who had always looked upon their teachers as the holiest of men. Even the persons themselves against whom it was levelled, were confounded, their consciences witnessing the truth of what was laid to their charge. They knew not what course to take; and so, in the midst of their hesitation, they let Jesus go away quietly, without attempting to lay hands on him, or stone him, as they had sometimes done before, upon much less provocation.

§ CXXI. Mark xii. 41. *Two mites cast into the treasury of the temple.*

Jesus was now in the treasury, or that part of the women's court where the chests were placed for receiving the offerings of those who came to worship. These chests, being thirteen in number, had each of them an inscription, signifying what kind of offerings they contained, and were fixed to the pillars of the portico which surrounded the court. Hence the propriety of Mark's expression, 41. *And Jesus sat over against the treasury*: he sat in the portico of the women's court\*, opposite to the pillars where the chests were fixed.

While

\* The Talmudists inform us that it was in this court the libation of water from Siloam was made annually at the feast of 'Tabernacles, as a solemn public thanksgiving and prayer for the former and latter rains; to which rite it is generally supposed our Lord alluded, John vii. 38. § 75. The Court of the Women had three gates; one on the south, and one on the north, but the principal was that on the east, called Beautiful (Ωραία) Acts iii. 2. because notwithstanding it was made of Corinthian brass, a metal in those days more precious than gold, the materials were surpassed by the workmanship of this noble structure.—The Court of the Men, called also the Court of Israel, was seven cubits and a half higher than that of the women; for the ascent to it from thence was by a stair of fifteen steps, each step half a cubit high. The Court of the Men, properly speaking, was part of the area of the priest's court, being as it were cut off from it on the east, and depressed two cubits and a half; for the stair by which they descended into it from the priest's court consisted of four steps, each half a cubit high, except the lower, which was a cubit. It had only one gate, called Nicanor, which was placed in its eastern wall, from whence to the extremity of the priest's court, that of Israel measured eleven cubits. And this was its breadth from east to west, but lengthways, or from north to south, it was a hundred and thirty-five cubits, comprehending the whole breadth of the mountain. Here the Stationary Men, as they were called, stood, twenty-four in number, whose

office was to assist every day at the public worship, in the name of the whole Jewish people, and to put up the prayers of the nation. In one of the chambers of this court the supreme council, called Sanhedrim, held its meetings.—The Court of the Priests was variously divided in respect of sanctity. From the temple porch toward the altar, as far as the space of twenty-two cubits, was deemed more holy than the rest of the area, for which reason no person was permitted to come there but priests capable of the service. This is the place called in scripture *between the porch and the altar*, where Zacharias the son of Barachias was slain, and which Joel refers to, chap. ii. 17. The space allotted for the altar was thirty-two cubits in breadth: here the victims were killed, and the sacrifices prepared. From the space of the altar to the nearest extremity of the men's court measured eleven cubits. This part of the court was destined for the offerers to come and put their hands on the heads of their victims. The temple itself, with its porch, was a hundred cubits long; and from the back of the temple to the western wall of the court, was twelve cubits: the length therefore of the two courts together, from east to west, was a hundred and eighty-seven cubits, and their breadth a hundred and thirty-five.—The Court of the Gentiles was the lowest part of the mountain, for which reason it was called the Mountain of the house. Unclean Israelites might come into it, but there was a partition of ten hands-breadth high, drawn round it, at the distance of ten cubits from the wall, which formed

While Jesus was in the treasury, he beheld how the people cast money into the treasury: and many that were rich cast in much. 42. And there came a certain poor widow, and she threw in two mites, which make a farthing; ο εςι νοδρατνς. This coin in value was no more than three fourths of our farthing. Wherefore the offering given by this poor widow was very small in itself, though in another respect it was a great gift, being all that she had, even all her living. — 43. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. To encourage charity, and to shew that it is the disposition of the mind, not the magnificence of the offering, which God regards, the Son of God applauded this poor widow, as having given more in proportion than them all. — 44. For all they did

formed the womens court. Within this enclosure, which was called Chel, and reckoned more holy than the rest of the court, neither Gentiles nor unclean Israelites were allowed to come. Josephus, Antiq. xv. 14. tells us, that, at proper distances, there were inscriptions on the partition wall, in divers languages, forbidding any Gentile to enter on pain of death. And to this the Apostle Paul alludes, when he tells the Gentiles, Ephes. ii. 14. "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." The court of the Gentiles was encompassed with a magnificent portico, consisting of a double row of pillars, and forming an agreeable walk, sheltered both from the weather and the sun. That to the east was called Solomon's Portico: (see § 122.) but to the south the building was more noble, consisting of three rows of pillars of exquisite workmanship, and was called the Royal Portico, ἡ βασιλική. Jos. Antiq. xv. 14. The court itself was of an unequal breadth, being widest on the south opposite to the royal portico. On the east, opposite to Solomon's portico, it was wider than on the north; but to the west it was narrowest of all. In the walls of these porticos there were five gates; two on the south, called Hulda, from the prophetess of that name. Lightfoot thinks this wall fronted the quarter of the city called Acra, which he places to the south of Zion; but others are of opinion that Zion was to the south of Acra. On the west there was the gate Kipponius, with a bridge and causeway leading to Zion. In ancient times this wall had two gates, to the most southerly of which the bridge was joined. 1 Chron xxvi. 16, 18. It was raised by Solomon, at a prodigious expence, for it is mentioned as one of the instances of his magnificence which astonished the queen of Sheba, 1 Kings x. 5. On the north there was one gate called Tedi, or Teri. The castle Antonia, built by Herod, was situated at the angle formed by the western and northern porticos of the court. Jos. Bel. v. 5. § 8. It stood fronting the west, on a rock fifty cubits high, steep on all sides. In this fortress Herod first, and after him the Romans, kept a garison constantly, to repress any tu-

mult that might happen in the temple. And for that purpose, on the side nearest to the temple, there were stairs reaching to both porticos, by which the soldiers could descend as occasion required. See Acts xxi. 32, 34, 35, 47. On the east there was the gate Shulhan, so called because when the temple was rebuilt by the order of Cyrus king of Persia, his palace of Shushan was carved upon it, as a public acknowledgement of the obligations which the nation was under to that prince. The gates therefore of the several courts of the temple were nine in all, each thirty cubits high, and fifteen broad, curiously wrought and adorned with every thing that could give them beauty or magnificence. Moreover, the situation of mount Moriah, on which the temple was built, added very much to its grandeur: for the city lay round it in the form of an amphitheatre; on the one hand was Zion, on the other Acra, and backwards was Bezetha or the New Town. See Jos. Bel. v. 14. Such was Herod's temple according to the accounts given of it by Josephus and the Talmudists.—But that which Solomon built seems to have been of a different form, for it had but two courts, both on the summit of the mountain, 2 Kings xxi. 5. The court of the priests was called the Higher Court, Jer. xxxvi. 10. either because its plane was somewhat higher than that of the congregation, or because it was nearer to the oracle. The court of the congregation was called the Great Court, 2 Chron. iv. 9. on account of its spaciousness. It is uncertain whether it surrounded the court of the priests on three sides, or was cut off from it on one side as in Herod's temple. The text only says that the two were divided by a wall, consisting of three courses of hewed stone, with a row of cedar beams at the top, 1 Kings vi. 36. probably so low that the people could look over it, and see what was doing within. There is indeed a new court spoken of 2 Chron. xx. 5. which some think was formed by a wall drawn through the court of the priests, at a little distance from the temple, so as to exclude the altar. But the text seems to favour their opinion, who think it was only the court of the priests repaired.

*cast in of their abundance : but she of her want did cast in all that she had, even all her living.* Their offerings, though great in respect of hers, bare but a small proportion to their estates ; whereas her offering was the whole of her stock. — Both the poor and the rich may learn something from this passage of the Gospel. The poor, who seem to have the means of doing charitable offices denied them in a great measure, are encouraged by it to do what they can ; because, although it may be little, God who looks into the heart, values it not according to what it is in itself, but according to the disposition with which it is given. On the other hand, it shews the rich, that it is not enough that they exceed the poor in the quantity of their charity. A little given where a little is left behind, often appeareth in the eye of God a much nobler offering, and discovers a far greater strength of good dispositions, than sums vastly larger bestowed out of a plentiful abundance.

§ CXXII. Mat. xxiv. 1. *Jesus foretels the destruction of Jerusalem.*

Our Lord, in the conclusion of his lamentation over Jerusalem, had declared, that the temple should never be favoured with his presence any more. “ Behold, your house “ is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye “ shall say, Blessed is he that cometh in the name of the Lord.” A resolution of this kind appeared very strange to the disciples, and affected them much. For which reason they stopped him as he was going away, and desired him to see what a fine building the temple was : insinuating, that they were surprised to hear him talk of leaving it desolate ; that so glorious a fabrick was not to be deserted rashly ; and that they should all be very happy when he, as Messiah, took possession of it, with the other palaces which of right belonged to him. *Mark xiii. 1. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings are here.* They were going to the mount of Olives, which stood eastward from the city. It was the eastern wall, therefore, of the temple fronting that mountain which the disciples desired their Master to look at, and which, being built from the bottom of the valley to a prodigious height, with stones of incredible bulk, firmly compacted together, made a very grand appearance at a distance. See Joseph. Ant. xv. 14. Bell. vi. 6.—2. *And Jesus answering said unto him, Seest thou these great buildings ? there shall not be left one stone upon another, that shall not be thrown down.* This superb building, which you behold adorned with huge stones of great beauty, and with costly gifts, shall be rased to the very foundation. In Mr. Mede’s opinion, the eastern wall was the only part of Solomon’s structure that remained after the Chaldeans burnt the temple. Hence the portico built on the top of it, obtained the name of Solomon’s porch or portico, John x. 23. Wherefore, when the disciples heard their master affirm, that not so much as one of those huge stones which had mocked the fury of Nebuchadnezzar’s army, and survived the envy of time, was to be left upon another, but that they were all to be thrown down, they perceived that the temple was to be demolished. But at this time none of our Lord’s followers had the least apprehension that he was to take away the sacrifices, and make such a change in religion as would render the temple of no use. And therefore, hearing him speak of its demolition, they no doubt supposed, that the fabrick then standing was too small for the numerous worshippers who should come up, when all nations were subjected to the Messiah, and thought it was, for that reason, to be pulled down, in order to be erected on a more magnificent plan, suitable to the idea they had conceived

Ver. 2. *There shall not be left, &c.]* Accordingly Josephus tells us, Bell. vii. 1. that Titus commanded his soldiers to dig up the foundations both of the city and temple.

of the greatness of his future kingdom. Entertaining these imaginations, they received the news with pleasure, and fancied to themselves very glorious things as they travelled along.—Accordingly, when Jesus was come to the mount of Olives, and had taken a seat on some eminence from whence the temple, and part of the city could be seen, they drew near, and expressed their joy, by desiring to know when the demolition of the old structure was to happen, and what were to be the signs of his coming, and of the end of the world. *Mat. xxiv. 3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?* By their Master's coming, the signs of

Ver. 3. *And of the end of the world?*] Because the disciples joined their Master's coming and the end of the world, with the demolition of the temple, this prophecy has commonly been thought to foretel the destruction of the world also. And in support of this opinion it is alleged, that the disciples connected the two events together, because they fancied that the temple could not fall, unless in the ruins of the world. But they must certainly have known, that Solomon's building had been destroyed by the Babylonians, though erected by the appointment of God, and dignified with the Schechinah, or visible symbol of the Divine Presence. If so, they could hardly think that a temple so much inferior, both in the greatness of its privileges, and the beauty of its fabric, was not to perish, unless in the desolation of the world. In the second place, according to this interpretation of the prophecy, Jesus hath declared, with the greatest solemnity, a thing which no person could be ignorant of. For who did not know, that with the world Herod's temple, and all other buildings, should crumble into pieces. In the third place, which I think is absolutely decisive, our Lord himself has forbidden us to understand any part of this prophecy primarily of the destruction of the world; having connected all its parts in such a manner, that the things foretold, whatever they are, must have happened in close succession. *Mat. xxiv. 29. Immediately after the tribulation of those days shall the sun be darkened, &c. Mark xiii. 24. But in those days after that tribulation, the sun shall be darkened, &c.* Besides, at the conclusion of the whole, he declared, that the generation of men then in being should not die till all was fulfilled. *Mat. xxiv. 34. Verily I say unto you, this generation shall not pass, till all these things be fulfilled.* For any interpreter to correct Christ's language here, and say, that in the former passage, *immediately after* signifies two or three thousand years after; and that in the latter, *all these things* signifies only some of them, is a liberty which cannot safely be taken with his words. It is true, Mede, Brennius, Markius, Wolfius,

Dr. Sykes, &c. give another turn to the latter passage; interpreting it of the Jewish nation continuing a distinct people till the end of the world. But their sense of the word γενεα, is altogether uncommon, as will appear by the following examples: *Exod. i. 6. And Joseph died, and all his brethren, and all that generation. Judges ii. 10. And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord. Eccles. i. 4. One generation passeth away, and another cometh: but the earth abideth for ever.* See Whitby in Locum. Besides, their interpretation does not seem to be matter of fact. For the Jews are preserved a distinct people, chiefly by the external mark of circumcision, and by their obstinate adherence to the institutions of Moses. When they lay aside these, as we know they will do, before the end of the world, namely, at their conversion, they shall no longer continue a distinct people, but shall be lost among the rest of mankind, professing the same religion with themselves.—They who think the prophecy foretells the end of the world, and the day of judgment, support their opinion likewise by *Mat. xxiv. 31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.* But an attentive reader will easily see, that these words do not primarily belong to the last judgment; because not the elect only, but all men whatsoever, are to be summoned to the bar of Christ. They rather refer to the conversion of the world. For the name which we have translated *angels*, is given to common messengers, James ii. 25. and to the ministers of the Asian churches, Rev. ii. and to the prophets, 2 Chron. xxxvi. 16. and to the priests, Mal ii. 7. And the preaching of the messengers of God is compared to the sound of a trumpet, Isa. lviii. 1. Jer. vi. 17. Ezek. xxx ii. 3—6. The meaning, therefore, of the passage may be, that after the Jewish nation was destroyed, the ministers of the Gospel sent forth to preach, would gather together Christ's elect, *i. e.* convert great numbers.

of which the disciples asked, it is probable they meant his coming to erect that great secular empire, over which they supposed the Messiah was to reign. For in this sense they took the phrase on all other occasions, till they received the gifts of the spirit, and understood the true nature of the Messiah's kingdom. They connected the demolition of the temple, and the end of the world, or as it should rather be translated, *the end of the age*\*, (see Whitby in loc.) with their Master's coming, although they had not at that time the least notion of his being to destroy the nation, nor the least suspicion of any change to be made in religion. By the end of the age, therefore, to happen at his coming, they could mean nothing else but the end of the political œconomy, or form of government by heathen Procurators, which then subsisted: and they would look on their Master's coming to destroy the age, or political constitution of the nation then subsisting, as a very agreeable event. And for the demolition of the temple to happen at the same time, they might think it proper, if they expected a larger and more superb building in its stead, proportionable to the number of the Messiah's subjects, who should come up to worship. In any other view the end of the world, or age, and the destruction of the temple, would have been a most melancholy prospect, and such as the disciples, in their present temper, could not have looked on but with the greatest uneasiness.—Therefore, to shew them their mistake, Jesus told them he was not coming to raise the Jews to universal empire, as they supposed, but to punish them for their perfidy and rebellion, by destroying their nation. 4. *And Jesus answered and said unto them, Take heed that no man deceive you.* 5. *For many shall come in my name, saying, I am Christ: and shall deceive many.*—Luke adds, xxi. 8. *And the time draweth near.* These false Christs began to appear soon after our Lord's death, (see on Mat. xvi. 1. § 67.) but they multiplied as the national calamities increased. (See Mat. xxiv. 24.)—*go ye not therefore after them.* This caution was far from being unnecessary, because tho' the disciples were to see their master ascend into heaven, they might take occasion from the prophecy he was now delivering, to expect that he would appear again on earth, and so were in danger of being seduced by the false Christs that should arise.—6. *And ye shall hear of wars, and rumours of wars: see that ye be not troubled,* or as Luke expresses it, *terrified*, at the prospect of these calamities; *for all*

For in this very prophecy the word *elei* is twice used, to signify persons believing the Gospel. Accordingly, it is a known fact, that while the Jewish constitution subsisted, the spreading of the Gospel was hindered both by the believing and unbelieving Jews: the former disgusting the Gentiles, by endeavouring to subject them to the law of Moses; and the latter terrifying them, by the persecutions which they raised against the disciples, even in heathen countries. But the abolition of the Mosæical institutions confuted the error of the one, and the destruction of the nation brake the power of the other. The success, therefore, of the Gospel, depending in a great measure upon the downfall of the Jewish state, was very properly predicted as the natural consequence thereof. Hence it follows in the prophecy, *Luke xxi. 31. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand:* the Gospel dispensation will then be erected with remarkable efficacy.—Indeed, as the things which be'el the Jewish nation, viz. their bondage in

Egypt, their deliverance from that bondage, their passage through the Red Sea, their abode in the wilderness forty years, till that servile abject spirit which they had contracted in the house of bondage was worn off, the sacrifices and oblations prescribed them, their entering into Canaan through Jordan, &c. were all typical, representing the methods by which God delivers mankind from the bondage of sin, and conducts them into heaven, I will not deny that the destruction of the nation may prefigure the dissolution of the world. At the same time, I think the reasons offered above, forbid us to interpret the prophecy primarily of that destruction.

\* *Συντελεία τῶν αἰώνων* may easily admit of this signification here, seeing that in other passages it denotes the end of the Mosæic œconomy. Thus, *Heb. ix. 26. But now once in the end of the world,* (*ἐπὶ συντελείᾳ τῶν αἰώνων*) *hath he appeared to put away sin by the sacrifice of himself.* *1 Cor. x. 11. And they are written for our admonition, upon whom the ends of the world are come.* (*τέλη τῶν αἰώνων.*)

these



these things *must come to pass*, a considerable time before the destruction of the nation. Accordingly it is added; *but the end is not yet.*—7. *For nation shall rise against nation, and kingdom against kingdom: and there shall be famine, and pestilence, and earthquakes in divers places.* The famine in the days of Claudius is mentioned, Acts xi. 28. Suet. Claud. c. 18. and many perished by it in Judea, Joseph. Ant. xx. 2.—*Luke xxi. 11. And fearful sights, and great signs shall there be from heaven.* This is generally supposed to be a prediction of the sword of fire, and comet, which were seen hanging over Jerusalem, and of the armies and chariots that appeared in the clouds, of which Josephus speaks, Bell. vii. 31.—*Mat. xxiv. 8. All these are the beginning of sorrows: they are only the beginning of a long series of calamities that are to fall on this nation.*—9. *Then shall they deliver you up to be afflicted, and shall kill you:* At the time I am speaking of, you shall meet with hot persecutions.—*Mark xiii. 9. But take heed to yourselves, &c.* walk circumspectly, and arm yourselves both with patience and fortitude, that you may be able to perform your duty through the whole course of these persecutions.—*And ye shall be brought before rulers and kings, &c.* See on *Mat. x. 18. § 40.*—11. *But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the holy Ghost.* See on *Mat. x. 19. § 40.*—12. *Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death.* Crimes and cruelties shall be committed by the unbelieving Jews, and the apostate christians, the very idea of which raises horror in the most barbarous nations. For that he is here speaking of unbelievers and apostates, is evident from the parallel passage, *Mat. xxiv. 9. And ye shall be hated of all nations for my names sake.* 10. *And then shall many be offended, i. e. made to stumble or apostatise, and shall betray one another,* namely, after they have apostatised. 11. *And many false prophets shall rise, and shall deceive many.* 12. *And because iniquity shall abound, the love of many shall wax cold.* The perfidy and wickedness of pretended christians, who shall betray one another, will discourage many disciples. 13. *But he that shall endure unto the end, the same shall be saved.* He who is neither made to apostatise by the persecutions, nor is led astray by the seduction of false christians, shall escape out of the destruction that is about to fall on this land. Luke expresses it thus: *xxi. 18. But there shall not an hair of your head perish:* If you endure to the end, none of the calamities befalling others shall come upon you.—*Mat. xxiv. 14. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations;* the persecutions raised against christians, and the tribulations befalling the land, shall scatter my disciples, by which means the Gospel shall be preached through all the Roman empire; a sense of the

*Mat 7. For nation shall rise against nation, &c.]* See Grotius in loc. who gives a particular account of the wars of the Jews among themselves, and of the Romans with the Syrians, Samaritans, and other neighbouring nations, before Jerusalem was destroyed.

*Mat. 14. Shall be preached in all the world, &c.]* The fulfillment of this part of the prophecy we learn chiefly from the writings of the New Testament, which inform us, that the Gospel was preached by Paul in Arabia, and through the vast tract from Jerusalem to Iconium in Lycaonia, and in Galatia, and through all Asia minor, and in Greece, and round about to Illyricum, and in Crete, and Italy, probably also in Spain and Gaul. Besides, the Gospel reached much farther than this

apostle carried it: for we find him writing to christians who had never seen his face. Also we have still remaining Peter's Epistles to the converted Jews in Pontus, Asia, Cappadocia, and Bithynia. Probably the Gospel was preached in these and many other countries, by the Jews who sojourned there, and who having come up to Jerusalem to the passover, were converted on the day of Pentecost. The Ethiopian eunuch, converted by Philip, would carry it likewise into his country. But whatever way it happened, the fact is certain, that in most of these countries, churches were planted within thirty years after Christ's death, or about ten years before the destruction of Jerusalem. See Mark xvi. 20. Rom. x. 18. Col. i. 6, 23.

word *οικημεν* often to be met with. See Diff. I.—*And then shall the end come; the end of the age concerning which you are enquiring.*—15. *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place: the abomination which causeth the desolation whereof Daniel has prophesied, chap. ix. 27. the Roman armies with their standards, wherein the images of their idols are painted; which armies are an abomination to the Jews on account of their idolatry, and cause desolation wherever they come. When ye shall see these armies encamped round Jerusalem, called by the Jews the holy city, (Mat. xxvii. 53.) whose readeth, let him understand: Let him who readeth Daniel's prophecy (for it is our Lord, and not the Evangelist who says this) understand, that the end of the city and sanctuary, with the ceasing of the sacrifice and oblation there predicted, is come, and of consequence, the end of the age mentioned by our Lord in the preceding verse. Accordingly in Luke it is thus expressed, xxi. 20. When ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh.*—21. *Then let them which are in Judea flee to the mountains; and let them which are in the midst of it, depart out.* Mat. xxiv. 17. *Let him which is on the house-top, not come down to take any thing out of his house. (See on Luke xvii. 31. § 100.)* 18. *Neither let him which is in the field, plowing, sowing, or reaping, which kinds of labour they commonly performed with their upper garments off, return back to take his clothes.*—Luke xxi. 22. *For these be the days of vengeance, the days wherein God will punish this nation for its sins, that all things which are written, viz. by the prophet Daniel in particular, may be fulfilled.*—Mat. xxiv. 19. *And wo unto them that are with child, and to them that give suck in those days.* In those days of vengeance women with child, and such as have infants on their breasts, shall be particularly unhappy, because they cannot flee from the impending ruin.—20. *But pray ye that your flight be not in the winter, when the badness of the roads, and the rigour of the season, will make travelling speedily almost impossible, neither on the sabbath-day, when you will think it unlawful.*—21. *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.* To confirm this, Josephus tells us, that no less than eleven hundred thousand perished in the siege, Bell. vii. 45.

[Luke 20. *Jerusalem encompassed with armies, &c.*] The encompassing of Jerusalem with armies, which our Lord here speaks of, and which he directed his disciples to consider as the sign of its speedy destruction, was that by Cestius Gallus, who, after having laid siege to it, withdrew his forces suddenly, and, without any reason, notwithstanding he could then easily have taken it, and put an end to the war, as Josephus observes, (Bel. ii. 39.) who adds farther, that when the siege was raised, many eminent Jews fled from the city, as from a sinking ship. Probably many of them were christians, who being warned by this prophecy, saved themselves by flight, as they were directed. This conduct, therefore, of the Roman general, so contrary to all the rules of prudence, must have been brought to pass by the providence of God, who interposed in this manner for the deliverance of the disciples.

[Luke 21. *Which are in Judea, &c.*] By Judea we are to understand all the southern parts of Palestine, both the plain and the hill countries, which, at this time, went by the name of Judea.

By the mountains we are to understand the countries on the east side of Jordan, especially those which were under the government of the younger Agrippa, to whom Claudius gave Batanea and Trachonites, the tetrarchy of Philip, and Abilene, the tetrarchy of Lysaneas. Nero afterwards added that quarter of Galilee where Tiberias and Tarichea stood, and in Perea, Julius with its fourteen villages. All these countries remaining in their obedience to the Romans, the people who fled into them were safe.

[Mat. 20. *Neither on the sabbath-day.*] In this direction our Lord by no means approved of the superstitious regard which they paid to the sabbath; far less does he establish the observation of the Jewish sabbath. He only declares the inconveniences, which the superstition of the nation would occasion, if their flight should happen on the sabbath. This direction which was given by Jesus himself, may afford us great comfort. For it shews, that notwithstanding afflictions befall us by the decree of God, the circumstances of them may be mitigated by our prayers.

*Luke xxi. 24. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.* — *Mark xiii. 20. And except that the Lord had shortened those days, no flesh should be saved: none of the inhabitants of Jerusalem and Judea, of whom he is speaking, should escape destruction.* So fierce and so obstinate were the quarrels which, during the siege, raged among the Jews, both within the walls of Jerusalem, and abroad in the country, that the whole land became a scene of desolation and bloodshed: and had the siege continued much longer, the whole nation had been destroyed, according to what our Lord here declares. — *But for the elects sake, whom he hath chosen, he hath shortened the days.* The elect here are such of the Jews as were already converted, or to be converted, and particularly the Jews that were to be brought in with the fulness of the Gentiles, as the apostle speaks. — *21. And then, if any man shall say to you, Lo, here is Christ, or lo, he is there: believe him not.* *Mat. xxiv. 24. For there shall arise false Christs, and false prophets.* During the terrible calamities here foretold, the expectations of the nation were all turned towards their Messiah: for they thought if ever he was to appear, it would be then, to deliver them from the impending destruction. Hence many arose, pretending to be the Messiah, and boasting that they would deliver the nation; the effect of which was, that the multitude giving credit to these deceivers, became obstinate in their opposition to the Romans, whereby their destruction was rendered both the more severe, and the more inevitable. *And shall shew great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect:* they shall perform most astonishing miracles, such as, if it were possible, would deceive even the faithful themselves. That the false Christs which arose in Judea during the war performed wonderful things, appears from this, that Josephus always represents them as magicians and forcerers. — *Mark xiii. 23. But take ye heed: behold, I have foretold you all things.* Since I have forwarned you, be upon your guard against these deceivers. — *Mat. xxiv. 26. Wherefore, if they shall say unto you, Behold, he is in the desert, (see on Mat. xvi. 1. § 67.) go not forth: behold, he is in the secret chambers, believe it not.* The partisans of the false Christs might pretend, that the Messiah was concealed a while, for fear of the Romans; and the weaker sort of christians, without this warning, might have imagined, that Christ was actually returned, to deliver the nation in its extremity, and to punish their enemies; and that he would shew himself as soon as it was proper. (See on Mat. iv. 6.)

*Luke 24. And they shall fall, &c.]* This is our Lord's paraphrase on Dan. ix. 26. *And the end thereof, viz. of the city and sanctuary, shall be with a flood:* for as a great flood sweeps all before it, this image strongly represents the depopulation of Judea, not only by the sword, but by the captivities which followed on the conquest thereof. Accordingly, Josephus tells us, Bell. vii. 49. that in the course of the war there were ninety-seven thousand captives taken, who were dispersed through the Roman provinces, where they suffered a great variety of miseries.

*Ib. And Jerusalem shall be trodden down, &c.]* This is our Lord's paraphrase on Dan. ix. 27. *He shall make it (Jerusalem) desolate, even until the consummation, (viz. of wrath upon this people) and that determined shall be poured upon the desolate, or as some translate it, the desolator;* answering to the Gentiles in Christ's prophecy. The meaning is, Jerusalem shall continue desolate until God

has poured upon it the whole wrath he has determined, and until he destroy the Roman empire, whose armies brought this desolation upon Judea. The Roman empire still subsists in one of its forms, according to Nebuchadnezzar's vision, Dan. ii. 41. vii. 7. But at the period fixed by God, it shall, in its turn, have his wrath poured out upon it; and then shall there be a consummation, viz. of wrath upon this people: or as our Lord expresses it, When the times of the Gentiles are fulfilled, Jerusalem shall no longer be trodden down of the Gentiles. The Jews shall be delivered from their long captivity, and the nation shall be converted to the christian faith.

*Mark 21. And then if any man, &c.]* The retreat of Cestius Gallus from the city, with some loss, inspiring the Jews with hopes of victory, many false Christs arose, promising deliverance. (See Jos. Bell. ii. 39. et seq.) Wherefore *τὸτε* here, refers to that period.

—27. *For as the lightning cometh out of the east, and shineth even unto the west : so shall also the coming of the Son of man be.* (See on Luke xvii. 24. § 100.)—28. *For wheresoever the carcase is, there will the eagles be gathered together.* This is an explication of the precedent verse. The coming of the Son of man shall be like lightning, swift and destructive. Yet he will not come personally ; his servants only shall come, the Roman armies, who, by his command, shall destroy this nation, as eagles devour their prey. (See on Luke xvii. 37. § 100.)—Having thus given them a particular account of the various circumstances which should precede the destruction of Jerusalem, he next described that catastrophe itself, in all the pomp of language and imagery made use of by the ancient prophets, when they foretold the overthrow of cities and states. *Mark xiii. 24. But in those days after that tribulation, the sun shall be darkened, and the moon shall not give her light : 25. And the stars of heaven shall fall :* high figurative expressions, which signify the decaying of all the glory, excellency, and prosperity of the nation, and the introduction of universal sadness, misery, and confusion.—*Luke xxi. 25. And upon the earth, or rather the land, distresses of nations, with perplexity ; the sea and the waves roaring.* The roaring of the sea and the waves, may be metaphorical ; for in the first clause of this verse, the signs in the sun, and the moon, and the stars, are plainly so, answering to what is thus expressed by Mark, *The sun shall be darkened, and the moon, &c.* For though the darkening of the sun and the moon may be interpreted literally of eclipses, no reader can understand the falling of the stars in this sense.—*Mat. xxiv. 29. and the powers of the heavens shall be shaken.* The whole Jewish polity, government, laws, and religion, which were the work of heaven, shall be utterly dissolved.—Moreover, because the disciples had asked what should be the sign of his coming, and because the Pharisees had often, in the course of his ministry, demanded the sign from heaven, he told them, that after the tribulation of those days, when the sun should be darkened, they should see the sign from heaven. 30. *And then shall appear the sign of the Son of man in heaven :—and then shall all the tribes of the earth mourn ;* all the enemies of the Son of man shall be in great distress, when he comes to

Mark 24. *The sun shall be darkened, &c.*] See Isa. xiii. 10. where the destruction of Babylon is foretold in similar terms : as is likewise that of Egypt, Ezek. xxvii. 7. See also Esther viii. 16. Joel iii. 15. Besides, Lightfoot has proved from the Talmud, that the Jews used these phrases in describing the ruin even of a single family. Maimonides More Nevoch. p. 2. c. 29. gives the reason of this phraseology. His words are : “ As Isaiah, speaking of such as have been conquered, says, ‘ Their sun and moon have lost their light ; so he says also of conquerors, ‘ That their sun and moon increase their light. For experience proves, that the eyes of men in great misery grow dim, and do not see the light in its full splendor, the nerves being weakened for want of spirits. On the other hand, when by joy the soul is enlarged, and the animal spirits are conveyed in abundance to the organs of vision ; the sun, and the light appear greater than before.’ This gives a beautiful turn to Isa. xxx. 26. and shews why our Lord chose to express the destruction that was coming on the Jews, by the darkening of the sun and moon, and by the falling of the stars.

Ver. 30. *The sign of the Son of man, &c.*] The

sign from heaven, which both the disciples and the Pharisees expected, was some visible appearance of the Messiah in the clouds, and some miraculous interposition of his power, by which the Romans, the masters of the world, were to be destroyed, and an universal empire over all nations erected in behalf of the Jews. This sign they were led to expect, because Daniel had said prophetically of the Son of man, (chap. vii. 13) that he saw him coming in the clouds of heaven, and that there was given him dominion, and glory, and a kingdom, that all nations and languages should serve him. Nevertheless, by the coming of the Son of man in the clouds, Daniel meant his interposing for the destruction of his enemies, particularly the unbelieving Jews : and by the kingdom over all nations he meant a spiritual kingdom, a new dispensation of religion, the Gospel, which should comprehend the whole world within its pale. Therefore, to shew the disciples that they had mistaken the prophecy, which referred wholly to the destruction of Jerusalem, and to the conversion of the Gentiles, he adopted it into his prediction of these events, and thereby settled its true meaning.

put down their authority, and erect his kingdom; because heavy destruction will fall upon them.—*And they shall see the Son of man coming in the clouds of heaven, with power and great glory:* they shall see the accomplishment of what Daniel foretold, by the figurative expression of “the Son of man coming in the clouds of heaven;” for they shall behold signal punishments executed on the Jewish nation \* by the Roman armies, sent for that end by the Son of man, who thus shall gloriously demonstrate the greatness of his power, and the extent of his dominion.—31. *And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.* See on Mat. xxiv. 3. 32. *Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.* 33. *So likewise ye, when ye shall see all these things, know that it is near, even at the doors: know that your redemption* (Luke 28.) from the oppression under which you shall groan till then, is near. Accordingly, Luke expresses it, 31. *Know ye that the kingdom of God is nigh at hand.*—Mat. xxiv. 34. *Verily I say unto you, This generation shall not pass, till all these things be fulfilled:* the present generation shall not die, till the whole of this prophecy is accomplished.—35. *Heaven and earth shall pass away, but my words shall not pass away.* You may expect the dissolution of the frame of nature sooner than the least circumstance of this prophecy to fall short of being fulfilled.—Mark 32. *But of that day, and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.*

Jesus

\* The figurative expression, taken in this sense, is not unusual. For in several other passages of scripture, to come in the clouds of heaven signifies God’s interposing evidently and irresistibly to execute vengeance on a wicked generation. See 2 Sam. xxii. 10—12. Ps. xcvi. 2. Isa. xix. 1.

Ver. 34. *This generation shall not pass, &c.]* Accordingly our Lord, on other occasions, spake of his own coming, as to happen in that age. Thus, Mark ix. 1. *There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God.* Mat. xxvi. 64. *Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*

Ver. 35. *Heaven and earth shall pass away, &c.]* The observation of Eusebius deserves a place here. “Whosoever, says he, shall compare the words of “our Saviour with the history which Josephus has “wrote of the war, cannot but admire the wisdom of Christ, and acknowledge his prediction “to be divine.” For as the Jewish nation was, at this time, in the most flourishing state, the event here foretold was altogether improbable. Besides, the circumstances of the destruction mentioned in the prophecy, are very numerous, and surprisingly particular; the language also in which the whole is conceived, is without the least ambiguity. It is, therefore, a prophecy of such a kind as could not possibly be forged by an impostor. Nevertheless, the disciples did not then understand any part of it; which is the more to be wondered at, as it was both plain and particular, and had been delivered once before, Luke xvii. 20. § 100.

Probably they applied all the dreadful passages of it to the heathen nations, especially the Romans, whose ambition they thought would lead them to oppose the erection of their Master’s kingdom with all the forces of their empire.

Ver. 32. *But of that day, &c.]* It may seem strange, that the Son, who declared, that he would come before the generation then in being went off the stage, and who in the prophecy had been pointing out the various signs by which the disciples might foresee his approach, should not have known the day and the hour, or the particular time of his own coming. This difficulty some endeavour to obviate, by supposing that our Lord spake of himself here only as a man. But the name *Father* following that of *Son*, shews that he spake of himself as the Son of God, and not as the Son of man. Besides, the gradation in the sentence seems to forbid this solution. For the Son being mentioned after the angels, and immediately before the Father, is thereby declared to be more excellent than they, which he is not in respect of his human nature; and therefore he cannot be supposed to speak of himself in that nature. The proper translation of the passage, I think, affords a better solution. The word *οἶδεν* here seems to have the force of the hebrew conjugation *Hiphil*, which, in verbs denoting action, makes that action, whatever it is, pass to another. Wherefore *οἶδεν*, which properly signifies *I know*, used in the sense of the conjugation *Hiphil*, signifies *I make another to know, I declare*. The word has this meaning, without dispute, 1 Cor. ii. 2. *I de-*

Jesus having thus described the destruction of the Jewish nation, and marked a variety of particulars which were to accompany or precede it, he assured his disciples, that it would be very unexpected, and urged the necessity of watchfulness from that consideration. They were to be continually looking out, that when they discerned the signs he had been describing, they might foresee their danger, and fly. *Mat. 37. But as the days of Noe were, so shall also the coming of the Son of man be.* See on Luke xvii. 26. § 100. *Mark 35. Watch ye therefore (for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning) 36. Lest coming suddenly, he find you sleeping.*—But as the miseries which men should undergo at the destruction of Jerusalem, the reasons of that destruction, the passions which its approach would raise in their minds, together with the suddenness and unexpectedness of it, nearly resemble what shall happen at the destruction of the world, and the general judgment, it was natural for our Lord on this occasion to put the disciples in mind of that judgment, and to exhort them to the faithful discharge of their duty, from the consideration of the unexpectedness of his coming to call every particular person to account at death. This exhortation begins: *Mat. 44. Therefore be ye also ready: for in such an hour as you think not, the Son of man cometh.* 45. *Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?* 46. *Blessed is that servant, whom his Lord when he cometh, shall find so doing.* You the ministers of religion ought to be particularly faithful in the discharge of your duty; for it is not an ordinary trust that is committed to your charge. You are stewards, whose business it is to take care of the whole family, and who, because of the influence which your example may have upon the rest, ought to be remarkably diligent, that you may provoke your fellows to be frugal, active, and sober. Your duty is to be well acquainted with the stores of the Evangelical truths, and to understand how they may be best applied. You should know likewise the various characters of the persons under your charge, that you may be able to give every one of them his portion of meat in due season. And if when I come, I find you thus employed, you are blessed;—for I will highly reward you with the joys of my kingdom; even as an earthly master bestows particular marks of respect, on such servants as have been remarkably faithful in any important trust. 47. *Verily I say unto you, that he shall make him*

*terminated (εἰδέναι) to know nothing among you but Jesus Christ, and him crucified, i. e. I determined to make known, to preach nothing among you but Jesus Christ.* So likewise in the text; *But of that day, and that hour, none maketh you to know, no, not the angels, neither the Son, but the Father.* This he said concerning himself, not because he was ignorant of the time of his own coming, but because the Father had given him no commission to reveal it. The Divine Wisdom saw fit to conceal from the apostles the precise period of the destruction of Jerusalem, in order that they might be laid under a necessity of watching continually. And this vigilance was especially proper at that time, because the success of the Gospel depended, in a great measure, upon the activity and exemplary lives of those who first published it.—Thus it appears, that the whole prophecy, and every expression in it, may, without the least straining, be applied to the destruction of Jerusalem, and the Jewish nation. In this light, therefore, let us

view that notable stroke of wit, by which a modern infidel would turn it into ridicule. “The prophecy of Christ, says he, about his coming again, which he expressly limits to the life of some of his auditors, and to the present generation, is wholly mystical. For it is evident, that the apostles, who understood him literally, were all mistaken, and should have understood him mystically, as they did at length, when they came to understand, that a thousand years were with the Lord as one day, and one day as a thousand years.”

*Ver. 35. At even, &c.] Ωψε, evening, answers to the first watch of the night, which began at sun-setting, and ended at nine. Μεσονυκτιον answers to the second watch, which ended at twelve. Αλεκτροφωνια answers to the third watch, which ended at three in the morning. Πρωι answers to the fourth watch, which ended at six.* There is mention made of this watch, Mark xiv. 25. See also the third paragraph of § 147.

*ruler over all his goods.* — On the other hand, if you behave like wicked stewards, who, because their lord delays his coming, beat their fellow-servants, and get drunk with fots and Epicures; if you tyrannise over the consciences of your brethren, neglect the duties of your function, and give yourselves up to sensual pleasures, I will come when you little think of it, and will make you dreadful examples of my indignation, by the severe punishments which I will inflict upon you. 48. *But and if that evil servant shall say in his heart, My Lord delayeth his coming,* 49. *And shall begin to smite his fellow-servants, and to eat and drink with the drunken:* 50. *The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not ware of;* 51. *And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.*

Ver. 51. *Cut him asunder.*] This was one of the heavier kinds of punishments antiently used, 1 Sam. xv. 33. Dan. ii. 5.—iii. 29. In the passage first cited, we are told that Samuel hewed Agag to pieces. Wherefore, as this action proceeded from the greatness of the prophet's wrath, the same punishment inflicted on the slothful, sensual, mercilefs steward, fitly expresses the greatness of his Lord's indignation.

Ib. *And appoint him his portion, &c.*] In antient times the stewards of great families were slaves as well as the servants of a lower class, being raised to that trust on account of their fidelity, wisdom, sobriety, and other good qualities. If any steward, therefore, in the absence of his Lord, behaved as is represented in the parable, it was a plain proof, that the virtues on account of which he was raised, were counterfeit, and by consequence, that he was an hypocrite. Slaves of this character, among other chastisements, were sometimes condemned to work in the mines. And as this was one of the most grievous punishments, when they first entered nothing was heard among them but weeping and gnashing of teeth, on account of the intolerable fatigue to which they were subjected in these hideous caverns, without hope of release. *There shall be weeping and gnashing of teeth.* But

because the immediate effect of being cut asunder is death, and not a state of bitter lamentation, the greek particle of connexion may be understood in this verse disjunctively, *shall cut him asunder, or appoint him his portion with the hypocrites; there shall be weeping;* unless we can suppose, that in the latter clause our Lord speaks not according to the form, but the meaning of his parable. The truth is, as cutting asunder gives us a lively idea of the torment of an awakened conscience, the portion of hypocrites, is a proper emblem to represent the melancholy state of the damned, who are shut up for ever in the dreadful dungeon of hell, never more to see the delightful light of God's countenance, whereby the spiritual creation is enlivened.—It is remarkable, that in the parable, the crime of the unfaithful steward is said to have been sensuality, particularly drunkenness, than which a more abominable vice can hardly be named. A drunkard! one who employs himself in erasing the illustrious signature of reason, which God stamped upon him in creation, as the prerogative of his nature, and who makes himself incapable of his duty, while he is ready to commit every sin to which a temptation offers: What a monster is this! and how unlikely to lead others in the way of eternal life!

### § CXXIII. Mat. xxv. 1. *The parables of the virgins and talents. The last judgment.*

Our Lord having mentioned the rewards and punishments of a future state, in order to animate his disciples to the vigorous discharge of their duty, it was easy and elegant to pass from that subject to the consideration of the general judgment, at which these rewards shall be distributed in their utmost extent: and therefore, to rouse men in every age, he has given a striking representation of the last judgment, with its consequences, in three excellent parables.

The first is the parable of the ten virgins, who waited for the bridegroom. In those countries, it seems, the bridegroom commonly brought home his bride in the evening. And that she might be received at his house in a suitable manner, his female friends of the younger sort were invited to come and wait with lamps, till some of his retinue, dispatched before the rest, brought word that he was at hand. On this they went forth, with their lamps trimmed, to welcome him, and conduct him with his bride into the house.

house. And for this service, they had the honour of being guests at the marriage-feast. — In the parable five of the virgins, who thus waited for the bridegroom, were so foolish as to take only a little oil in their lamps to serve the present occasion. But the other five being more wise, knew that the coming of the bridegroom was uncertain; for which reason, besides filling their lamps at first, they prudently took a quantity of oil in their vessels to supply their lamps, that they might be in readiness to go forth at a moment's warning. It happened however, that while the bridegroom tarried, all the virgins *slumbered and slept*. At length, in the middle of the night, the call was given. *6. Behold the bridegroom cometh, go ye out to meet him.* The cry being loud, they all awaked, and set about trimming their lamps. But the oil in those that belonged to the foolish virgins being consumed, they were in the utmost confusion when they found them gone out: and having nothing in their vessels to trim them with, they began to see their mistake. In this extremity they intreated their companions to give them a little: but the latter excused themselves, having none to spare. The foolish virgins, therefore, were obliged to go away, and buy for themselves. But while they were on the errand, behold the bridegroom arrived, and they that were ready went in with him to the feast, and the door was shut. By and by the others also came, and knocking loud, cried, *11. Saying, Lord, Lord, open to us.* But the bridegroom was heard answering from within, *12. Verily I say unto you, I know you not.* Ye pretended to be my friends, and to do me honour on this occasion; but ye have not acted as friends: for which reason I will have nothing to do with you.--- In this parable the characters and final judgment of the subjects of the kingdom of heaven are described; that is to say, of persons who have enjoyed the outward dispensations of religion, and by professing themselves to be christians, pretended to honour Christ. Some with the fair light of an outward profession in their hands, have the principles of the divine life in their heart, a stock of oil to keep that light continually burning both pure and clear; by which means they persevere in goodness to the end. But others having the blaze of a profession, and nothing to keep it alive, it must needs end in smoke and darkness, failing them when they have most occasion for it.---The slumbering of the virgins, denotes that frame of mind, that distraction and dissipation of thought, which good men sometimes fall into, by reason of their necessary worldly business. For although God must never be forgotten, the state of human affairs is such, that it is hardly possible to be so intent on our spiritual journey, that no cares shall ever retard or entangle us. Hence it comes to pass, that even those who are most vigilant, do sometimes slumber, or, to all outward appearance, are off their guard, like the wicked, but with this difference still, that though the exercise of grace, at least so far as it consists in the sensible emotions of holy affections, may for a time be interrupted, these holy affections really subsist in their hearts, ready to be called forth into act. Whereas the wicked are wholly destitute of them, not in act only, but in principle also. The two states of mind are excellently represented by the lamp's burning dimly for want of trimming, and by its going out for want of oil.---The midnight cry, raised at the coming of the bridegroom, while the virgins were asleep, shews how suddenly and unexpectedly some are called away by death, so that little or no preparation can be made for the approaching judgment, in the confusion and perplexity of a death-bed sickness.--- In this parable our Lord has taught us, that unless we persevere in grace, having it always at least in habit, and ready to be brought into exercise as occasion requires, we shall be excluded from the abodes of the blessed without remedy, though we may have expressed considerable alacrity and diligence for a while. Also that the grace of other men, and their good works, shall stand us in no stead at the day of judgment. To conclude, as the parable represents the suddenness of Christ's coming to call every particular person off the stage, it shews us both the folly and danger of delaying religion to a death-bed, and powerfully enforces



habitual watchfulness both in the acquisition and exercise of grace, upon all men in every age, from the consideration of the uncertainty of life. Accordingly, the application of the parable is, 13. *Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

The second parable is thus introduced, 14. *For the kingdom of heaven is as a man travelling into a far country, who called his own servants, (διδους δούλους, his own slaves) and delivered unto them his goods.* The words, *kingdom of heaven*, are improperly supplied in this verse: for the sentence should run thus: *For he is as a man travelling into a far country, namely, the Son of man, mentioned in the preceding verse.*—15. *And unto one he gave five talents, to another two, and to another one, to every man according to his several ability: the prudence, capacity, and activity, which he knew him to be possessed of, and straightway took his journey.*—These sums of money being delivered to the slaves, on purpose that they might employ them in the different branches of trade, to which they had been educated, such of them as were honest and industrious, set about business immediately after their Lord's departure. 16. *Then he that had received the five talents, went and traded with the same, and made them other five talents.* 17. *And likewise he that had received two, he also gained other two.*—One of the slaves, however, being lazy and idle, would not put himself to the fatigue of business. At the same time, to avoid chastisement, he took care to preserve his Lord's money safe, that he might have it to give him at his return. 18. *But he that had received one, went and digged in the earth, and hid his lord's money.*—19. *After a long time the lord of those servants cometh, and reckoneth with them.* 20. *And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.* 21. *His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: I will promote thee to a much greater trust.* In the mean time, *enter thou into the joy of thy lord: share with me in the pleasures of my palace, and by sitting down at the entertainment which I have prepared, rejoice with me on account of my safe return.*—22. *He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.* 23. *His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.* 24. *Then he which had received the one talent, came and said, Lord I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25. And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine: I knew thee to be a man of a sordid griping disposition; and for that reason I was afraid to risk thy money in trade, lest by some accident or other it might have been lost.*—This dishonourable notion which the slave entertained of his lord, being a great aggravation of his crime, his lord was very angry with him, and 26. *Answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.* The Lord's answer, as it stands in our translation, looks as if it was an acknowledgment of his slave's caution. But in the original, both here, and Luke xix. 22. it has a quite different aspect. It is an argument drawn from the slave's own words, and therefore ought to have been translated interrogatively, *Thou wicked and slothful servant, didst thou know that I reap, &c*—28. *Take therefore the talent from him, and give it unto him which hath ten talents* 29. *For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away, even that which he hath.* See on Mat. xiii. 12. § 49.—30. *And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.* This his punishment was greatly embittered

imbittered to him by the happier lot of his fellow servants, who were highly applauded for their diligence, and gladdened with the prospect of their reward. — Thus Jesus described the judgment of his own servants, his Apostles, ministers, and all who are in eminent stations of life, shewing, that though they are not blessed indeed with equal advantages, yet that all the gifts, whether of nature or of grace, which they enjoy, are bestowed on them for their master's service, to whom they properly belong; and that they should be employed in promoting his interests, the interests of truth and righteousness, which he came down to establish on earth; and that he esteems the most useful life to be the most praise-worthy, and will reward it accordingly. — The behaviour of a good man in an eminent station of life is fitly enough compared to a course of merchandize: for as merchants by laying out their money in trade, receive it again with profit; so the servants of God by occupying the abilities and opportunities which he has put into their hands, improve, strengthen, and increase them; and whatever success they have in this spiritual merchandize, their Master is pleased to consider it as his own, and to think himself enriched thereby, rejoicing infinitely in the happiness of his creatures. — The excuse which the slothful slave made for himself, truly expresses the thoughts of wicked men. They look on Christ as a hard tyrannical master, who rigorously exacts what he has no title to, and who punishes with unreasonable severity, things that are no faults at all, or but small ones; and they regard his laws as so many infringements of their liberty, by which they are secluded from much innocent pleasure. But the answer which the judge is said to have returned, demonstrates that all the excuses which wicked men can make for themselves, shall stand for nothing at the great day. And truly it is not to be imagined how any man will produce a sufficient reason before God, justifying his having neglected to do good. — The crime and punishment of this idle servant teaches us, that a person's doing no evil, will not bring him off at the bar of God. It is highly criminal to let the divine grace lie buried in idleness. All God's servants must be actively good, exerting themselves to the utmost in promoting his interest, which is no other than the happiness of his creatures. And though by this they acquire no merit, it is by this that they are qualified for the enjoyment of heaven, the gates of which Christ has set open by his death. — To conclude, if the slave who hid his talent in a napkin, was reckoned unfaithful to his trust, and punished accordingly, notwithstanding he delivered it up to his Lord entire, what may they expect who destroy the noble faculties bestowed on them, or use those temporal blessings as occasions of sin, which God intended as means for the exercise and improvement of grace. This parable was delivered formerly in the house of Zaccheus, but with different circumstances. See § 108.

The third parable is as follows. 31. *When the Son of Man shall come in his glory* (see on Mat. xvi. 27. § 70.) *and all the holy angels with him, then shall he sit upon the throne of his glory.* 32. *And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:* 33. *And he shall set the sheep on his right hand, but the goats on the left.* This is agreeable to the language of the Old Testament, in which good men are compared to sheep on account of their innocence and usefulness. Psal. xxiii. 1. C. 3. and wicked men to goats, for the exorbitancy of their lusts, Ezek. xxxiv. 17. The allusion however is dropt almost at the entrance of the parable, the greatest part of this representation being expressed in terms perfectly simple, so that though the sense be profound, it is obvious. Here the judgment of all nations, Gentiles as well as Christians, is described: and the points on which their trials are to proceed, are shewed. They shall be acquitted or condemned, according as it shall then appear that they have performed or neglected works of charity, the duties which in Christians necessarily spring from the great principles of faith and piety, and which the heathens themselves were invited to perform by the light of nature, the dispensation they were under. But then

then we are not to understand this, as if such works were meritorious in either: for all who are acquitted at that day, whether heathens or christians, shall be acquitted solely on account of the righteousness of Christ, as the meritorious cause.—The sentence passed upon the righteous affords a noble motive to patience in well doing, *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* The present state of good men is at best but a melancholy banishment from their native country. Moreover, they are oftentimes exposed to manifold temptations, to persecutions, to poverty, to reproach, and to innumerable other evils. But that they may bear all with indefatigable patience, and overcome through the strength of an invincible courage, they are made to know by this sentence, that there is no less than a kingdom prepared for them, even from the foundation of the world; and are assured that they are the heirs of it. Well may such bear with the violence of their oppressors, knowing what an exceeding and eternal weight of glory awaits them. They may look on the most flourishing prosperity of the wicked without envy, when they descry the never-fading crown, the fragrant of whose blossoms, though it is so distant as heaven, gladdens and refreshes the senses of men on earth. 34. *Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*—How astonishing is it to hear the great judge declaring, that all the good offices which men have ever performed, were done to him! 35. *I was an hungred, and ye gave me meat: I was thirsty, and*

Ver. 35. *I was an hungred, and ye gave me meat.*] It may seem strange that in this representation of the judgment, the enquiry should be said to turn, not upon the commission of crimes, but upon the performance of duties. The reason may be, that generally speaking men look upon the neglect of duties as a trivial matter, but dread the commission of crimes. And hence it comes to pass, that while they keep themselves clear of the latter, they are apt to find many excuses for the former. Wherefore, as there is not a more pernicious error respecting religion and morality than this, it was highly becoming the wisdom of Jesus to give such an account of the judgment, as should be the most solemn caution possible against it.—But since the inquiry is said to turn wholly upon the performance of duties, it may seem more strange still that the offices of charity only are mentioned, and not a word spoken of any search made into mens conduct with regard to the duties of piety; notwithstanding the judge himself, upon another occasion, declared such to be of greater importance than the duties of charity, that are so highly applauded in the parable. See § 118. Nevertheless, to justify this part of the representation, let it be considered that piety and charity never can subsist separately: piety, and its root, faith, always producing charity; and charity, wherever it subsists, necessarily presupposing piety. The connexion between piety and charity will clearly appear, provided this dictate of reason and experience is attended to, namely, that no man can be truly benevolent and merciful, without loving those dispositions. If so,

he must love benevolence in God, that is, must love God (I speak of those who believe there is a God) for piety, or the love of God, is nothing else but the regard we cherish towards God on account of his perfections. Piety and charity being thus essentially connected together, to examine mens conduct with respect to either of these graces was sufficient. In the parable the inquiry is represented as turning upon the duties of charity, perhaps because in this branch of goodness there is less room for self-deceit, than in the other. Hypocrites, by shewing much zeal in the externals of religion, oftentimes make specious pretensions to extraordinary piety, and uncommon heights of the love of God, while in the mean time they are altogether defective in charity; are covetous, unjust, rapacious, and proud, consequently really void of the love of God. The case is otherwise with the love of man. None can assume the appearance of this grace, but by feeding the hungry, clothing the naked, relieving the distressed, and performing the other friendly offices of love. Charity therefore does not easily admit of self-deceit. It is true, works of charity may, in some particular cases, proceed from other principles than the holy root of a pious benevolent disposition; such as from vanity, or even views of interest. But then it must be remembered, that an ordinary hypocrisy will hardly engage men to undertake them. They are by far too weighty duties to be sustained by those hollow false principles which influence bad men, and by that means are seldom counterfeited. For which cause, wherever a genuine, extensive, and permanent

*and ye gave me drink : I was a stranger, and ye took me in : 36. Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.*—The righteous, in great surprize, ask, with reverence and humility, when all this happened ? since they never had seen him in want of their assistance, nor could remember that they had ever bestowed aught upon him. 37. *Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ? 38. When saw we thee a stranger, and took thee in ? or naked, and clothed thee ? 39. Or when saw we thee sick, or in prison, and came unto thee ?—40. And the King shall answer and say unto them, the king of angels and men, Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.* This is unspeakably astonishing ! The united wisdom of men and angels could not have thought of any thing more proper to convey an idea of the warmth and strength of the divine benevolence to men, or offer a more constraining motive to charity,

permanent charity is found, we may safely conclude that there the love of God reigns in perfection. This parable therefore teaches us in the plainest manner, that pretensions to piety, however loud, will avail a man nothing at the bar of God, if he be deficient in works of charity. At the same time, taken in its true light, it gives no man reason to hope well either of himself or others, if they be wanting in their duty to God, and that although they should not only be charitable, but grateful also, and just, and temperate, and outwardly blameless in all their dealings with men. The reason is this, the duty we owe to God is no other than what is due to men in the like circumstances, and which if we neglected we should be unjust to them. It consists of dispositions and actions the same in kind, but different in degree, proportionable to the perfection of the object. He who loves and admires holiness, justice, goodness, and truth in men, cannot but love these perfections in God, that is, must love God. So likewise he that is truly grateful to an earthly benefactor, cannot be ungrateful to one, from whose bounty all the good things he enjoys do flow. And since ingratitude in men consisteth in this, that the person obliged forgetteth the benefit he has received, never thinks of his benefactor, and is at no pains to make suitable returns ; how can he acquit himself from the charge of ingratitude to God, who never thinks of God, nor of the favours that he hath received from him, hath no sense of the obligations he lieth under to him, and is not at the pains so much as to return him thanks, that is to say, wholly neglects the external and internal exercises of devotion. Since therefore the duty we owe to God is the same in kind with that which men claim from us in like circumstances ; it is unquestionable, that true morality never can exist, where there is no piety ; and that for one to pretend to morality, who is destitute of piety, is altogether ridiculous.—But if this parable gives persons no encouragement who are destitute of piety, although they should make a fair shew of ma-

ny moral virtues, it much less gives those any ground of hope, who not only are void of piety, but are faulty almost in every respect, unless it be that they have a lovely kind of tenderness and humanity in their disposition, which leads them, on some occasions, to do excellent acts of beneficence. For though there be nothing said of any enquiry made concerning the duties of justice, temperance, chastity and fidelity, we are by no means on that account to fancy these virtues shall not be enquired after, at the judgment, and rewarded wherever they are found. Or that the contrary vices of falsehood, and fraud, and debauchery, shall not be taken notice of, and punished. Charity being the end of the commandment, so far as it respects our duty to men, is the higher branch, and therefore has for its supports justice, veracity, and the other social virtues. Moreover, being connected with temperance, chastity, and self-government, it can never be without these attendant graces, the neglect of which is evidently a direct and gross breach of charity, or leadeth thereto.—In a word, as among the vices, so among the virtues, there is a natural affinity and close connection. They are some how absolutely essential and necessary to each other, and so can in no case subsist separately. For which reason, if any of them be wanting, much more if so capital a virtue as the love of God be wanting, it is a sure proof that our charity, our justice, our temperance, or whatever other grace we seem to have, is but the mimicry of these virtues, and not the virtues themselves. At the same time it cannot be denied, that the parable is formed so as to give us the highest idea of works of charity : they are demanded at the judgment as the fruit and perfection of all the virtues, and loudly applauded wherever they are found. On the other hand, hard-heartedness, cruelty, and uncharitableness are branded with the blackest mark of infamy, being the foundation on which the sentence of condemnation passed against the wicked, is unalterably and eternally fixed.

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than that the Son of God should declare from the judgment-seat, in presence of the whole universe assembled, that such good offices as are done to the afflicted, are done to him. Having in the days of his flesh suffered injuries and afflictions unspeakable, he considers all the virtuous distressed as members of his body, loves them tenderly, and is so much interested in their welfare, that when they are happy he rejoices, when they are distressed he is grieved: *In as much as ye have done it to one of the least of these my brethren, ye have done it unto me.* O wonderful condescension of the Son of God! O astonishing stupidity of men, who neglect altogether, or are persuaded with difficulty to do good to Christ! — That Jesus should call the poor even among the heathen his brethren, is a great honour to the human nature, and shews the divine benignity in an amiable light. This happy relation arises from the manhood which he still possesses in common with men, and from the poverty, affliction, and other miseries of men, that he was exposed to, while he lived in the world. He may call good men, whether heathens or christians, his brethren likewise, because they are children of the same father, viz. God, after whose image they are formed by the influences of his Spirit working faith in them, that is, a firm and solid conviction of the truths of religion, as far as it has pleased him to discover them. It is this conformity of natures, human and divine, which makes men Christ's brethren; for which reason in whatever person it is found, he will acknowledge the relation, without regard to any circumstance whatever that is out of the person's power. — 41. *Then shall he say also unto them on the left hand, Depart from me, ye cursed* (of my Father, as is evident from ver. 34.) *into everlasting fire, prepared for the devil and his angels.* 42. *For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:* 43. *I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.* 44. *Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?* 45. *Then shall he answer them, saying, Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.* It is remarkable that the fire of hell is here said to be prepared, not for the wicked, but for the devil and his angels: whereas the kingdom of heaven is said to be prepared expressly for the righteous. Perhaps our Lord by this intended to teach us, that God's original intention was to make men happy, and not to damn them. No sooner were we created, than a state of consummate felicity was formed for us. But the fire of hell was prepared for the devil and his angels, namely, after their fall. And because wicked men partake with devils in their sin of rebellion against God, they are doomed to share with them in their punishment. Perhaps also the fire of hell is declared to be made for the devil and his angels, to intimate the greatness of the misery, to which men irreclaimably wicked shall be consigned. The punishment which they shall suffer is of the heaviest kind, being the punishment of devils. — The condemnation of the wicked, for having neglected to take pity on Christ's brethren, does not imply that he would have our works of charity confined to good men, or that he does not disapprove of inhumanity and cruelty toward those who are bad. The circumstance is formed only to shew more effectually the niggardly, mercilefs, selfish disposition of the wicked. For if a person be hard-hearted to a saint, he must be more so to a sinner, who, as his covetousness will immediately suggest, deserves nothing: so that it was needless to mention their cruelty to such. — To conclude: the issue of the judgment, as it is represented in this parable, is awful beyond description. 46. *And these shall go away into everlasting punishment: but the righteous into life eternal.* If the meaning of this short sentence was fully understood, what an impression would it make upon sinners! *Everlasting punishment! Eternal life!* what is there, that is not comprehended in these?

§ CXXIV. Luke *xxii*: 37. *Jesus is anointed the third time. (see § 109i) Judas bargains with the council to betray his master to them.*

Luke 37. *And in the day time he was teaching in the temple, and at night he went out and abode in the mount that is called the mount of Olives.* His custom at this, and it may be at other Passovers, was to spend the day in the city, most commonly in the temple, where he always found a great concourse of hearers, and in the evening to retire to the mount of Olives, where he lodged in the villages, or in the gardens, or in the open air among the trees. He chose to lodge at night in such places as these, that he might avoid falling into the hands of his enemies. For though they durst not attack him in the midst of his followers by day, they probably would have apprehended him during the silence and darkness of the night, had he lodged any where within the walls of the town. Accordingly they did not venture to lay hands on him, till Judas Iscariot, one of his own disciples, betrayed him to them, in the absence of the multitude, by conducting an armed band to the place of his retirement. — Luke 38. *And all the people came early in the morning to him in the temple, for to hear him.* The Evangelist does not say that the people came and heard Jesus preach in the temple after this, for Jesus himself had declared that he never was to preach to them any more, Mat. *xxiii*. 38, 39. But having described in what manner our Lord spent his time at this Passover, the Evangelist adds, that his ministry sustained no damage by his leaving the city at night, because he did not fail to return every morning to the temple, before any considerable number of people could attend him; and because they came early, knowing that it was his custom to be there betimes.

Mat. *xxvi*. 1. *And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2. Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.* When our Lord sat down on the mount of Olives, to foretel the destruction of the city, and to deliver the parables which represent the method of the general judgment, he was so far on his way to Bethany. After the parables were pronounced, and before he departed, he thought fit to add a word or two concerning his own death. The greatest trial that his disciples were ever to meet with, was now approaching in their master's sufferings. Wherefore to prepare them, he foretold those sufferings, together with the particular time and manner of them: and by so doing proved that he knew perfectly whatever was to befall him, and that his sufferings were all voluntary and necessary\*. — 3. *Then assembled together the chief priests, and the scribes, and the elders of the people,*

\* This being the last day of our Lord's public teaching, it was more full of action than any other mentioned in the history, as will appear from the following induction of particulars. He came to Bethany six days before the Passover, probably about sun setting. He rode into the city surrounded by the multitude, the next afternoon. For when he had looked round on all things in the temple after his entry, it was evening, Mark *xi*. 11. this happened five days before the Passover. He went in again from Bethany the day following, viz. four days before the Passover, and by the way blasted the fig-tree; after that, he drove the buyers and sellers out of the temple. Next morning, viz. three days before the Passover, and the last of his public teaching, being on his way to town, he spake concerning the efficacy of faith, on occasion

of the disciples expressing great astonishment at seeing the fig-tree, that was cursed the day before, withered from the roots. When he appeared in the temple, the deputies that were sent by the council, came and asked him concerning his authority. He answered them with a question concerning the baptism of John: then spake the parable of the two sons commanded to work in their father's vineyard: after that, the parable of the vineyard let out to husbandmen: also the parable of the marriage-supper. Then he avoided the snare that was laid for him in the question concerning the tribute-money: confuted the doctrine of the Sadducees, concerning the resurrection: shewed the Scribe which was the great commandment in the law: asked the Pharisees whose son the Christ is: cautioned his disciples to beware of the Scribes and Pharisees,

ple, unto the palace of the high priest, who was called Caiaphas, 4. And consulted that they might take Jesus by subtilty, and kill him. 5. But they said, Not on the feast-day (εορτη, the feast, i. e. the whole time of the solemnity, which lasted seven days) lest there be an uproar among the people. See on John xii. 7. § 109.

When Jesus and his disciples came to Bethany, they took up their lodging with Simon the Leper, probably one of those who had experienced the healing efficacy of his power. During the time of supper a woman came, and poured a box of precious ointment on the Lord's head. 6. Now when Jesus was in Bethany, in the house of Simon the leper, 7. There came unto him a woman having an alabaster-box of very precious ointment, and poured it on his head, as he sat at meat. — The disciples being sensible that their master was not delighted with luxuries of any kind, rebuked her for throwing away so much money idly as they imagined. But they expressed themselves so as to cast a tacit reflection on Jesus himself. Mark xiv. 4. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? 5. For it might have been sold for more than three hundred pence, and have been given to the poor, &c. They did not say the money wherewith this ointment was purchased, might have been given to the poor, but, This ointment might have been sold and given: insinuating that Jesus was to blame for not taking the ointment from the woman, and selling it. — He told them, God had so ordered matters, that, for the exercise and improvement of virtue, there should always be poor in the land, to whom they might do good offices at any time: but that if their love was not testified to him at that juncture, they would have no opportunity to shew it afterwards, because he was to die within two days, for which reason the woman had come very seasonably to anoint him in order to his burial. Mat. 10. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11. For ye have the poor always with you, but me ye have not always. 12. For in that she hath poured this ointment on my body, she did it for my burial, προς το ενταφιασαι με, corpus meum ad funus componere; ornamentis sepulchralibus ornare, as Casaubon explains it. This vindication of the woman suggests the reason why Jesus permitted so expensive a compliment to be paid to him twice in the space of one week. Being desirous to impress his disciples with the thought of his death, he embraced every opportunity of inculcating it, whether by word or deed. — Farther to make them sensible of their folly in blaming the woman for this expression of her love to him, he assured them, that however much she might be condemned by them, she should be highly celebrated for this action through the world, and live in the memory of all ages; it being the peculiar right of eminent virtue, that it draws the admiration of men in the most distant countries and times. Mat. 13. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. — Judas Iscariot, one of the twelve, having been more forward than the rest in condemning the woman, thought himself peculiarly levelled at in this rebuke. Rising up therefore, he went straightway into the city, to the high priest's palace, where he found the whole council seasonably assembled, and being in a passion, he promised, for the reward of

Pharisees, against whom he denounced many grievous woes. When the woes were finished, he looked on the people throwing their gifts into the treasury, probably as they worshipped at the evening sacrifice, and commended the poor widow for her charity. After the service was over, he left the temple, and went to the mount of Olives, where he foretold the downfall of the nation, and spake three parables representing the procedure at the ge-

neral judgment. Last of all, he concluded the work of the day with predicting his own sufferings. By this time it must have been about sun-setting. He went away therefore with his disciples to Bethany, intending to pass the night there, at a distance from his enemies the chief priests and the scribes, who were now gathered together at the high priest's palace, to deliberate how they might take him and put him to death.

thirty silver shekels, to put his master into their hands. Luke xxii. 3. *Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.* 4. *And he went his way, and communed with the chief priests, and captains, how he might betray him unto them.* The result of their communing is not mentioned, only by the sequel it appears, that Judas informed the priests of the place where his master used to spend the nights, and undertook to conduct a band of armed men thither. And because none of them were so well acquainted with Jesus, as to be able to distinguish him from his disciples in the darkness of the night, he agreed to point him out to them by going up to him and kissing him. — Luke 5. *And they were glad, and covenanted to give him money: Matthew says thirty pieces of silver\*.* Luke 6. *And he promised, and sought opportunity to betray him unto them* (παράδωαι αυτου αυτοις, *to deliver him up to them*: thus the words καγω υμιν παραδωσω αυτον, are in Matthew translated, *and I will deliver him unto you*) *in the absence of the multitude.*

Ver. 3. *And captains.*] The captains with whom Judas communed, are here and elsewhere called the captains of the temple, Luke xxii. 52. and are joined with the priests as their companions, a circumstance which proves that they were Jews and not heathens. See Acts iv. 1. From David's time the priests and Levites kept watch, first in the tabernacle, and then in the temple, night and day, as appears from 2 Chron. viii. 14. The guards of priests were stationed at three places, but those of the Levites at one and twenty. The Levites, while they performed this office according to their courses under the first temple, were called *porters*, 2 Chron. viii. 14. and each of the watches had a chief or captain, *στρατηγος*, and over them all was one, called by way of eminence *αρχηγος*, the *chief leader*, or *captain*. That these names of military men should have been given to the priests and Levites, who were no soldiers, neither had soldiers under them, will not seem strange, when it is remembered that the attendance of the Levites is called *the warfare of the service*, Numb. viii. 24, 25. and that they performed all the offices of soldiers in garrisons; they kept guard at the gate of the temple, preserved the peace within its precincts, and brought such as were disorderly before the high priest and council. But, besides the Levite porters, there was another guard belonging to the temple, namely, the Roman garrison in the tower or castle Antonia, which was built hard by the temple. Of this castle and garrison there is mention made Acts xxi. 31, 32, 34. Matthew calls a detachment from it, appointed to guard our Lord's sepulchre, *κενδια*, which was the proper Latin name of such a body of Roman soldiers. But it was not with the captains of the garrison Antonia, that Judas bargained to deliver up his master, neither were they the persons Jesus spake to, when he addressed them who came to apprehend him, Luke xxii. 52. In both passages these captains are called *στρατηγοι*, whereas the captains of the garrison are termed by Josephus *Φυλακάρχαι*; and by Luke, Acts xxi. and xxii.

*χιλιαρχοι*. Besides, no heathens were ever admitted into the supreme ecclesiastical court of the Jews. Not to mention that the latter shunned the company of the former as much as possible. It is plain therefore that the persons with whom Judas communed, and who are here called the *captains* and *captains of the temple*, were the priests who commanded the temple-guard; and who were at the devotion of the high priest and council, to execute whatever orders they thought fit to give them.

\* *Τριακοντα αςλυρια*. The *αςλυριον* is commonly supposed to have been the Jewish shekel, which, properly speaking, was the denomination of a weight, equal to twenty gerahs, (Exod. xxx. 13.) each weighing sixteen barley-corns. The shekel therefore was equal to the weight of three hundred and twenty barley-corns, or half a Roman ounce, consequently in silver was equivalent to two shillings, three pence, one farthing and a half, sterling.

† The treachery of Judas Iscariot, in betraying his master, must raise the astonishment of every reader who has any just notion of our Lord's character. Wherefore the motives swaying him to be guilty of such an atrocious crime, and the circumstances which attended it, deserve a particular consideration. — Some are of opinion that he was pushed to commit this villany, by his resentment of the rebuke which Jesus gave him, for blaming the woman who came with the precious ointment. But though this may have had its weight with him, I think it could not be the only motive; because the rebuke was not levelled against him singly, but was directed also to the rest, who had been equally forward with him in censuring the woman, and who being rebuked at the same time, must have kept him in countenance. Besides, though he had been rebuked alone, it can hardly be supposed that so mild a reproof, would provoke any person, how wicked soever, to the horrid act of murdering his friend; much less Judas, whose covetousness must have disposed him to bear every thing at the hand



of his master, from whom he expected great preferment. If it is replied, that his repentment was so great as to hinder him from exercising his reason, and hurried him on precipitantly; it should be considered, that though he struck the bargain with the priests a few hours after he was rebuked, almost two days passed before he fulfilled his bargain. Besides, to impute his treachery to the sudden impulses of a strong repentment, is such an alleviation of his crime as seems inconsistent with the character given of it in scripture, where it is always represented in the blackest colours, and said to merit the heaviest punishment. — Others think that Judas betrayed his master out of covetousness. But neither can this be admitted, if by covetousness is understood an eager desire of the reward given him by the priests. For the whole sum was not in value above three pounds ten shillings sterling, a trifle which the most covetous wretch cannot be supposed to have taken as an equivalent for the life of a friend, from whom he had the greatest expectations of gain. The reader will see the strength of this reason, when he calls to mind that all the disciples believed the kingdom was instantly to be erected, and that, according to the notion which they entertained of it, each of them, but especially the Apostles, had the prospect of being raised in a little time to immense riches. Besides, the scripture tells us, that Judas's predominant passion was covetousness. He would not therefore be so inconsistent with himself, as when just on the point of reaping such a reward of his service, to throw all away for the trifling sum above-mentioned. — Others attribute Judas's perfidy to his doubting whether his master was the Messiah, and suppose that he betrayed him in a fit of despair. But of all the solutions this is the worst-founded. For if Judas thought his master was an impostor, he must have observed something in his behaviour, which led him to form such an opinion of him; and in that case he certainly would have mentioned it to the chief priests and elders; at the time he made the bargain with them; which it is plain he did not, otherwise they would have put him in mind of it, when he came to them, and declared his remorse for what he had done. Doubtless also they would have urged it against our Lord himself in the course of his trials, when they were at such a loss for witnesses to prove their accusations; and against the Apostles afterwards, when they reproved them for preaching in Christ's name, Acts iv. 15. v. 27. Farther, had Judas thought his master an impostor, and proposed nothing by his treachery but the price he put upon his life, how came he to sell him for such a trifle, when he well knew that the priests would have given him any sum, rather than not have gotten him into their hands? To conclude, the supposition of Judas's

believing that his master was an impostor, is directly confuted by the solemn declaration which he made to the priests, implying the deepest conviction of Christ's innocence: "I have sinned, said he, in betraying the innocent blood." It is also confuted by the remorse which he felt for his crime when Jesus was condemned; a remorse so bitter, that he was not able to bear it, but fled to a halter for relief. — But since Judas's treachery proceeded from none of the motives mentioned, it may be asked what other motive can be assigned for his conduct? The Evangelist John tells us, that he was so covetous as to steal money out of our Lord's bag. This account of him gives reason to believe, that he first followed Jesus with a view to the riches and other temporal advantages which he expected the Messiah's friends would enjoy; likewise it authorises us to think, that as he had hitherto reaped none of those advantages, he might grow impatient under the delay; and the more so, that Jesus had of late discouraged all ambitious views among his disciples, and neglected to embrace the opportunity of erecting his kingdom, that was offered by the multitude who accompanied him into Jerusalem with hosannas. His impatience therefore becoming excessive, put him upon the scheme of delivering his Master into the hands of the council, thinking it the most proper method of obliging him to assume the dignity of the Messiah, and consequently of enabling him to reward his followers. For as this court was composed of the Chief priests, Elders, and Scribes, that is, the principal persons belonging to the sacerdotal order, the representatives of the great families, and the doctors of the law, Judas did not doubt but that Jesus, when before such an assembly, would prove his pretensions to their full conviction, gain them over to his interests, and enter forthwith on his regal dignity. And though he could not but be sensible that the measure which he took to bring this about, was very offensive to his Master, he might think that the success of it would procure his pardon, and even recommend him to favour. In the mean time his project, however plausible it might appear to one of his turn, was far from being free from difficulty. And therefore, while he revolved it in his own mind, many things might occur to stagger his resolution. At length something happened which urged him on. Thinking himself affronted by the rebuke, which Jesus had given him in the matter of the last anointing, and that rebuke sitting the heavier on him, as he had procured a former mark of his Master's displeasure by an imprudence of the same kind, he was provoked. And though his repentment was not such as could inspire him with the horrid design of murdering his Master, it impelled him to execute the resolution he had formed

formed of making him alter his measures. Rising up therefore from table, he went straightway into the city to the high priests, where he found the chief priests and elders assembled, consulting how they might take Jesus by subtilty. See § 109. To them he made known his intention, and undertook, for a small sum of money, to conduct a band of armed men to the place where Jesus usually spent the nights, and where they might apprehend him without the danger of a tumult. Thus the devil laying hold on the various passions which now agitated the traitor's breast, tempted him by them all. — That these were the views with which Judas acted in betraying his Master, may be gathered, 1. From the nature of the bargain which he struck with the priests, "What will ye give me," (said he) and I will deliver him unto you? He did not mean, that he would deliver him up to be put to death. For though the priests had consulted among themselves how they might kill Jesus, none of them had been so barefaced as to declare their intention publicly. They only proposed to bring him to a trial for having assumed the character of the Messiah, and to treat him as it should appear he deserved. The offer therefore which Judas made to them of delivering him up, was in conformity to their public resolutions. Nor did they understand it in any other light. For had the priests thought that his design in this was to get Jesus punished with death, they must likewise have thought that he believed him to be an impostor; in which case they certainly would have produced him as one of their principal evidences; no person being more fit to bear witness against any criminal, than his companion. Or, though Judas had repented before the trial came on, and had withdrawn himself, the priests might have argued with great plausibility, both in their own court and before the governor, that for a man's disciple to require the judges to bring him to condign punishment, branded him with such a suspicion of guilt as was almost equal to a full proof. Likewise when Judas returned to them with the money, declaring that he had sinned in betraying the innocent blood, instead of replying, "What is that to us? seest thou to that," it was the most natural thing in the world to have upbraided him with the stain he had put upon his Master's character, by the bargain he had entered into with them. It is true they called the money they gave him, "the price of blood." Mat. xxvii. 6. But they did not mean this in the strictest sense, as they neither had hired Judas to assassinate his Master, nor can be supposed to have charged themselves with the guilt of murdering him. It was only the price of blood consequentially, being the reward they had given to the traitor, for putting it in their power to take away Christ's life, under the

colour and form of public justice. Nay, it may be even doubted whether Judas asked the money as a reward of his service. He covetously indeed kept it, and the priests for that reason called it the price of blood. But he demanded it perhaps on pretence of gratifying and encouraging the people that were to assist him in apprehending Jesus. To conclude. Judas knew that the rulers could not take away the life of any person whatsoever, the Romans having deprived them of that power, John xviii. 11. and therefore could have no design of this kind in delivering him up: not to mention that it was a common opinion among the Jews, that the Messiah would never die, John xii. 34. an opinion which Judas might easily embrace, having seen his master raise several persons from the dead, and among the rest one who had been in the grave no less than four days. 2. That the traitor's intention in betraying his master was what I have said, is probable from his hanging himself, when he found him condemned, not by the governor, but by the council, whose prerogative it was to judge prophets. Had Judas proposed to take away his Master's life, the sentence of condemnation passed upon him, instead of filling him with despair, must have gratified him, being the accomplishment of his project: whereas the sight wherein I have endeavoured to place his conduct, shows this circumstance to have been perfectly natural. Judas having been witness to the greatest part of our Lord's miracles, and having experienced the certain truth of them, in the powers that had been conferred upon himself, could never think that the council would have condemned him as a false Christ, far less as a blasphemer. He knew him to be perfectly innocent, and expected that he would have wrought such miracles before the council, as should have constrained them to believe. Therefore when he found that nothing of this kind was done, and that the priests had passed the sentence of condemnation upon him, and were carrying him to the governor to get it executed, he repented of his rash and covetous project, came to the chief priests and elders, the persons to whom he had betrayed him, offered them their money again, and solemnly declared the deepest conviction of his Master's innocence, hoping that they would have desisted from the prosecution. But they were obstinate, and would not relent: upon which his remorse arose to such a pitch, that, unable to support the torments of his conscience, he went and hanged himself. — Thus I think it probable, that the traitor's intention in delivering up his Master, was not to get him punished with death, but only to lay him under a necessity of proving his pretensions before the grandees, whom he had hitherto flattered, thinking that if they had yielded,

yielded, the whole nation would immediately have submitted, and the disciples have been raised forthwith to the summit of their expectations.

This account of Judas's conduct is by no means calculated to lessen the foulness of his crime, which was the blackest imaginable. For even in the light above-mentioned, it implied both an insatiable avarice, and a wilful opposition to the counsels of Providence: and so rendered the actor of it a disgrace to human nature. But it is calculated to set the credibility of the traitor's act on in a proper light, and to shew that he was not moved to it by any thing suspicious in the character of his Master; because, according to this view of it, his perfidy, instead of implying that he entertained suspicions of his master's integrity, plainly proves that he had

the fullest conviction of his being the Messiah. And to say the truth, it was not possible for any one, intimately acquainted with our Lord as Judas was, to judge otherwise of him; having seen his miracles, which were great and true beyond exception, and having experienced his power, in the ability of working miracles, which, along with the rest of the Apostles, he had received from him, and no doubt exercised with extraordinary pleasure. However, as the motives of mens actions, at such a distance of time, must needs be intricate, especially where history is in a great measure silent concerning them, we ought to be very modest in our attempts to unravel them. For which cause the above account of Judas's conduct is proposed only as a conjecture worthy of farther inquiry.

§ CXXV. Luke xxii. 7. *Peter and John are sent to prepare the Passover.*

Our Lord intending to celebrate the Passover with his disciples before he died, sent Peter and John from Bethany to make it ready. Luke 7. *Then came the day of unleavened bread, when the passover must be killed.* 8. *And he sent Peter and John, saying, Go and prepare us the passover: go buy a lamb for us, and get it killed and roasted, and make the other preparations, that we may eat.*—Mat. xxvi. 17. *Now the first day of the feast of unleavened bread, the disciples, viz. Peter and John, whom he had ordered to prepare the Passover, came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?*—Luke 10. *And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he saith in.* If our Lord meant that the man should be coming out of the city as his disciples were going in, his order implied that they were to turn back with him, the house whither he was carrying the water, being somewhere in the suburbs: but if he meant that the man would meet them at the crossing of a street, or the turning of a corner, they were to go with him perhaps farther into the city. The word made use of by Luke seems to favour this supposition, *συναντήσας υμῖν*.—Luke 11. *And ye shall say unto the good man of the house, Mat. 18. My time is at hand, my time of eating the Passover; or, as others interpret it, the time of my sufferings and death. Where is the guest-chamber where I shall eat the passover with my disciples?* Commentators on this passage tell us from the Talmudists, that in Jerusalem, at the Passover, the houses were not to be let, but were of common right for any one to eat the Passover in them.—Luke 12. *And he shall shew you a large upper room furnished* (*εσπεριον, stratum*) that is, spread with a carpet, and having beds placed to lie upon: for the easterns did not sit at table as we do, but lay on beds called *triclinia*, because they commonly contained three persons. Jesus gave his disciples these directions, either because they were not acquainted with the master of the house, or did not know what part of the city he lived in. However, the principal reason was, to shew them how completely he foreknew every thing that should befall him, and to convince them that his sufferings were all predetermined of God; and that on his

Ver. 7. *The day of unleavened bread, when the passover must be killed.*] They called the day on which the passover was killed, one of the days of unleavened bread, and the first day thereof, because it was preparatory to that feast; though, properly speaking, the first day began with the pass-

over supper. This appears likewise from Josephus, who, making use of the vulgar computation, tells us that the feast of unleavened bread lasted eight days; whereas in the law it is ordered to be kept only seven days. Exod. xii. 19. "Seven days shall there be no leaven found in your houses."

own part they were all submitted unto voluntarily. — Luke 13. *And they went and found as he had said unto them: and they made ready the passover.*

## FIFTH PASSOVER.

§ CXXVI. John xiii. 1. *Jesus washes his disciples feet at the Passover supper.*

When the evening approached, Jesus left Bethany; and every thing being prepared by the time he came into the city, they all sat down at the appointed hour. Luke xxii. 14. *And when the hour was come, he sat down, and the twelve apostles with him.* — But before they began the meal, or as John expresses it, xiii. 1. *Now before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world, unto the Father, having loved his own which were in the world, he loved them unto the end, viz. of his life.* Knowing that his sufferings were at hand, the prospect of them did not make him forget his disciples. They rather quickened his friendship; for he indulged the tenderest feelings of love on this occasion, and after the manner of a departing friend, expressed his kindness in the most affectionate manner. — I have longed greatly, said he, to eat this Passover with you before I suffer, because it is the last I shall ever celebrate with you, and because I desire before my death to give you the strongest proofs of my love. The proofs he had in view were his setting them a pattern of humility and charity, by washing their feet; his instructing them in the nature of his death, as a propitiatory sacrifice; his instituting the sacrament of the supper in commemoration of his sufferings; his comforting them by the tender discourses, recorded John xiv. xv. xvi. in which he gave them a variety of excellent advices, and many gracious promises; last of all, his recommending them solemnly by prayer, to the kind protection and direction of his Father. Luke xxii. 15. *And he said unto them, With desire I have desired, i. e. I have greatly desired, to eat this passover with you before I suffer.* 16. *For I say unto you, I will not any more eat thereof,—until it be fulfilled in the kingdom of God, i. e. until the deliverance of mankind from the bondage of sin is accomplished in the Gospel dispensation; a deliverance typified by that of our fathers from the Egyptian bondage, to keep up the memory of which the Passover was instituted.*—Having thus spoken, Jesus took a cup of wine in his hand, and gave thanks to Almighty God for his great goodness to men, mentioning no doubt some of the principal instances thereof; then began the solemnity as usual, by drinking to his family. Luke 17. *And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.* 18. *For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come, i. e. till the Gospel dispensation shall begin.* This remark is made to shew his disciples how near at hand the kingdom of God was. See Mark xiv. 25.—John 2. *And supper being come* (so δειπνὸν γενομένου should be translated; or *in time of supper*, as is plain from verses 4. and 26. compared), *(the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him)* 3. *Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God.* By the knowledge he possessed of mens hearts, and particularly of what was passing in the heart of Judas, who was contriving how to betray him, as well as by the other evidences of his mission, he was sensible that the Father had put all power into his hands for the salvation of men, and was assured that he had come from God, and went to God.—Nevertheless, though he was thus sensible of his own high dignity, and though one of his disciples was a monster of ingratitude, he performed to

Ver. 16. *Until it be fulfilled in the kingdom of God.]* The particle *until*, used here and in ver. 18. does not imply that after the accomplishment of the sal-

vation of men, our Lord was to eat the Passover. It is an hebrew form of expression, signifying that the thing mentioned was no more to be done for ever. . . them

them all, without distinction, an office of a servile kind, for their instruction, which will obtain the applause of endless ages. Determined to teach his disciples and mankind the lovely virtue of humility by his own example, he arose from table: he, their master, who was the only begotten Son of God, and Lord of all, arose, and girded himself with a towel after the manner of a servant, then poured water into a basin, and began to wash his disciples feet, and to dry them with the towel wherewith he was girded (see on Matt. xviii. 2. § 73.) — But when it came to Peter's turn to receive the favour, he modestly declined it. John 6. *And Peter saith unto him, Lord, dost thou wash my feet?* 7. *Jesus answered and said unto him, What I do thou knowest not now; thou dost not know what I intend by this action; but thou shalt know hereafter.* 8. *Peter saith unto him, Thou shalt never wash my feet.* — Jesus answered him, *If I wash thee not, thou hast no part with me: if thou dost not submit to all my orders implicitly, thou art not my disciple: or, as others understand it, unless I cleanse thee from the pollution of sin, emblematically represented by washing thee with water, thou art none of mine.* — But Peter understanding Christ's meaning literally, supposed that his being washed was necessary to his partaking with him in the felicity of his reign. He answered therefore, 9. *Lord, not my feet only, but also my hands and my head.* — 10. *Jesus saith to him, He that is washed, needeth not, save to wash his feet, but is clean every whit:* one who has bathed himself, needs not after that wash any part of his body, except his feet, which in coming out of the bath may have been dirtied. This he said in allusion to their custom of bathing themselves before they sat down to eat the Passover; and with a design to teach us, that persons converted do not after that stand in need of an entire change of mind, but only to cleanse themselves from the particular sins which they happen to commit through infirmity. — For that he spake of a spiritual washing, is evident from his adding, *and ye are clean, but not all: ye are men of holy and virtuous dispositions, only ye are not all of you so.* — 11. *For he knew who should betray him;* he was perfectly acquainted with the wickedness of the traitor; *therefore said he, Ye are not all clean.* — In this manner were the twelve disciples honoured by their Master, who performed unto them the office of the meanest slave. 12. *So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?* Know ye the meaning of what I have done? for the action was emblematical. — 13. *Ye call me Master, and Lord: and ye say well; for so I am:* I am really what you call me, being the Son of God, and Saviour of the world. — 14. *If I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet:* if I have condescended to wash your feet, ye ought with pleasure to perform the humblest offices of charity to one another. — 15. *For I have given you an example, that ye should do as I have done to you:* I have set you a pattern of humility to recommend it to you. And it must be acknowledged, that nothing shews us more effectually the necessity of this grace, than its being recommended to us by so high an example: a recommendation which in the present circumstances was peculiarly seasonable; for the disciples having heard Jesus say, that the kingdom of God was at hand (Luke, ver. 18.) their minds were so fired with ambitious passions, that before they arose from supper they fell into an hot contention about sharing the principal posts in the kingdom. — Our Lord added, *Ye need not be ashamed to follow my example in this, seeing no servant can think it beneath him to condescend as far as his Lord condescends, neither can he that is sent, grudge to imitate the humility of him that sent him.* 16. *Verily, verily I say unto you, The servant is not greater than his Lord, neither he that is sent, greater than he that sent him.* — And therefore knowing your duty in this particular, ye are happy if ye practise it. 17. *If ye know these things, happy are ye if ye do them.* — I do not expect however that all of you will hearken to me, for I know there is one among you, whom no instruction will profit. At the same time, that I should have called such an one to the Apostleship,

needs not surprize you, for I was well acquainted with the dispositions of each of you, when I made choice of you, and did not make choice of a traitor to be my Apostle through ignorance of his character, but that the scriptures might be fulfilled. 18. *I speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled* (Ps. xli. 9.) *He that eateth bread with me, hath lift up his heel against me.* — This hint merits your particular notice, for I have given it to you before the thing happens, to convince you that from the beginning it was determined in the divine decree, and foreknown by me; and to prevent your calling my mission in question on its account. 19. *Now I tell you before it come, that when it is come to pass, ye may believe that I am he* (even the Messiah.) — With assurance therefore may you go forth and do the duties of the office to which I have called you. He that believes you my Apostles, whom I send to preach the words of eternal life, believes me; and he who believes me, believes God, who has authorized me to teach men the way of salvation. 20. *Verily, verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.*

§ CXXXVII. John xiii. 21. *Jesus openly declares that Judas would betray him.*

These things spake Jesus concerning the perfidy of Judas. But as the thought presented itself immediately after he had given the disciples in general such a signal token of his love, the treachery of one of them could not but be very grieving to him, which was the reason that he complained of it to the rest at table, declaring with great concern that one of them should betray him. John 21. *When Jesus had thus said, he was troubled in spirit, i. e.* greatly troubled (see on Luke x. 21. § 80.) *and testified, and said, Verily verily I say unto you, that one of you shall betray me.* Mat. xxvii. 21. *And as they did eat, he said, Verily I say unto you, that one of you shall betray me.* — John 22. *Then the disciples looked on one another* (with astonishment) *doubting of whom he spake* — 23. *Now there was leaning on Jesus bosom, one of his disciples whom Jesus loved.* This was John, the memory of whose sweet disposition and other amiable qualities, is perpetuated in the peculiar love which Jesus bore to him. Being the beloved disciple, he lay at supper on the same couch with Jesus, and next to him, reclining on his bosom. — 24. *Simon Peter therefore, not daring to ask Jesus himself, beckoned to him, that he should ask who it should be of whom he spake.* — 25. *He then lying on Jesus breast, saith unto him, Lord, who is it?* He leaned backward, and whispered Jesus in the ear, that the rest might not hear what he said. — 26. *Jesus answered, he it is to whom I shall give a sop, when I have dipped it.* And when he had dipped the sop\*, he gave it to Judas Iscariot, the son of Simon. 27. *And after the sop,*

\* Ainsworth, in his annotation on Exod. xii. tells us, that Maimonides, in Korbān Pefach. ch. viii. § 11. says, the Jews in eating the Passover used a thick kind of sauce called *Haroseth*, made of palm-tree branches, or of raisins and such like berries, which they bruised and mixed with vinegar and other seasoning, to represent the clay whereof their fathers in Egypt made brick, called in the Hebrew language, *Harai, testa*. Into this sauce it is thought Jesus dipped a morsel of the meat he was eating, and gave it to Judas. From the kind and smallness of the bit that was offered him (ψωμιον, *frustum, buccella*; ψωμια, τα τε αβησ αποθραυστα, Helych. *frustra panis, crumbs of bread*) as well as from its being dipped in the sauce, it

is probable that Jesus put it into the traitor's mouth. For to cut a morsel and dip it in sauce, is the action of one who is going either to put it into his own mouth, or into the mouth of another. And what increases the probability of this conjecture is, that the devil is said to have entered into Judas upon his receiving the sop. 27. *And after the sop, Satan entered into him, i. e.* took possession of him, and hurried him on to the execution of the crime he had resolved upon. Because it was not usual to give a morsel into the mouth of any person at table, Judas, whose evil disposition prompted him to put the worst construction upon every thing, might take it as a reproof of his gluttony, especially if it was done while he was eating.

*sop, Satan entred into him. Then said Jesus unto him, That thou dost, do quickly.* This he said immediately after he put the morsel into his mouth, — but the disciples did not understand his meaning. 28. *Now no man at the table knew for what intent he spake this unto him.* John does not here speak of himself, but of the other disciples; for though they could know nothing of the matter, in all probability he must have comprehended the meaning of Christ's words to the traitor. — 29. *For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast,* that is, the seven ensuing days of the feast: *or that he should give something to the poor.* These meanings were what first occurred to the disciples. But being in great perplexity on account of his declaration concerning the treachery of one of their number, they did not think much upon what he now said to Judas. The declaration which engrossed their attention, had not pointed at any of them in particular; and the discovery of the person was made to none of them but John. — They were therefore swallowed up in grief, and each of them would fain have cleared himself. Mat. xxvi. 22. *And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?* The idea of the crime laid to their charge, filled them with such horror, that on the first mention of it they were astonished and speechless. But having recovered themselves, while their Master talked with John, and gave Judas the sop, he had no sooner done speaking to the latter, and could attend, than they said to him one after another, with the utmost concern, “Lord, is it I?” — Mat. 23. *And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.* To the eleven who were cleared by it, this was a joyful declaration which our Lord now made; but to Judas, whom it accused, it was perfectly confounding. Impudent as he was, it struck him speechless, pointing him out plainly, and uncovering the foulness of his heart. — While Judas continued mute, Jesus had time to declare that his death should be brought about according to the divine decree, but that this would by no means excuse the person who betrayed him. Mat. 24. *The Son of Man goeth (πάγει, dieth) as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.* — Upon this Judas recovering himself a little, asserted his innocence by a question which implied a negation of the charge. But Jesus silenced him, with positively affirming that he was the person. Mat. 25. *Then Judas, which betrayed him, answered, and said, Master, is it I? He said unto him, Thou hast said.*

eating. Accordingly, thinking himself much affronted, the devil laid hold on his passion, and impelled him to execute the impious project which his covetousness had first suggested to him.

Ver. 23. *He that dippeth his hand with me, &c.*] Grotius on John, Lamy, Clarke, and others, think this implies, that Judas had placed himself so near his master as to eat off the same platter with him. But their way of lying on couches at

meat, must have made it inconvenient for two or more persons to eat in that manner. It is more probable that the disciples being in the deepest distress, had left off eating; only Judas to conceal his guilt continued the meal, and was dipping his meat in the *Haroseth*, or thick sauce mentioned above, when Jesus happened to be putting his into it; which sauce, according to custom, was served up in a separate dish.

#### § CXXVIII. Mat. xxvi. 26. *Jesus institutes the sacrament of his supper.*

The consideration of Judas's treachery did not sour our Lord's spirit in the least. For that his love to mankind might be the more effectual, he instituted the sacrament of his supper, to perpetuate the memory of it through all ages. Mat. 26. *And as they were eating (εσθιοντων δε αυτων, now they having eaten, namely, the paschal supper, as is plain from 1 Cor. xi. 25.) Jesus took bread, and blessed it, and brake it, and gave it to the disciples,*

Ver. 26. *And blessed it.*] The word *it* is not in the original, for which reason, and because Luke, in the parallel passage, uses the word ευχαριστους, *he gave thanks*, many are of opinion that the word

*tibles, and said, Take, eat; this is my body*, this is the representation of my body broken on the cross. (See a like form of expression; Gen. xli. 26, 27.) Luke xxii. 19. *Which is given, viz to death, for you:—This do in remembrance of me.* Do it no longer in remembrance of the deliverance from Egypt; but in remembrance of me, who, by dying for you, will bring you out of the spiritual bondage, a bondage far worse than the Egyptian under which your fathers groaned, and will establish you in the glorious liberty of God's children. Do it in remembrance of me, who, by laying down my life, will ransom you from sin, and death, and hell; and will set open the gates of heaven to you, that you may enter immortality in triumph.—Mat. 27. *And he took the cup, and gave thanks.* At the institution of the sacrament, Jesus gave thanks, not only before he brake and distributed the bread, but before he delivered the cup, to shew how infinitely we are obliged to God for our spiritual food, the flesh and blood of his Son, which nourishes the divine life in the soul.—*And gave it to them, saying, Drink ye all of it: 28. For this is my blood of the new testament, which is shed for many for the remission of sins.* All of you, and all my disciples in all ages, must drink of this cup, because it represents my blood, shed for the remission of mens sins; my blood in which the new covenant between God and man is ratified, my blood therefore of the new covenant: so that this institution exhibits to your joyful meditation the grand foundation of mens hopes, and perpetuates the memory of the same to the end of the world.—Mat. 29. *But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fathers kingdom.* He had made the same declaration concerning the Passover-cup, Luke xxii. 18. § 126. Hence we gather his meaning upon the whole to have been this, that he would neither partake of the Passover nor of the Sacrament, till (see on Luke xxii. 16. § 126.) he had the satisfaction to see the things signified by these institutions, fulfilled in the Gospel dispensation, which therefore was nigh at hand. Or we may interpret the words in a more general sense, thus: that he would not partake of any joy till he rejoiced with them in the communications of the Holy Spirit, which were to be bestowed plentifully on them as soon as the Gospel dispensation began. Others however understand them of heaven, which, properly speaking, is the Father's kingdom.—Our Lord was now deeply affected with his own thoughts, for he uttered some of the things twice that lay heaviest upon his spirit, as persons in great concern are wont to do: particularly after delivering the sacramental cup, and telling them that his blood was shed for them, he mentioned the treachery of Judas a second time. Luke 21. *But behold, the hand of him that betrayeth me, is with me on the table. 22. And truly the Son of man goeth, as it was determined: but wo unto that man by whom he is betrayed.* See on Mat. xxvi. 24. § 127. This second declaration came in very properly after the institution of the sacrament which exhibits the highest instance of Christ's love to mankind; his dying to obtain the remission of their sins. For it shewed that the person who could deliberately do so great an injury to so kind a friend, must have been a monster, the foulness of whose ingratitude cannot be reached by the force of language.—Luke 23. *And they began to enquire, they began to dispute, among themselves, which of them it was that should do this thing.* Some of the disciples peculiarly struck with horror at the thought of Judas's treachery, rebuked him, by asking with surprize, how he could be so base as to betray his master. This accusation no doubt Judas repelled, by impudently denying the crime. Nevertheless, consciousness of guilt giving edge to the reproaches of his brethren, and to every circumstance of the affair, he could not avoid being in a great passion. Accordingly we are told that he immediately left the company; going away, in all probability, exceedingly displeased, as

God should be supplied in Matthew; *He blessed God.*

Mat 29. *I drink it new* ] See on John xiii. 34. where it is proved that the word *new* applied to a

subject, often signifies in scripture *excellency and truth*, consequently the substance represented by any emblematical shadow.

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thinking



thinking himself insulted and affronted. And because this happened soon after Jesus had put the morsel into his mouth, nothing intervening but the institution of the sacrament, and the dispute of the disciples with Judas, both which may have been over in less than a quarter of an hour, John, who has omitted the institution of the sacrament and the dispute, connects the two thus: John xiii. 30. *He then having received the sop, went immediately out: and it was night:* εὐθὺς ἐξῆλθεν, *went out soon*; so the word signifies 3 John ver. 14. — Thus the seemingly inconsistent accounts given by the Evangelists, of the manner in which Jesus discovered Judas's treachery, are easily reconciled. For the several branches of those accounts placed in the relative order above-mentioned, and taken with the circumstances which I have ventured to supply, and which are all natural, do exactly correspond with each other, and give us a full view of the affair, without the least alteration made in the particular order observed by any one of the Evangelists in his narration.

Luke 23.] Matthew and Mark expressly affirm, that Jesus plainly pointed out Judas as the traitor, before the institution of the sacrament. Here Luke says, that after the institution of the sacrament, the disciples inquired among themselves which of them it was that should do this thing. But the difficulty may be removed by correcting the translation of Luke thus, *μετὰ τὸ συζητεῖν, they began to dispute* (so the word συζητεῖν signifies, Mark viii. 11. ix. 16. Luke xxiv. 15.) *which of them it was that should do this thing*. For when Judas was marked out a second time, by our Lord's desiring the other disciples to behold the hand of the traitor which was with him on the table,

Luke 22. it is natural to think the rest would upbraid him with his wickedness; and, considering his impudence, it is highly probable that he would flatly deny it. But they urging their master's repeated declarations, and he insisting on his detestation of such a crime, alleged that some of their hands had been on the table when Jesus last spake, and impudently charged them with the black design, which indeed was harboured no where but in his own breast. Thus the dispute among the disciples mentioned by Luke might easily have happened, notwithstanding our Lord had immediately before that pointed out Judas as the traitor.

§ CXXIX. John xiii. 31. *The disciples contend about the chief posts. Peter's denying his Master foretold.*

Our Lord's sufferings were now at hand, Judas being gone out for a band of soldiers to apprehend him. After he was departed, Jesus took occasion to meditate upon the glory that would accrue both to himself and to God from those sufferings, and spoke of it to his disciples. 31. *Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.* — Moreover he told them, that having already done great honour to God by the past actions of his life, and being about to honour him yet farther by his sufferings and death, which would display his perfections, particularly his infinite love to men, in the most astonishing and amiable light, he was in his turn to receive glory from God: meaning that in his human nature he was to be exalted next to God in dignity and power, and that his mission from God was immediately to be supported by irrefragable attestations. John 32. *If God be glorified* (εἰ ὁ θεὸς ἐδοξάσθῃ, *seeing God is glorified*) *in him, God shall also glorify him in himself, and shall straightway glorify him.* — But the disciples imagining that he spake of the glory of a temporal kingdom, had their ambition fired afresh, and began to dispute with as much keenness as ever, which of them should be the greatest in that kingdom. Luke xxii. 24. *And there was also a strife among them, which of them should be accounted the greatest* — This contention Jesus composed by the arguments he had made use of for the same end formerly (§ 105.) Luke 25. *And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors:* among the Gentiles they are reckoned the greatest men, who have the greatest power, and who exercise it in the most absolute manner. Such however have at times affected the pompous title of *Benefactors* (εὐεργετῆς

(ΕΥΕΡΓΕΤΗΣ, a surname which some of the kings of Egypt and Syria assumed) and thereby have tacitly acknowledged that true greatness consists in goodness. — But your greatness shall not be like theirs; shall not consist in the unlimitedness of tyrannical power, though it should be joined with an affectation of titles which denote qualities truly honourable. Whosoever desires to be great or chief among you, let him be so by his humility, and by his serviceableness to the rest, in imitation of me your master, whose greatness consists in this, that I am become the servant of you all. Luke 26. *But ye shall not be so: but he that is greatest among you, let him be as the younger:* According to the manners of the Jews, the aged expected great service, and submission from the young: *and he that is chief, as he that doth serve.* — 27. *For whether is greater, he that sitteth at meat, or he that serveth?* is not he that sitteth at meat? but I am among you as he that serveth. These words may, no doubt, have a respect to the whole of Christ's life; yet they seem to refer more particularly to his having washed their feet a little before this, as John informs us xiii. 14. — Farther he told them, that because they had continued with him in his temptations, he would bestow upon them such a kingdom as his Father had appointed unto him. Luke 28. *Ye are they which have continued with me in my temptations.* 29. *And I appoint unto you a kingdom, as my Father hath appointed unto me:* 30. *That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel?* See on Mat. xix. 28. § 104. — At the same time, to check their ambition and lead them to form a just notion of his kingdom, he told them that he was soon to leave them, and that whither he was going, they could not follow him at that time; for which cause, instead of contending with one another about which of them should be the greatest, they would do well to be united among themselves by the happy bond of love. John 33. *Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.* 34. *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.* — 35. *By this shall all men know that ye are my disciples, if ye have love one to another.* By loving one another sincerely and fervently, ye shall prove yourselves my disciples to the conviction of mankind, who cannot but be sensible that love is a distinguishing feature in my character. — This excellent morality however did not make so great an impression on Peter, as the words which Jesus had spoken concerning his going away to a place where his disciples could not come. He therefore replied, by asking whither he was going. John 36. *Simon Peter said unto him, Lord, whither goest thou?* — *Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.* — Farther, to make his disciples humble, and watchful, and kindly affectioned one towards another, he assured

Ver. 34. *A new commandment, &c.*] He called this a new commandment, not because mutual love had never been enjoined on mankind before; but because it was a precept of peculiar excellency: for the word *new* in the hebrew language denotes *excellency and truth*, as appears from Psalm xxxiii. 3. Mark i. 27. Rev. ii. 17. And the reason of the idiom seems to have been, that novelty oftentimes has the same effect upon the mind with excellency, rendering an object acceptable and raising admiration. He called this a new commandment also, because they were to exercise it under a new relation, according to a new measure, and from new motives. They were to love one another in the relation of his disciples, and with that degree of love which he had shewed to them, for they

were to lay down their lives for the brethren (1 John iii. 16.) Withal they were to love from the consideration of his love, and in order to prove themselves his genuine disciples, by the warmth of their mutual affection. See ver. 35. *supra*.

Ver. 36. *Thou canst not follow me now.*] From this we gather that the declaration, ver. 33. *Whither I go ye cannot come*, is one of those general expressions, whereof there are many in scripture, which were spoken with a limitation not expressed. Here we are directed to add the limitation thus, *Whither I go ye cannot come now*. For they were all equally with Peter to follow Jesus afterwards by death. See more examples of this kind of expression, Luke xiv. 12, 13. John v. 31, 34, 45. vi. 17. xi. 25, 26.

them,

them, that Satan was seeking to ruin them all by his temptations. *Luke xxii. 31. And the Lord said, Simon, Simon, behold Satan hath desired to have you, (ὕμᾱς, you my apostles) that he may sift you as wheat. 32. But I have prayed for thee (in particular) that thy faith fail not; and when thou art converted, (ἐπιστρέψῃς, hast returned back to thy duty) strengthen thy brethren;* by giving them an example of eminent faith and fortitude.---But Peter was much offended that Jesus should have singled him out as the weakest; for so he interpreted his praying for him in particular. And supposing that he had mentioned Satan's seeking to winnow him, as the thing that would hinder him from following, he replied, Why cannot I follow thee now? Is there any road more terrible than the dark valley of the shadow of death? Yet through these black and gloomy shades I am willing to accompany thee this moment. *John xiii. 37. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.*—38. *Jesus answered him, Wilt thou lay down thy life for my sake? Verily verily I say unto thee, the cock shall not crow, till thou hast denied me thrice.* Notwithstanding thy pretended affection and fortitude, a few hours shall not pass till, in great consternation at the dangers with which I and my disciples shall be threatened, thou shalt basely deny three several times that thou art my disciple. Peter therefore had no reason to be elated, though on a former occasion he had confessed Jesus to be the Son of God. And his behaviour in this instance affords a very affecting example of human vanity in the midst of the greatest weakness.---Our Lord having finished what he had to say to Peter in particular, turned to the other disciples, and put them in mind how that when they were first sent out, they had been prohibited to make any provision for their journey, and directed to rely wholly on God; and that though they had gone away without purse, scrip, and shoes, they had never wanted any thing, but had had abundant provision made for them by the kindness of men, whom God disposed to befriend them. *Luke xxii. 35. And he said unto them, When I sent you out without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.*---He told them, that matters were now altered; they were to be violently assaulted by their enemies, were to meet with the strongest temptations, and to be so hotly persecuted by their countrymen, that they could no longer expect any succour at their hands: for which reason, he ordered them to provide money, and clothes, and swords for themselves; that is, besides relying on the Divine Providence, as formerly, they were to use all prudent precautions in order to prepare themselves for the trial that was coming on them. 36. *Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.*—37. *For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors.* You are thus to arm yourselves, because I am to be treated as a malefactor, agreeably to the predictions of the prophets. For I am to be apprehended by an armed band; I am to be bound by them, and carried before the judges; I am to be tried, and condemned, and crucified.---Nor are these misfortunes at a distance: they are just at hand: *for the things concerning me have an end:* they are ready to be accomplished.---But his disciples, mistaking his meaning about the swords, replied, that they had two. 38. *And they said, Lord, behold, here are two swords.*—*And he said unto them, It is enough.* To shew them their mistake, he told them, that two swords were sufficient; which it is evident they could not have been for so many men, had he meant what he said in a literal sense.

§ CXXX. John xiv. 1. *The consolatory discourse. Jesus foretels Peter's cowardice a second time.*

Jesus not only forewarned his disciples of the great trial that was coming upon them, and commanded them to arm themselves against it, but he spake a long discourse, wherein he animated them to sustain that trial manfully, and comforted them under the dismal apprehensions which it might raise in them. They were to see him crucified whom they had acknowledged as the Messiah. Wherefore, having been always accustomed to consider immortality and temporal dominion as the characteristics of their deliverer, and great worldly prosperity as the privilege of his subjects, the death of their master, and the persecutions befalling themselves, could not miss to give a violent shock to their faith. But that the force of these blows might be weakened, he foretold his own sufferings, and thereby made it evident, that he voluntarily submitted to them. Withal, to reconcile their minds to the thoughts of his sufferings, he distinctly explained the end of them.—1. *Let not your heart be troubled: ye believe in God, believe also in me.* Be not discomposed with the thoughts of these temptations that are to come upon you. As you believe in God, the almighty preserver and governor of the world, who is able to deliver you out of all your distresses, you ought to believe in me, who am not only sent by God, but being appointed governor and judge of the world, I can reward you plentifully for whatever losses you sustain on my account.—For, 2. *In my father's house, whither I am carrying you, are many mansions, or apartments, in allusion to the palaces of kings; many different states of felicity, in which men shall be placed according to their progress in faith and holiness.—If it were not so, I would have told you.* If there were no state of felicity hereafter, into which good men are to be received at death, I would have told you; and not have amused you with dreams of things that never shall happen.—And therefore, though I am to be killed, ye need not be troubled at it, since I go away for no other reason but to prepare those mansions in my father's house for your reception, which were destined for you from the foundation of the world. (*Mat. xxv. 34.*) *I go to prepare a place for you.* I die to open heaven to you.—*John 3. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.* I will return and carry you with me into the mansions of the blessed, that you may be for ever where I am to remain, and that you may partake with me in my felicity. This Christ will accomplish when he comes to judge the world.—4. *And whither I go ye know, and the way ye know.* Ye cannot but know the place to which I am going, and the way that leads to it; for I have told you both plainly enough.—5. *Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?* We know not where thy father's house stands, and consequently cannot know the way to it. For as their thoughts turned very much upon a temporal kingdom, they might imagine, that their master intended to remove to some splendid palace on earth, which he was to prepare for their reception, making it the seat of his court.—6. *Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.* Perhaps our Lord had now in view the metaphors which he formerly used, viz. “I am the “door of the sheep,” John x. 7. “I am the bread of life,” John vi. 35. Or we may suppose the form of expression to be a hebraism, whose meaning is, I am the true and living way; as Dan. iii. 7. “All the people, the nations, and the languages,” signifies people of all nations and languages. But in whatever manner we resolve the sentence, its meaning is the same, viz. this; Faith in me, and obedience to my commandments, will lead you to the Father's house, whither I am going: they are the only true road

road to the mansions of felicity.—7. *If ye had known me, ye should have known my Father also*: If ye had known my doctrine fully, and obeyed my precepts, ye should have known the perfections and counsels of my Father, and have done his will, as far as is necessary to your enjoyment of him. *And from henceforth ye know him, and have seen him.* — 8. *Philip saith unto him, Lord, shew us the Father, and it sufficeth us.* It is hard to say, whether Philip as yet understood who the Father was, of whom his master spake. If he did, we cannot suppose that he asked a sight of the Divine Essence, which in itself is invisible, but like Moses he desired to see the inaccessible light wherein God dwells, it being the symbol of his presence in heaven.—9. *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip?* He that hath seen me, hath seen the Father; for I am the image of the invisible God; and how sayest thou then, *Shew us the Father?* — 10. *Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doth the works.* Dost thou not believe that there is the closest union between the Father and the Son? and that as the Father knows all the thoughts of the Son, so the Son causeth men to know all the thoughts of the Father, respecting their salvation, and is vested with his power and authority.—This thou must acknowledge, if thou considerest the works which I do, even the miracles whereby my mission is established. 11. *Believe me, upon my own testimony, that I am in the Father, and the Father in me: or else believe me for the very works sake.*—Having mentioned his miracles, he promised to endow his apostles with a power of working greater wonders than any they had ever seen him do. 12. *Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father.* He made them this promise to animate them in their work, and that they might not despond in his absence, when they received such tokens of his remembring them, and such proofs of his power with the Father.—Farther he assured them, that whatever miracle they asked in his name should be granted, provided it tended to the glory of God, and the furtherance of the Gospel. This promise indeed is conceived in general terms. 13. *And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.* 14. *If ye shall ask any thing in my name, I will do it.* But the subject treated of directs us to understand it particularly of miracles to be wrought in confirmation of the Gospel.—However, he required an exact and steadfast obedience to his commands, as the condition on which their prayers were to be heard. 15. *If ye love me, keep my commandments.*—He told them, he would, in that case, send down another Comforter, Advocate, or Intercessor, who would abide with them constantly, even the Spirit of truth, whom the world could not receive. 16. *And I will pray the Father, and he shall give you another Comforter, that he may abide*

Ver. 12. *Greater works than these, &c.*] How fully Jesus performed this promise, is plain from the history of the Acts throughout, particularly chap. v. 17. where we find, that the very shadow of Peter passing by, cured the sick on whom it fell, and who were laid in the streets for that purpose. Also chap. xix. 12. which informs us, that handkerchiefs and aprons, which had touched the body of Paul, being applied to the sick and possessed, banished both the diseases and the devils. Nor should we, on this occasion, forget the gift of languages bestowed on the apostles, and which they were enabled to communicate unto others.

Yet if these miracles are not thought to shew greater power than Christ's, we may refer the greatness whereof he speaks to the effects which they were to produce on the minds of men. For in that respect the apostles' miracles were vastly superior to Christ's; converting more people in one day than was done by all the miracles that Jesus performed during the course of his ministry. They converted thousands at once, made the Gospel to fly like lightning through the world, and beat down every thing that stood in opposition to the faith of Christ.

with you, not for a little while as I have done, but for ever; 17. *Even the Spirit of truth, whom the world cannot receive, as you shall do, because it seeth him not, neither knoweth him.* The world being blinded with sensuality, can neither discern the operations of the Spirit, nor partake of his joys.—*But ye know him, for he dwelleth with you, and shall be in you.* Ye know him, because he is with you in some measure already, enabling you to work miracles, and because he shall be given you much more abundantly hereafter. This happened on the day of Pentecost; from which time forth the Spirit dwelt with the apostles, and was in them.—Thus, said he, though I am going away, 18. *I will not leave you comfortless.* Besides, I will return to you myself: *I will come to you.*—For altho' the time is at hand that the world shall see me no more, ye shall see me. 19. *Yet a little while, and the world seeth me no more: but ye see me: because I live,* by arising from the dead, *ye shall live also,* by arising from the dead.—20. *At that day ye shall know, that I am in my Father.* When ye see me after my resurrection, ye shall no more doubt that I am come from God; but ye shall be fully convinced, that I have all along acted by the power and authority of the Father, and that I have had his counsels fully communicated to me.—*And you in me, and I in you.* Ye shall likewise be sensible that my will is fully revealed to you, and my power bestowed on you. For which reason, though I be absent in body, ye shall enjoy every advantage that could have accrued to you from my personal presence. Ye shall preach by my inspiration, and govern the minds of men by my power. In a word, ye shall be sensible that *I am in you.*—Only you must constantly bear this in mind, that the great condition on which the performance of these my promises to you depends, is that you obey my commandments; for they alone love me who do so. And they who love me, shall be loved both of my Father and me; and as an expression of my love, I will manifest myself unto them. 21. *He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.*—These latter words surprised the apostles not a little; for according to the notions they had conceived of the Messiah, he was to appear unto all the Jews, nay, to the whole world, and was to take unto himself universal empire. Therefore, 22. *Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?*—Jesus told him, that he spake chiefly of a spiritual manifestation, such as the Father and he makes to true believers by the holy Spirit, who dwells in them as in his temples, 1 Cor. iii. 16. For through the indwelling of the Spirit, believers are sanctified, and made an habitation of God, (Eph. ii. 22.) who shedding abroad in their hearts a sense of his love, and making them partakers of all spiritual blessings, gives them prelibations of heaven while on earth. 23. *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.* This latter clause is remarkable. For had our Lord been a creature, though of the highest rank, it would have been blasphemy in him to have joined himself in this manner with God: “My Father will love him, and we will come unto him, and make our abode with him.”—24. *He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Father's which sent me.* The reason why those who profess to be my disciples do not obey my precepts, is because they do not love me. For which cause, since my precepts are the precepts of God, such a person has no ground to expect God's love, or any manifestations from God.—25. *These things have I spoken unto you, being yet present with you.* I have spoken these things during my personal presence briefly, because my time with you is short.—And though you may not understand many of the particulars just now, you shall have perfect knowledge of them afterwards. For my Father will give you the holy Spirit to supply my place: and he shall be a Comforter to you, teaching you every article of the christian faith, and bringing to your remembrance all the things I have ever said

to you in the course of my ministry. 26. *But the Comforter, which is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*—27. *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.* “Peace be to you,” was the common salutation and compliment mutually given by the Jews to each other at meeting, (Matt. x. 12, 13.) and at parting. (1 Pet. v. 14. 3 John 15.) But although this compliment implied a wish of every thing that could make one happy, it was often used without any meaning. At best it was but a wish, however sincere, and had no real efficacy in making him to whom it was given happy. Yet in the mouth of Jesus, by whose wisdom and power the affairs of the world are governed, a farewell wish was a matter of a very different kind. His peace, his parting blessing, would draw down all manner of felicity upon those who were the objects of it. Accordingly, he encouraged his disciples from that consideration, under the prospect of his departure, desiring them not to be the least anxious about what was to befall them after he was gone.—Moreover, he bad them remember what he had told them before, namely, that though he was to die, he would rise again from the dead. 28. *Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.* These words afford a strong argument for the proper divinity of our Lord. For had he been a mere man, or even a creature of the highest order, the comparison would have been foolish and impertinent.—29. *And now I have told you before it come to pass, that when it is come to pass ye might believe.* I have foretold my sufferings and death, in order that when they happen, your faith, instead of being shaken, may be confirmed.—But I will not have much opportunity to talk with you after this, because the devil will stir up wicked men to kill me. 30. *Hereafter I will not talk much with you: for the prince of this world cometh,—and hath nothing in me.* Be assured, that I shall undergo the punishment of death, not because I deserve it,—31. *But that the world may know that I love the Father; I undergo it to shew the world how much I love the Father.*—For in this I act according to his express commandment: *and as the Father gave me commandment, even so I do.*—*Arise, let us go hence:* let us, in conformity to the Divine Will, go away, that I may enter on my sufferings.—Having thus spoken, they finished the Passover with singing a hymn, and went out to the mount of Olives. *Mat. xxvi. 30. And when they had sung an hymn, they went out into the mount of Olives.* The hymn which they sang was probably the conclusion of that which the Jews called the Hallel, or Great Hymn, and which consisted of the 113th with the five following Psalms; part thereof being sung in the beginning, and part at the end of the solemnity.—*Luke xxii. 40. And when he was at the place, he said unto them, Pray, that ye enter not into temptation.* When he was come to the scene of his sufferings, he desired them to fortify themselves by prayer,—and forewarned them of the lamentable effects which his sufferings were to have upon them: they would make them all stumble that very night, agreeably to Zechariah’s prophecy, (chap. xiii. 7.) *Mat. 31. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad*—To strengthen their faith, therefore, he not only mentioned his resurrection, but told them where they should see him after he was risen. 32. *But after I am risen again, I will go before you into Galilee.*—No sooner did Jesus mention the offence which his disciples were to take at his sufferings, than Peter recollected what had been said to him in particular before they left the house. Wherefore, being grieved afresh to find his master still entertaining such thoughts of him, and being now armed with a sword, the vehemence of his temper hurried him to boast a second time of his courageous and close attachment to Jesus. 33. *Peter answered and said unto him, Though all men*

*shall be offended because of thee, yet will I never be offended.* — But because confidence and security are great enemies to virtue, his master thought fit to forewarn him again of his danger. Mark xiv. 30. *And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice.* — Mat. 26. *Peter said unto him, Though I should die with thee, yet will I not deny thee.* — Likewise also said all the disciples. They all joined Peter in professing their fixed resolution of suffering death rather than they would deny their master: yet the event was exactly as Jesus had said. From which we may learn how ignorant men are of themselves; and that to be virtuous, it is not enough that we form the strongest resolutions.

Ver. 30. *The cock crow twice, &c.*] Matthew expresses this differently: 26. *Before the cock crow, thou shalt deny me thrice:* which are the words of the first prediction likewise, Luke xxii. 34. John xiii. 38. From Mark xiii. 35. it appears, that one of the four watches of the night was called *cock-crowing*, αλεκτροφωνια. Now as this ended with the second crowing, *Before the cock*

*crow*, is equivalent to, *Before the cock crow twice*, both signifying, *before the expiration of the watch called the cock-crowing*, at three in the morning, when the cock commonly crows the second time. Or we may suppose that this expression in the three historians is elliptical, and that the word *twice* is understood, and must be supplied. See examples of this kind of ellipsis on John xiii. 36.

§ CXXXI. John xv. 1. *Jesus preaches to his disciples, and prays with them before his death.*

Our Lord spent the remaining hours of his ministry in preaching to his disciples a long, but excellent sermon, recorded by John in the fifteenth and sixteenth chapters of his Gospel. He began with the parable of the vine, taken from the vines that were growing around them on the mount of Olives. He told them, that as the husbandman prunes the bearing branches of his vines, so God, among other methods, suffers the lovers of virtue to be spoiled of the conveniencies of this life, for no other reason, but that their virtue may grow the stronger, and become the more fruitful, 1—3. This he said to reconcile their minds to the persecutions that were coming on them. — Moreover, in this parable he shewed them what way they might fulfill the promise they had made him of never denying him, and of dying with him, namely, by remaining in him as the branches do in the vine, and by having his doctrine remaining in them, 4—8. — Next he enjoined them to love one another; telling them, that he loved them with a love like that which the Father bare to him, 9. — That the only way for them to continue the objects of his love, was to keep his commandments, 10. — By which their joy should be full and uninterrupted, 11. — That one of his chief commandments was, that they should love one another to the death, as he had loved them, 12, 13. — That they were his friends, if they did what he commanded them, 14. — That he had all along treated them as friends, 15. — And that, in return, they ought to behave as friends, 16. — Particularly, by obeying his commandment of mutual love, 17. — Next he spake of the persecutions they were to meet with, telling them, that they ought to bear them cheerfully, because he, their master, had been persecuted before them, 18—20. — That they were to be persecuted by men ignorant of God and religion, 21. — But that the ignorance of the Jews would not excuse them, because they might have known better, having been fully taught the nature of true religion, 22. — That whosoever hated him, or his servants, hated God, 23. — That the miracles which he had performed, rendered them inexcusable, 24. — That their opposition to him happened according to the predictions of their own prophets, 25. — But that when the holy Spirit was given, he should bear witness to the truth of his mission, 26. — And that they likewise should be qualified to bear witness thereto successfully, 27. — That he had told them of the persecutions they were to meet with before they happened, to prevent



vent their being offended at them when they did happen, xvi. 1--3.—That he had not mentioned these things at the beginning of his ministry, because he knew he was to be with them a while, 4.—But now that he was going away, it was reasonable to mention them, 5.—That though they were very sorry at the thoughts of his departure; it was absolutely necessary; because otherwise the holy Spirit would not come, 6, 7.—That when he was come, he would convince the world of sin, righteousness, and judgment, 8.—He would convince the world of its sin, in not believing on him, by giving incontestable proofs of his mission from God, 9.—Next of his own righteousness, in the whole of his conduct while on earth, by demonstrating that he was gone away to God, 10.—And last of all, of his power to execute judgment upon his enemies, by shewing them the devil, the prince of this world, dethroned and punished, 11.—He added, that he had many more things to tell them, only they were not able to bear them, 12.—But that when the Spirit was given, he should guide them into all truth, speaking according to his direction, and shewing them many things to come, 13.—That the Spirit, by teaching them according to his direction, should glorify him, 14.—The whole treasures of the Father's wisdom being likewise his, 15.—To conclude, he desired their attention to what he was saying, because he was soon to die, and because after his resurrection he would be with them only for a little, 16.—But the disciples, not understanding these words, asked one another privately what they meant, 17, 18.—He told them, that they would be very sorry at his departure; but that it would give joy to the world, 19, 20.—That their sorrow, though sharp, should be of a short continuance, like the sorrows of a woman in labour, because he was coming again to them, 21, 22.—That after his resurrection, whatever they asked of the Father, whether for the success of their ministry, or for their own particular salvation, he would give it them, 23.—That they had not as yet asked any thing in his name, but were to do it from thenceforth, and by receiving their petitions, should be filled with joy, 24.—That in many instances he had taught them darkly by parables, but that the time was at hand when he would teach them by his Spirit the whole doctrines of religion plainly, 25.—And that in these days, when they asked any thing of the Father, in his name, there would be no need of his interceding in their behalf: because the Father himself loved them, on account of their faith, and attachment to him, 26, 27.—Having thus spoken, he said, The meaning of the words (ver. 16.) which offended you, is this, That as I came from the Father into the world, I am about to leave the world, and go to the Father, 28.—This answer satisfied the disciples, who thereby perceived, that he knew their hearts: upon which they expressed their faith in him anew, 29, 30.—Jesus replied, that however firm their faith might be, they would soon forsake him, 31, 32.—And that he had spoken this discourse to confirm their faith, and to give them peace. And as the sum of the whole, he told them, that in this world they would certainly meet with much tribulation. Yet that they might be of good courage, because he had overcome the world, and would make them triumph over it, in like manner, 38.

Jesus having thus finished his ministry, and given his disciples all the instruction he judged necessary, closed the whole with a solemn prayer to God, in which he asked for himself that he might be reinstated in his original glory with God, xvii. 1--5.—For his disciples, that they might be preserved in unity, and kept from evil, 6--19.—And for all believers, that they may be with him for ever in heaven, 20, &c.—This has been commonly called our Lord's intercessory prayer, because it is considered as a pattern of the intercession he is now making for his people in heaven.

§ CXXXII. Mat. xxvi. 36. *Jesus suffers in the garden.*

When the intercessory prayer was ended, Jesus and his disciples came down from the mount of Olives into a field below called Gethsemane. *Mat. xxvi. 36. Then cometh Jesus with them unto a place called Gethsemane.* Through this field the brook Cedron ran, and in it, \* on the other side of the brook, was a garden, commonly known by the name of the *Garden of Gethsemane*. *John xviii. 1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entred, and his disciples.*—*Mark xiv. 32. And he saith to his disciples, Sit ye here; perhaps at the garden-door, within; for John says expressly, that the disciples went into the garden with him: while I shall pray.*—*33. And he taketh with him Peter, and James, and John, namely, to be witnesses of his passion, as they had been of his transfiguration; the rest being left at the garden-door, to watch the approach of Judas and the band,—and began to be sore amazed, and to be very heavy.* *34. And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.* The sufferings he was about to undergo were so great, that the prospect of them terrified him, and made him cry out in the doleful manner mentioned. For it was on this occasion that he sustained those grievous sorrows in his soul, by which, as well as by his dying on the cross, he became a sin-offering, and accomplished the redemption of men.—*Luke xxii. 41. And he was withdrawn from them about a stones cast.* His human nature being now burdened beyond measure, he found it necessary to retire, and pray that if it was possible, or consistent with the salvation of the world, he might be delivered from the sufferings which were then lying on him. For that it was not the fear of dying on the cross which made him speak and pray in the manner here related, is evident from this, that to suppose it, would be to degrade our Lord's character infinitely. Make his sufferings as terrible as possible; clothe them with all the aggravating circumstances imaginable; yet if no more is in-

\* “On the other side of the brook was a garden.”] Reland indeed thinks Gethsemane was a particular spot in the mount of Olives. But its situation, like that of some other places mentioned in the Gospels, has been settled by considering the description of a particular Evangelist only, without comparing their accounts together. From *John xiv. 31.* it appears, that Jesus went out with his disciples immediately after he had pronounced the consolatory discourse: for at the conclusion of it, he said to them, *Arise, let us go hence.* And considering the subject of the next sermon, *I am the true vine, &c.* it is probable they were in the mount of Olives among the vines when he spake that parable, it being his manner to preach from such objects as were at hand. Here also he delivered the other discourses recorded, *John chap. xvi. xvii.* Accordingly, when he prayed, *chap. xvii. 1.* it is said, *That he lifted up his eyes to heaven;* a circumstance which seems to imply, that he was then in the open air. His coming down from the mount of Olives is expressed indeed by the word *ἐξελθόν*, *John xviii. 1.* which has led most readers to imagine, that by some accident or other they were hindered from leaving the house till then, notwithstand-

ing Jesus had ordered them to arise and go away with him, before he preached the consolatory discourse. But the answer is, that *ἐξελθόν* being a general term, may be applied with propriety, to one's going out of a garden, a field, or a mountain, as well as to his going out of a house. And tho' Luke seems to connect what happened in the mountain with the transactions in the garden, *xxii. 39, 40, 41.* omitting their going to Gethsemane from the mountain, it should be considered, that Matthew and Mark mention it particularly; and that the difficulty arising from Luke's connexion is no greater, on supposition that Gethsemane was in the valley at the foot of the mountain, than on supposition that it was in the mountain itself. The truth is, there are many instances of this kind of connexion to be met with in the Gospels. It may be allowed then, that Jesus came down from the mount of Olives with his disciples, crossed the brook Cedron which ran thro' the valley, and so entered the garden of Gethsemane, which therefore lay between the brook Cedron and the city. Probably it belonged to some of the country-seats wherewith the fields around the metropolis were beautified.

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cluded in them but the pains of death, for Jesus, whose human nature was strengthened far beyond the natural pitch, by its union with the divine, to have shrunk at the prospect of them, would shew a weakness which many of his followers were strangers to, encountering more terrible deaths, without the least emotion:—*and kneeled down, and prayed, 42. Saying, Father, if thou be willing, remove this cup from me.* In the Greek it is, “O that thou wouldst remove this cup from me!” For *ei* here is a particle of wishing. Matthew says, *he fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me.* He first kneeled and prayed, as Luke tells us; then, in the vehemence of his earnestness, he fell on his face, and spake the words recorded by Matthew and Mark.—In the mean time, his prayer, though most fervent, was accompanied with due expressions of resignation: for he immediately added, *Mat. xxvi. 39. Nevertheless, not as I will, but as thou wilt.*—Having thus prayed, he returned to his disciples, and finding them asleep, he said to Peter, *Mark xiv. 37. Simon, sleepest thou? couldst not thou watch one hour?* Thou who so lately boastedst of thy courage and constancy in my service.—*38. Watch ye and pray, lest ye enter into temptation.* In his greatest distresses he never lost his concern for the welfare of his disciples.—Nor on those occasions was he chagrined with the offences which they committed thro’ frailty and human weakness: on the contrary, he was always ready to make excuses for them: *the spirit truly is ready, but the flesh is weak.* From the disciples falling asleep while our Lord was away, as well as from his retiring to pray, it would appear, that he spent some time in his addresses.—The sorrows of our Lord’s soul still continuing, he went and prayed a second time to the same purpose. *Mat. xxvi. 42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.*—*43. And he came and found them asleep again: for their eyes were heavy.* He returned thus frequently to his disciples, that by reading his distress in his countenance and gesture, they might be witnesses of his passion.—Our Lord’s pains on this occasion were intense beyond expression; for he went away the third time to pray. And notwithstanding an angel was sent from heaven, who strengthened him, they threw him into an agony: upon which, he prayed more earnestly. Yet the sense of his sufferings increased; for they strained his whole body to such a degree, that his blood was pressed through the pores of his skin along with his sweat, and fell down in great drops on the ground. *44. And he left them, and went away again. Luke 43. And there appeared an angel unto him from heaven, strengthening him.* *44. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*—Thus Jesus suffered unspeakable sorrows in his soul, as long as the Divine Wisdom saw fit. At length he obtained relief, being heard on account of his perfect submission to the will of God. *45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.* This circumstance shews how much the disciples were affected with their master’s sufferings. The sensations of grief which they felt at the sight of his distress so overpowered them, that they sank into sleep.—*Mat. 45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest.* This sentence may be read interrogatively, *Do ye sleep still,*

Ver. 44. *His sweat was as it were great drops of blood, &c.*] Some have taken this expression in a metaphorical sense; fancying, that as those who weep bitterly are said to weep blood, so those may be said to sweat blood who sweat excessively, by reason of hard labour, or acute pain. But others more justly affirm, that our Lord’s sweat was really mixed with blood to such a degree, that its colour and consistency was as if it had been

wholly blood. For the greek particle *ωσπερ* does not always denote similitude, but sometimes reality. Thus, John i. 14. *ὡς μονογενὴς παρὰ πατρός,* as the only begotten of the Father. See Matt. xiv. 5. Grotius espoused the metaphorical meaning of this passage. But Bartholinus de Cruce, p. 184, 193. disputes against him, and gives examples of sweats that have actually been mixed with blood. See likewise Maldonat. in Mat. xxvi. 37.

and take your rest? (see Mill on Mark xiv. 41.) *behold the hour is at hand, and the Son of man is betrayed into the hands of sinners.* 46. *Rise, let us be going: behold, he is at hand that doth betray me.*

§ CXXXIII. John xviii. 2. *Jesus is apprehended. He restores Malchus' ear.*

2. *And Judas also which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples; namely, for the sake of retirement and devotion.* It seems the owner of this garden was our Lord's acquaintance, perhaps his disciple, and had allowed him the free use of it whenever he had a mind.—3. *Judas then having received a band of men, and officers from the chief priests and Pharisees, cometh thither, with lanterns, and torches, and weapons.* The chief priests and elders being informed by Judas that the proper time of apprehending his master was come, \* sent a band of soldiers along with him, and servants (υπηρτας) carrying lanterns and torches to shew them the way; because, though it was always full moon at the Passover, the sky was dark by reason of the clouds, and the place whither they were going was shaded with trees. At the same time a deputation of their number accompanied the band to see that every one did his duty, Luke xxii. 52. for they were exceeding anxious to get Jesus into their hands.—Mat. xxvi. 48. *Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.* The soldiers having perhaps never seen Jesus before, Judas found it necessary to point him out to them by some such sign as this.—Luke indeed seems to say, that he went before them at a little distance. Luke xxii. 47. *And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him.* Nor can John's account be understood on any other supposition. For he tells us, that after Judas was come up with the soldiers, Jesus went out of the garden, and asked them who it was they were seeking? and that they answered, Jesus of Nazareth, John xviii. 4, 5. It seems they were at a loss to know him, which they could not have been, had they seen Judas kiss him. The kiss, therefore, must have been given in the garden before the band came up. Their agreement about the sign is not inconsistent with this supposition. For that confusion which commonly attends the commission of evil actions might hinder Judas from giving the sign at the proper season. He went before the soldiers, on pretence that he would lead them to the place, and shew them the man, by kissing him. However, to hide his villainy from his master and the disciples, he walked as fast as he could, and without waiting for the band, went up directly, and saluted him; feigning, perhaps, to apprise him of his danger.—But Jesus let him know that he was not ignorant of the meaning of his salutation. 48. *But Jesus said unto him, Judas, Betrayest thou the Son of man with a kiss?* Judas certainly concealed his treachery so well, that Peter did not suspect him, else it is more than probable that he would have struck at him rather than at Malchus.—The appointed time of our Lord's sufferings being now come, he did not, as formerly, avoid his enemies: but when they told him, that they sought Jesus of Nazareth, he replied, *I am he*; and thereby insinuated, that he was willing to put himself into their hands. At the same time, to shew them that they could not apprehend him without his consent, he exerted his divine power, made the whole band to fall back, and threw them down to the ground. John xviii. 4. *Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?* 5. *They answered him, Jesus of Nazareth.* Jesus saith

\* “Sent a band of soldiers,” &c.] This band consisted of Roman soldiers: for both its name, (σπεραια) a cohort, and the title of its commander,

(χιλιάρχος, John xviii. 3, 12.) Chiliarch, answering to our Colonel, are Roman military terms. See the writers of antiquities.

unto them, I am he. And Judas also which betrayed him, stood with them. 6. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.—But the soldiers and the Jews imagining, perhaps, that they had been thrown down by some demon or other, with whom the Jews said he was in confederacy, advanced towards him a second time. 7. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8. Jesus answered, I have told you that I am he; expressing a second time his willingness to fall into their hands. If therefore ye seek me, let these go their way: if you seek me only, let my disciples pass: for the party had surrounded them also.—The Evangelist observes, that Jesus made this request to the soldiers, 9. That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none. For as he always proportions the trials of his people to their strength, so here he took care that the disciples should escape the storm, which none but himself could sustain.—At length some of the soldiers, more audacious than the rest, rudely caught Jesus, and bound him. Upon which, Peter drew his sword, and smote off the ear of the high priest's slave, who probably was shewing greater forwardness than the rest in this business. 10. Then Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.—The enraged apostle was on the point of singly attacking the whole band: when Jesus ordered him to sheath his sword, telling him, that his unseasonable and imprudent defence might prove the occasion of his destruction. Mat. xxvi. 52. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.—He told him likewise, that it implied both a distrust of the Divine Providence which can always employ a variety of means for the safety of good men, and gross ignorance of the scriptures. 53. Thinkest thou that I cannot now pray to my father, and he shall presently give me more than twelve legions of angels? 54. But how then shall the scriptures be fulfilled, that thus it must be? The legion was a roman military term, being the name which they gave to a body of five or six thousand soldiers. Wherefore, in regard that the band which now surrounded them was a roman cohort, our Lord might make use of this term by way of contrast, to shew what an inconsiderable thing the cohort was, in comparison of the force he could summon to his assistance: more than twelve legions, not of soldiers, but of angels.—Jesus prevented any bad consequences which might have flowed from Peter's rashness, by adding, in his rebuke to him, a declaration of his willingness to suffer. John xviii. 11. The cup which my Father hath given me, shall I not drink it? Luke xxii. 51. And Jesus answered and said, Suffer ye thus far; let me go to the wounded man. And he touched his ear, and healed him. The circumstance of his healing Malchus' ear by touching it, seems to imply, that he created a new one in the place of that which was cut off. Or tho' he performed the cure any other way, he equally demonstrated both his goodness and power. No wound or distemper whatever was incurable in the hand of Jesus; neither was any injury so great that he could not forgive it.—It is surprising that this miracle made no impression upon the priests, especially as our Lord put them in mind, at the same time, of his other miracles. 52. Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him: they had kept at a distance during the scuffle, but drew near when they understood that Jesus was in their power: Be ye come out as against a thief, with swords and staves? 53. When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. It seems they were proof against all conviction, being obstinately bent on putting him to death.—When the disciples saw their master in the hands of his enemies, they all forsook him and fled according to his prediction, notwithstanding they might have followed him with safety, as the priests had no design against them. Mat. xxvi. 56. Then all the disciples forsook him, and fled.—After the disciples were fled, John xviii. 12. The band, and the

captain; and officers of the Jews (*υπηρεται των Ιουδαιων, the Jewish servants*) took Jesus, and bound him. However, it was not the cord that held him; his immense charity was by far a stronger band. He could have stricken them all dead with as much ease as he had before thrown them on the ground. Nevertheless he patiently submitted to this, and to every other indignity which they pleased to put on him: so meek was he under the greatest injuries.—John 13. *And led him away.* Mark xiv. 51. *And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him.* 52. *And he left the linen cloth, and fled from them naked.* Perhaps this was the proprietor of the garden, who being awakened with the noise, came out with the linen cloth, in which he had been lying, cast around his naked body, and having a respect for Jesus, followed him, forgetting the dress he was in.—John 13. *And led him away to Annas first (for he was father in law to Caiaphas, which was the high priest that same year.)* Annas having himself discharged the office of high priest, was a person of distinguished character, which, together with his relation to the high priest, made him worthy of the respect they now put upon him. But he refused singly to meddle in the affair. They carried Jesus away therefore to Caiaphas, at whose palace the chief priests, elders, and scribes were assembled, having staid there all night, waiting to see the issue of their stratagem. This Caiaphas was he who advised the council to put Jesus to death, though innocent, for the safety of the nation. He seems to have enjoyed the sacerdotal dignity during the whole course of Pilate's government in Judea: for he was advanced by Valerius Gratus, Pilate's predecessor, and was divested of it by Vitellius governor of Syria, after he deposed Pilate from his procuratorship.

#### § CXXXIV. Mat. xxvi. 58. *Peter denies his Master.*

Our Lord's trial in the high priest's palace, and Peter's denying him, being contemporary events, might be related the one before the other, according to the historian's pleasure. Matthew and Mark describe the trial first, because it is the principal fact. But Luke brings it in after the denials. John has preserved the exact natural order here, for he begins with the first denial, because it happened immediately after Peter entered the palace; then gives the history of the trial, as the principal fact; and concludes with the subsequent denials. But though this be the natural order, I have followed Luke in the passage under consideration, because by viewing the denials together, the reader may form a better notion of them.

The Apostles no doubt were in a great consternation when their master was apprehended, as appears from their forsaking him, and fleeing. Some of them however recovering out of the panic that had seized them, followed the band at a distance, to see what the end would be. Of this number was Peter and another disciple, whom John has mentioned without giving his name, and who therefore is generally supposed to have been John himself. This disciple being acquainted at the high priest's, got admittance first for himself, then for Peter who had come along with him. John xviii. 15. *And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.* 16. *But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.*—Luke xxii. 55. *And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.*—But the maid who kept the door, concluding that Peter was a disciple also, followed him after a little to the fire, and looking earnestly at him (Luke 56.) charged him with the supposed crime. John xviii. 17. *Then saith*  
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*the damsel that kept the door unto Peter, Art not thou also one of this man's disciples \* ?* — This blunt attack threw Peter into such confusion, that he flatly denied his having any thing to do with Jesus. John. *He saith, I am not*; adding, as Mark informs us, xiv. 68. *I know not, neither understand I what thou sayst*: I do not understand any reason for your asking me such a question. The Apostle who had formerly acknowledged his Master to be the Messiah, was honoured with the keys of the kingdom of heaven, and had most confidently bragged of fortitude and firm attachment to him in the greatest dangers, proved an arrant coward upon trial. His cowardise was altogether inexcusable, as the enemy who attacked him was one of the weaker sex, and the terror of the charge was in a great measure taken off by the insinuation made in it, that John was known likewise to be Christ's disciple: *art thou not also one of this man's disciples?* Art thou not one of them as well as he? Equivocation, mental reservation, and such like base arts, are below the dignity and courage of reasonable creatures; but downright lying, such as Peter was guilty of on this occasion, is abominable, and can only be accounted for by the panic which had seized him. — As Peter's inward perturbation must have appeared in his countenance and gesture, he did not chuse to stay long with the servants at the fire. He went out therefore into the porch. But he could as little be concealed there. Mark xiv. 68. *And he went out into the porch; and the cock crew, namely, for the first time.* 69. *And a maid saw him again, and began to say to them that stood by, This is one of them.* Mat. xxvi. 72. *And again he denied with an oath, I do not know the man*: adding perjury to lying.

After Peter had been thus attacked without doors, he thought proper to return and mix with the crowd at the fire. John xviii. 25. *And Simon Peter stood and warmed himself.* From this circumstance it is plain that John is now about to speak of the third denial, and that Peter had left the porch, where Matthew and Mark tells us the second denial happened, and was come again into the hall. This is confirmed likewise by Luke, ver. 61, 62. and by Matthew, in the end of ver. 75. — *They said therefore unto him, Art thou not*

\* Matthew and Mark seem to differ in the account which they give of the place where Peter first denied his Master. Matthew's words are, xxvi. 69. "Now Peter sat without in the palace, and a damsel came unto him, saying, Thou also wast with Jesus of Galilee;" namely, when he was apprehended. Mark says this denial happened, xiv. 66. "as Peter was beneath in the palace." To reconcile this difference, Lamy supposes that the high priest's palace was built so as to form a court; that the fire at which the servants sat was lighted in the court; and that Jesus was examined in the vestibule, or porch, called by Matthew πυλῶν, and by Mark προαυλίον. According to these suppositions, he thinks persons in the court might be said to have been (ἐξω) *without in the palace*, that is, without, in respect of the covered buildings; and (κατω) *beneath in the palace*, with respect to the porch or vestibule, which was higher than the level of the court. But it appears from John xvi. 25. that Peter was with the servants at the fire, when he denied his Master the third time; and from Luke xxii. 61. that Jesus looked upon Peter just as he was pronouncing the words of the third denial. Our Lord therefore, and his disciples, were not the one in the court and the other in the vestibule of the palace, during his trial, as Lamy

supposes, but they were together in one room, Jesus with his judges at the upper end of it, and Peter with the servants at the fire in the other. According to this disposition, Peter might be said to have been without in the hall, that is, without, in relation to the crowd of judges, witnesses, and soldiers around Jesus; but in relation to the place where the council sat, he was beneath in the hall; a way of speaking common even in our own language. — Farther, John, ver. 18. says that Peter, after the first denial, stood with the officers at the fire; whereas Matthew and Luke tell us, when he first denied his master, he sat by the fire. It seems the maid's words had put him into such confusion, that he arose from the seat which the servants had given him on his first coming in.

Ver. 69. *A maid saw him, &c.*] Matthew and Mark say it was a woman that attacked Peter in the porch: Luke says it was a man. And Grotius, to reconcile the Evangelists, has shewed that the greek word ἀνδρῶτος signifies both *man* and *woman*, as *homo* does in the latin. But without having recourse to this criticism, it is natural and easy to suppose that the Apostle was accoll'd in the porch both by a woman and a man, the former mentioned by Matthew and Mark, and the latter by Luke.

also one of his disciples? He denied it, and said, *I am not.* 26. *One of the servants of the high priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?* 27. *Peter then denied again, and immediately the cock crew.* The words of Malchus' kinsman bringing to Peter's remembrance what he had done to that slave, threw him into such a panic, that when those who stood by repeated the charge, he impudently denied it.—Mark xiv. 70. *And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto.* When they heard Peter deny the charge which John has mentioned, they drew near, and supported it by an argument drawn from the accent with which he had pronounced his answer.—Peter being thus pressed on all sides, to give his lie the better colour, he profaned the name of God by swearing, and wished the bitterest curses on himself if he was telling a falsehood. Perhaps he hoped by these acts of impiety, to convince them effectually that he was not the disciple of the holy Jesus. 71. *But he began to curse and to swear, saying, I know not this man of whom ye speak.* Thus the Apostle Peter denied his Master three different times, and with oaths, forgetting the vehement protestations he had made a few hours before. He was permitted to fall in this manner, to teach mankind two lessons: first, that whatever a person's attainments may have been formerly, if once he passes the bounds of innocence, he commonly proceeds from bad to worse, one sin naturally drawing on another; for which reason the very least appearances of evil are to be dreaded, and the greatest humility and self-diffidence maintained. In the second place, the goodness wherewith Jesus treated his fallen Apostle, teaches us, that no sinner whatever needs to despair of mercy, who truly repents.—Luke xxii. 60. *And immediately while he yet spake, the cock crew.* 61. *And the Lord turned and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.* 62. *And Peter went out, and wept bitterly.* Luke alone has preserved the beautiful circumstance of Christ's turning and looking upon Peter. The members of the council who examined Jesus, sat in the upper end of the hall. In the other were the servants with Peter at the fire. Wherefore if Christ was placed on some chair, footstool, or bench, that his judges, who were many in number, might hear and see him, he could easily look over the heads of those who stood around him, and observe what was doing at the fire: particularly he could see Peter, who was then denying him with imprecations, and in the vehemency of his passion was bawling loud enough to be heard

Ver. 60. *The cock crew.*] All the Evangelists say that the cock crew immediately after Peter pronounced the words of the third denial which they themselves have related. But upon comparing the things said when this third attack was made, it appears that the speeches at least which John hath recorded, did not come from the persons mentioned by the other Evangelists. Wherefore the third denial was occasioned by different attacks made in succession, as they are placed in this Harmony; unless the men spoke all at once, which is not very probable. It is more natural to think, that when Peter denied his Master to them who first attacked him, the others who stood by, supported the charge with an argument drawn from his accent in speaking, which proved him to be a Galilean. However, as in either case the succession of his answers must have been very quick, the veracity of the Evangelists remaineth unshaken, because thus the cock crew immediately after Peter

pronounced the words which they have severally related.

To this part of the history it has been objected, that the Jews, as their tradition goes, never kept any cocks within the walls of Jerusalem, and consequently that Peter could not hear them crow, while he was in the high priest's palace. But the objection may be removed either by cailing the tradition itself in question, because it contradicts the testimony of writers whose veracity is indubitable, and who could not but know the customs of the age in which they lived: also because many traditions of this kind were framed by the Rabbis, with a view to magnify the sanctity of Jerusalem. Or the objection may be removed by supposing that the Romans who lived in the city, neglecting the institutions of the Jews, might keep this kind of fowl about their houses, perhaps for their table, or for the auspices, a sort of divination they were peculiarly addicted to.



in the upper end of the room. But he had no sooner denied his master the third time, than the cock crew, and awakened in him the first convictions of his sin; at least it made him look to his master, in order perhaps to see if he was taking notice of what had happened. But at the same instant, Jesus turning about fixed his eyes on his cowardly disciple. The look pierced him, and, with the crowing of the cock, brought his Master's prediction afresh into his mind. He was stung with deep remorse, and being unable to contain himself, he covered his face with his garment, to conceal the confusion he was in, and going out into the porch, wept most bitterly\*.

All this passed while the priests examined Jesus, which is the next particular to be related by the Evangelists. But Luke, before he gives an account of it, mentions one remarkable circumstance, xxii. 63. *And the men that held Jesus, mocked him, and smote him.* 64. *And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?* 65. *And many other things blasphemously spake they against him.* However, though Luke has told us how Jesus was insulted, before he describes his trial, it does not follow that he meant to say he was insulted before his trial. I acknowledge indeed that his judges and their retinue were abundantly capable of being thus unjust and barbarous towards him, even before they made the shew of condemning him. Nevertheless what Luke has said here, does not necessarily oblige us to suppose this. He might conclude his account of Peter's denials, with relating what followed upon our Lord's being condemned, because it happened immediately after the last denial, and to shew what a load of indignity was laid at once on the Son of God. Whilst the most zealous of all Christ's disciples was denying him with oaths and imprecations, the servants and others insulted him in the most barbarous manner.

\* Mark says, xiv. 72. *And when he thought thereon, he wept.* In the original it is *και επιβαλων, εκλαιε*, which properly signifies, *and throwing his garment* (i. e. the veil which the Jewish men used to wear) *over his head, he wept.* For the expression is elliptical, and must be supplied thus,

*επιβαλων ιματιου τη κεφαλη αυτου*, as is evident from Lev. xix. 19. *LXX. και ιματιον εκ δυο υφασμενον κιθδου εκ επιβαλεις σεαυτω.* Besides it was the custom of persons in confusion to cover their heads. Jer. xiv. 3, 4. "They were ashamed and confounded and covered their heads."

#### § CXXXV. Luke xxii. 66. *Jesus is tried by the council.*

When the band of soldiers arrived at the high priest's with Jesus, they found all the Chief Priests, and the Scribes, and the Elders, assembled there (see Mark xiv. 53.) Luke xxii. 66. *And as soon as it was day, the elders of the people, and the chief priests and the scribes came together, and led him into their council.* Probably the trial did not begin immediately on our Lord's arrival; for though many of his judges were at the high priest's before him, some persons of distinction might be absent, whose coming the rest would wait for. See at the end of this section. — However, as the Passover was at hand, they had no time to lose. Wherefore, as soon as the council was fully met, the trial was begun. John xviii. 19. *The high priest then asked Jesus of his disciples, and of his doctrine.* He asked him what his disciples were, for what end he had gathered them, whether it was to make himself a king; and what the doctrine was which he taught them. In these questions there was a great deal of art. For as the crime laid to our Lord's charge was, that he had set up for the Messiah and deluded the people, they expected he would claim that dignity in their presence, and so without farther trouble would have condemned him on his own confession. — But to oblige a prisoner to confess what might take away his life, being an unjust method of procedure, Jesus complained of it with reason, and bad them prove what they laid to his charge by witnesses. John 20. *Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort,* and

and in secret have I said nothing. 21. *Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.* It was greatly to the honour of our Lord's character, that all his actions were done in public, under the eye even of his enemies: because, had he been carrying on any imposture, the lovers of truth and goodness had thus abundant opportunities to have detected him. With propriety therefore in this defence, he appealed to that part of his character.—Nevertheless his answer was thought disrespectful: for, John 22. *When he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?*—He meekly replied, 23. *If I have spoken evil, bear witness of the evil; shew wherein it lies; but if well, why smitest thou me?* Thus Jesus became an example of his own precept, Mat. v. 44. bearing the greatest injuries with a patience that could not be provoked.—When the council found that Jesus declined answering the questions, whereby they would have drawn from him an acknowledgement of his being the Messiah, they examined many witnesses to prove his having assumed that character. For, by what afterwards happened, it appears that they considered such a pretension as blasphemy in his mouth, who being nothing but a man, as they supposed, could not, without affronting the majesty of God, take the title of God's Son, which of right belonged to the Messiah. Mat. xxvi. 59. *Now the chief priests and elders, and all the council—sought false witnesses against Jesus, to put him to death.* In examining the witnesses, they acted like interested and enraged persecutors, rather than impartial judges. For they formed their questions after such a manner as if possible to draw from them expressions, which they might pervert into suspicions of guilt, upon which they might condemn Jesus.—Mat. 60. *But found none.* Mark xiv. 56. *For many bare false witness against him, but their witness agreed not together.* Mat. *At the last came two false witnesses, 61. And said, this fellow said, I am able to destroy the temple of God, and to build it in three days.* As they gave this testimony of their own accord, so it was most false. For Jesus never said he would destroy and build the temple of Jerusalem, as they affirmed. At the first Passover indeed, after he had banished the traders out of the temple, the Jews required him to shew by what authority he took upon him to make that reformation; and in answer, he referred them to the miracle of his resurrection, “Destroy (said he) this temple (pointing probably to his body) and I will “raise it up in three days.” The witnesses therefore, either through ignorance or malice, perverted his answer into an affirmation, that he was able to destroy and build the temple in three days. And the judges reckoned it blasphemy, because it was an effect that could be accomplished by nothing less than divine power. For which reason these men are justly branded through the world with the name of *false witnesses*, and their testimony was deservedly disregarded by our Lord, especially as they had expressed great ill will to him in giving it, contrary to all the rules of equity and goodness. *This fellow*, said they, contemptuously, &c.—When the high priest found that Jesus took little notice of the things which the witnesses said against him, he fell into a passion, supposing that he intended to put an affront upon the council: for he arose from his seat, which judges seldom do unless when in some perturbation, and spake to him, desiring him to give the reason of his conduct. Mat. xxvi. 62. *And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?* 63. *But Jesus held his peace.*—Upon this, some of the council said unto him, Luke xxii. 67. *Art thou the Christ? tell us.* And he said unto them, *If I tell you, you will not believe.* 68. *And if I also ask you, i. e. propose the proofs of my mission, and require you to give your opinion of them, ye will not answer me, nor let me go.*—The high priest therefore, to cut the trial short and ensnare Jesus, obliged him upon oath to tell whether or no he was the Christ. Mat. 63. *And the high priest answered and said unto him, I adjure thee by the living God,*

that thou tell us; Mark xiv. 61. *Art thou the Christ, the Son of the Blessed?* The craft of the question lay in this, that if Jesus answered it in the affirmative, they were ready to condemn him as a blasphemer: but if in the negative, they proposed to punish him as an impostor, who, by accepting the honours and titles of the Messiah from the people, had deceived them.—Mark 62. *And Jesus said, I am.* Being put upon oath, or, according to the Jewish customs, adjured by the magistrate, he could no longer decline answering. See Levit. v. 1. He therefore confessed the charge,—and added, Mat. xxvi. 64. *Nevertheless* (πλὴν, moreover, see Blackwall's Sac. Class. vol. ii. p. 132.) *I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven: ye shall see the sign from heaven, which ye have so often demanded in confirmation of my mission.* See on Mat. xxiv. 30. § 122. — Luke xxii. 70. *Then said they all, Art thou then the Son of God?* A number of them cried out together, feigning great astonishment at the blasphemy, as they were pleased to call it, of his answer, and desiring him to repeat it, lest they might have mistaken him.—*And he said unto them, Ye say that I am.* This, according to the Jewish manner of speaking, was a plain and strong affirmation of the thing expressed.—When the high priest heard our Lord's second reply, he solemnly rent his cloaths, crying out that he had spoken blasphemy, and appealing to the council: Mark 63. *Then the high priest rent his clothes, and saith, What need we any further witnesses?* 64. *Ye have heard the blasphemy.*—The council replied, *It is true.* Luke 71. *What need we any further witness? for we ourselves have heard of his own mouth.*—And being asked what punishment he deserved, they answered that he deserved death. Mat. 66. *What think ye? They answered and said, He is guilty of death.* Mark 64. *And they all condemned him to be guilty of death:* they condemned him unanimously, excepting Nicodemus, and Joseph of Arimathea, and a few more, who being his disciples (John xii. 42.) would, if they were present, remonstrate no doubt against the iniquity of this sentence.—Mat. 67. *Then did they spit in his face, and buffeted him* (κολαφίζειν is to strike with the fist) *and others smote him with the palms of their hands* (ραπίζειν, from ραπίς, baculus, is properly to strike with a staff or stick; but Matthew uses it to signify smiting with the palms of the hands, v. 39.) 68. *Saying, Prophecy unto us, thou Christ, who is he that smote thee?* Mark 65. *And the servants did strike him with the palms of their hands.* Because Matthew says that they who condemned Jesus, spit in his face and buffeted him, and Mark mentions the indignities in particular which the servants put upon him, it appears that he was smitten, blindfolded, and buffeted even by some of the council, who, to ridicule him for having pretended to be the great prophet, bade him exercise his prophetic gifts in guessing who it was that struck him; *Prophecy unto us, thou Christ, who is he that smote thee?* It was, I think, hardly possible for those miscreants to invent any thing more expressive of the contempt in which they held our Lord's

Mark 61. *The Blessed.*] This is a very sublime and emphatical manner of expressing the happiness of God. It conveys such an idea of the divine blessedness, that, comparatively speaking, there is none happy but he.

Mat. 64. *Hereafter.*] Ἀπ' αὐτοῦ. Heinsius would have these words joined together so as to make ἀπαυτοῦ, the same with ἀπαυτομένου, *vere, plane.*

Mark 63. *Then the high priest rent his clothes.*] Renting of cloaths was an expression sometimes of deep grief, sometimes of holy zeal. The precepts, Lev. x. 6. xxi. 10. forbidding the high priest to rend his cloaths, relates only to the pontifical garments, and to private mourning, that is, mourn-

ing on account of the calamities befalling himself or friends. Grievings of this kind, the chief minister of religion was not to make public, by any outward sign whatever. But it was neither unlawful nor unusual for him to rend his ordinary garments on account of public calamities, or instances of gross wickedness, as a testimony of his grief for the one, and abhorrence of the other. See 1 Maccab. xi. 71. That the high priest was clothed in ordinary apparel on this occasion, appears from Exod. xxix. 29, 30. where the pontifical garments are ordered to descend from father to son; and therefore were to be worn only at their consecration, and when they ministered.

pretensions

pretensions to be the Messiah. Thus was the judge of the world placed at the bar of his own creatures, falsely accused by the witnesses, unjustly condemned by his judges, and barbarously insulted by all. Yet because it was agreeable to the end of his coming, he patiently submitted, though he could with a frown have made his judges, his accusers, and those who had him in custody, all to drop down dead in a moment, or shrivel into nothing\*.

\* Luke tells us, xxii. 66. that Jesus was placed before the council about break of day, *ὡς ἐγερθεὶς ἡμερα*. If the Passover this year fell late in April, the sun must at that season have risen to the inhabitants of Jerusalem about twenty-three minutes after five, and the day have dawned about fifteen minutes after three. Wherefore, since Luke fixes the appearing of Jesus before the council to the dawning, his trial must have begun about three in the morning. This is confirmed by the account which Matthew gives of the hour when Jesus was led away to the governor, xxvii. 1. After having condemned Jesus, the priests consulted among themselves how they might get him put to death. The result of their deliberation was, that he should be loaded with chains as a notorious malefactor, and in that condition carried before the governor, in order to his passing sentence against him. This happened *when the morning was come*, or when it was light. The history given of Peter's denials agrees likewise to these suppositions. For the first denial happened as he followed his master into the high priest's palace, probably a while before the priests came into the hall, being questioned by the damsel who kept the door, John xviii. 17. Luke says, the second denial happened a little while after the first, xxii. 58. And that between the second and third there passed the space of an hour, perhaps some minutes less; so that the whole was over in little more than an hour. But the third denial is connected with the conclusion of our Lord's trial, John xviii. 27, 28. Wherefore, from his arrival at the palace to his departure, there passed hardly two hours of time. Or we may suppose that he was in the palace much longer; for the words *a little after*, by which Mark connects the second denial with the third, may be interpreted by Luke's *space of an hour*: and almost as much time may be allowed to have passed between the first and second: at least the Evangelists have mentioned nothing that is inconsistent with these suppositions. They have indeed fixed the time of Christ's appearing before the council and the governor, but have said nothing of the time of his arrival at the high priest's palace. We may therefore believe that he came

a little after midnight; that more than an hour was spent in fitting up the hall for the trial; that the judges assembled in the hall, half an hour after two; that they spent some time in deliberating what measures they were to follow in the trial, and in finding out witnesses; that when all matters were prepared, Jesus was brought in about three; that he continued before the council but a little while, perhaps not above an hour, the trial being cut short by his own declaration; that they carried him away to the governor as soon as it was fully light, perhaps about four, the time which Matthew seems to have fixed. This indeed was much earlier than Pilate was wont to hear causes: but as there was the appearance of a tumult, he thought proper to get up and see what the matter was. When the governor understood that Jesus was a Galilean, he sent him to Herod, who happened then to be in Jerusalem, and perhaps was lodged near the prætorium. Herod soon sent him back without finding him guilty, which confirmed the governor in the opinion he had conceived of his innocence. Wherefore he tried several stratagems to save his life, but to no purpose. At last he brought him out to the people, when it was, (John xix. 14.) *ὥρα ὥστε ἑκτη, about six o'clock* in the morning perhaps half an hour after. It is true, that three hours and an half, the time allotted for our Lord's trials before the council, the governor, and Herod, may seem small, considering the number and nature of the things which happened in the course of those trials. Yet as that time is stated and divided above, it might be sufficient, especially if we add this consideration, that the extreme earnestness of the rulers to get Jesus crucified before the holy convocation came on, would make them hurry every thing with the utmost impetuosity. The reason was, had they suffered this opportunity to pass, they might not soon have obtained another; the governor, by whose sentence alone death could be inflicted, usually leaving Jerusalem immediately after the Passover, to go to Cæsarea, the place of his ordinary residence. See the beginning of § 136. See also the note on Mark xv. 25. § 143.

§ CXXXVI. Mark xxvii. 1. *Jesus is brought before the governor. Judas hangs himself.*

The priests and elders having condemned Jesus for the pretended crime of blasphemy, consulted together again, and resolved to carry him before the governor, that he likewise might pass sentence against him. They could not otherwise accomplish their purpose; the power of life and death being now taken out of their hands. From the history of the Acts it appears, that the Roman governors of Judea resided commonly at Cæsarea, and that there was only an inferior officer in Jerusalem, with a single legion to keep the peace of the city. At the great festivals however they came up to prevent or suppress tumults, and to administer justice: for the governors of provinces frequently visited the principal towns under their jurisdiction on this latter account. Accordingly it is insinuated, John xviii. 39. that Pilate was wont to give judgment in Jerusalem at the Passovers: "Ye have a custom, that I should release unto you one at the Passover." Being come therefore, as usual, a while before the feast, Pilate heard of the stir that was among the rulers, and was informed of the character of the person on whose account it was made, (Mat. xxvii. 18. Mark xv. 10.) It seems Nicodemus, or Joseph of Arimathea\*, or some other friend had told him of the affair; for he entertained a just notion of it, "He knew that the chief priests had delivered him for envy." He knew the cause of their envy, was impressed with a favourable opinion of Jesus, and wished by all means to acquit him. John xviii. 28. *Then led they Jesus from Caiaphas, unto the hall of judgment: το πραιτωριον, the prætorium, the governor's palace.* Properly speaking, the prætorium was that part of the palace where the soldiers kept guard, Mat. xv. 16. but in common language it was applied to the palace in general.

And now Judas Iscariot, who, from the motives mentioned above (§ 124.) had delivered his Master into the hands of the council, finding his project turn out quite otherwise than he expected, was pierced with the deepest remorse on account of what he had done. Therefore, to make some reparation for the injury, he came and confessed his sin openly, before the chief priests, scribes and elders, and offered them the money with which they had hired him to commit it, earnestly wishing that they would take it back. It seems he thought this the most public testimony he could possibly give of his master's innocence, and of his own repentance. Mat. xxvii. 3. *Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4. Saying, I have sinned, in that I have betrayed the innocent blood.* — But they would not relax their sentence in the least, nor abate the violence of their malicious prosecution; affirming, that notwithstanding he might think the prisoner innocent, and for that reason had sinned in bringing mischief upon him, they were not to blame, because they knew him to be a blasphemer who deserved to die. Matth. *And they said, What is that to us? see thou to that.* They would not so much as take

\* Joseph of Arimathea seems to have been personally acquainted with Pilate; for after Jesus expired, he went to him and begged leave to bury his body. We can have no doubt of their being acquainted, if Joseph was one of the council who assisted Pilate in managing the affairs of his province, and particularly in judging causes. All governors of provinces had a council of this kind. See Lardn. Cred. book I. chap. ii. § 16. Accordingly we find it mentioned Acts xxv. 12. by the name of συμβουλιον. It is objected indeed to Joseph's being a member of Pilate's council, that

it was composed of Romans only. Yet even on this supposition he might be a member of it, since he might enjoy the privileges of a citizen as well as the Apostle Paul. What other reason can be assigned for his being called βαλευνης, Luke xxiii. 50. and ευσχημων βαλευνης, Mark xv. 43. a name not commonly given to the members of the sanhedrim, whose proper title was αρχοντες. Farther, Luke tells us, xxiii. 51. that Joseph *did not consent to the counsel, βουλην, and deed of them*: he did not agree to the advice which the governor's council gave, when they desired him to gratify the Jews.

back their money from him. — When Judas found that he could give his Master no help, his conscience being enraged, griped him harder and lashed him more furiously than before, suggesting thoughts which by turns made the deepest wounds in his soul. His Master's innocence and benevolence, the usefulness of his life, the favours he had received from him, with many other considerations, crowded into his mind, and racked him to such a degree, that his torment became intolerable; he was as if he had been in the suburbs of hell. Wherefore, unable to sustain the misery of those agonizing passions and reflections, he threw down the wages of his iniquity in the temple, probably in the treasury before the Levite-porters and others who happened to be there, with a confession of his sin and of his Master's innocence like that which he had before made to the priests, then went away in despair and hanged himself, making such an end of a wicked life as the evil dispositions by which it had been governed deserved. Mat. 5. *And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.* Thus perished Judas Iscariot the traitor, a miserable example of the fatal influence of covetousness, and a standing monument of the divine vengeance, fit to deter future generations from acting contrary to conscience through love of the world, for which this wretch betrayed his Master, Friend, and Saviour, and threw away his own soul. See Mat. xxvi. 24 — The thirty pieces of silver which Judas threw down in the temple, were gathered up and delivered to the priests; for they consulted among themselves about the use they were to make of the money, and at length agreed to buy the Potter's field with it, for burying strangers in. But because the deliberation of the priests concerning this matter, and their buying the Potter's field, had an immediate relation to Judas's treachery, Matthew very fitly takes notice of it here, though the purchase may not have been made for some days, perhaps weeks or months after Judas hanged himself. Mat. 6. *And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.* 7. *And*

Mat. 5. *And he cast down the pieces of silver, &c.*] Because Judas cast down this money in the temple, it is thought that the council adjourned thither before they carried Jesus to the governor, and that Judas found them there. But they were too much in earnest to delay their revenge one moment. Besides, they had now no time to spend in the temple. See the last note § 135. He might come to the priests immediately after they had condemned his Master, and while they were yet in the high priest's palace; or he might accost them as they were passing along the street to the prætorium; or he might find them standing before the prætorium, into which they would not enter, lest they should be defiled. This latter seems to be the true supposition: for the historian insinuates that Judas addressed the priests after they had carried Jesus to the governor. When they refused the money, he left them, and went to hang himself; but taking the temple in his way, he threw down the whole sum in the treasury, or that part of the women's court where the chests were placed for receiving the offerings of the people who came to worship. See § 121. This money might be gathered up by the Levite porters, who always waited at the gates of the temple 1 Chron. xxvi. and might be car-

ried by them to the priests, with an account how they got it.

Ibid. *And went and hanged himself.*] Peter seems to give a different account of the traitor's death, Acts i. 18. "Falling headlong, he burst asunder" in the midst, and all his bowels gushed out." And to reconcile the two passages, Tobit iii. 10. is adduced to prove that the word *ἀπηνυξάλο*, in Matthew, may signify *suffocation with grief*, in consequence of which a man's bowels may gush out: and instances are cited from Virgil, Ecl. vii. 27.

Invidia rumpantur ut ilia Codro. and from Josephus. Antiq. xv. 13, &c. where one Zenodorus is mentioned, who is supposed to have died in this manner. But as these instances may be otherwise understood, it is more natural to suppose that Judas hanged himself on some tree growing out of a precipice; and that the branch breaking, or the knot of the handkerchief, or whatever else he hanged himself with, opening, he fell down headlong, and dashed himself to pieces, so that his bowels gushed out. Peter's phrase, *ελαχψε μεσθ*, *he burst asunder*, favours this conjecture; for *λινω* signifies properly *la ero cum strepitu*; and so may imply, that Judas burst asunder by falling from an height.

they

they took counsel, and bought with them the potters field, to bury strangers in. 8. Wherefore that field was called, The field of blood, unto this day. 9. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value: 10. And gave them for the potters field, as the Lord appointed me.) The historian's mentioning the purchase of the Potter's field with the money for which Judas betrayed his master, being a public appeal to a very public transaction, puts the truth of this part of the history beyond all manner of exception.

Ver. 7. *And they took counsel, and bought with them the potters field.*] Thirty pieces of silver may seem but a small price for a field so near to Jerusalem as this was. Probably the potters, by digging earth out of it for their ware, had made it useless either for tillage or pasture.

Ver. 9. *Then was fulfilled that which was spoken by Jeremy, &c.*] How this transaction comes to be connected with a prophecy spoken (*ἐνθεν*) by Jeremiah, is not easily accounted for, as the prophecy cited is found in the writings of Zechariah only. The Syriac version indeed has only, *which was spoken by the prophet*. If this is the genuine

lection, it proves that the name *Jeremiah* was inserted by some officious transcriber: or we may suppose that in copying, the word *Zechariah* was put down by mistake for *Jeremiah*. But if the present reading is retained, the solution offered by Grotius seems to be as near the truth as any. He thinks that the prophecy was originally spoken by Jeremiah, as the Evangelist affirms: but that Zechariah, who in many particulars followed Jeremiah, was directed by the Spirit to repeat it afterwards, and preserve it in writing among his other prophecies; so that though it be now found in Zechariah, it was originally spoken by Jeremiah.

#### § CXXXVII. John xviii. 28. *Pilate refuses to judge our Lord, and declares him innocent.*

By the law, Numb. xix. 22. whosoever touched any unclean person, was unclean. For this reason the chief priests and elders, when they came to the prætorium, would not go in, lest the pollutions they might have contracted in the house of a heathen, should render them unfit for eating the Passover. See Acts x. 28. John xviii. 28. *And it was early, and they themselves went not into the judgment-hall, lest they should be defiled: but that they might eat the passover.* The same reason likewise hindered them from going into the prætorium at the other festivals, which the governor attended for the sake of administering justice. But to make matters easy, a kind of structure was erected, adjoining to the palace, which served instead of a tribunal or judgment-seat. This structure, from its Hebrew name *Gabbatha*, seems to have been pretty high: and being called in Greek *Αὐτοκρατορον*, John ix. 12. was finely paved with little pieces of marble of divers colours, because it was generally exposed to the weather. Perhaps it was something like a stage, but larger, open on all sides, and covered above, at least when the governor was to hear causes, having a throne placed on it for him to sit on. And as it was joined to the palace-wall, there was a door in the wall by which he came out upon it from within. The people therefore, standing around in the open air, could hear and see the governor when he spake to them from the pavement, without danger of being defiled either by him or by any of his retinue.—Jesus being carried into the palace, and the priests with the multitude having taken their places round the tribunal, the governor came out. John xviii. 29. *Pilate then went out unto them, and said, What accusation bring ye against this man?* This was the most natural question imaginable for a judge to ask on such an occasion: nevertheless the priests thought themselves affronted by it. It seems they knew the governor's sentiments concerning the prisoner, and understood his question as carrying an insinuation along with it, of their having brought one to be condemned, against whom they could find no accusation. Besides, Pilate may have spoken to them with a stern air, so as to signify his displeasure. Hence, 30 *They answered, haughtily, and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.* — 31. *Then said*

*Pilate unto them, Take ye him and judge him according to your law.* By making this offer to them, the governor told them plainly, that, in his opinion, the crime which they laid to their prisoner's charge was not of a capital nature; and that such punishments as they were permitted by Cæsar to inflict might be adequate to any misdemeanor Jesus was chargeable with.—But the priests peremptorily refused this proposal, because it condemned the whole of their procedure, and told him that it was not lawful for them to put any man to death; by which they insinuated that the prisoner was guilty of a capital crime, that he deserved the highest punishment, and that none but the governor himself could give judgment in the cause. 31. *The Jews therefore said unto him, It is not lawful for us to put any man to death.*—The Evangelist observes that the Jews were directed thus to speak and act, that there might be an accomplishment of the divine counsels concerning the manner of our Lord's death, of which counsels Jesus himself had given frequent intimations in the course of his ministry. 32. *That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.*—Thus was the governor's first attempt to save Jesus frustrated. He made four other efforts to the same purpose, but was equally unsuccessful in them all. This good effect however has flowed from them, that they serve to testify how strongly he was impressed with the conviction of our Lord's innocence, and at the same time they shew to what a height the malice and wickedness of the Jewish great men were risen.

Pilate being obliged to proceed to the trial, the Jews began and accused Jesus of seditious practices, affirming that he had used every method to dissuade the people from paying taxes to Cæsar, whose revenue in the province, Pilate, as procurator, was particularly bound to take care of: also that he had affected regal power, under pretence of being the Messiah, in open contempt of the emperor's majesty, and of his governor's authority, who was *Procurator cum potestate*, or chief magistrate in the province. Luke xxiii. 2. *And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a king.* But they offered no proof of what they alleged. They only spake as if they had tried him upon those articles, and convicted him; which was altogether false.—And though it is not said particularly, yet from Pilate's asking our Lord Whether he took the title of king of the Jews, it appears that the priests had told him, that at their bar he had called himself the Messiah, in the hearing of the whole council. Without some information of this kind, the governor would hardly have put the question to Jesus, no prisoner being obliged to accuse himself. John 33. *Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews?* Luke xxiii. 3. *And he answered and said, Thou sayst it.*—John tells us, that our Lord added, “Dost thou ask this question of thine own accord, because thou thinkest that I have affected regal power; or dost thou ask it according to the information of the priests, who affirm that I have acknowledged myself to be a king?” John 34. *Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?* No doubt Jesus knew what had happened; but he spake to the governor after this manner, because being in the palace when the priests accused him, he had not heard what they said.—35. *Pilate answered, Am I a Jew? dost thou think that I am acquainted with the religious opinions, expectations, and disputes of the Jews? Thine own nation, and the chief priests have delivered thee unto me, as a seditious person, one that assumes the title of king: what hast thou done to merit the charge of sedition?*—35. *Jesus answered, though I have acknowledged to you that I am a king, I am no raiser of sedition, for My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: I would have endeavoured to establish myself on the throne by force of arms, and would have fought against the Jews when they came to apprehend me. But as I have done neither: on the contrary, as I have*



hindered one of my disciples from fighting, who sought to rescue me, it is evident that the kingdom which I claim is not of this world: *but now is my kingdom not from hence.*—37. *Pilate therefore said unto him, Art thou a king then? art thou a king, notwithstanding thy kingdom is not of this world? Jesus answered, Thou sayst that I am a king* (see on Luke xxii. 70. § 135.) *To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice. I came into the world for this end, that by explaining and proving the truth, I might impress it upon mens consciences, and make them obedient to its laws. In this consisteth my kingdom, and all the lovers of truth obey me, and are my subjects.*—It is remarkable that Christ's assuming the title of *King*, did not offend the governor in the least, though it was the principal crime laid to his charge. Probably the account he gave of his kingdom and subjects, led Pilate to take him for some stoic philosopher, who pleaded himself with the chimerical royalty attributed by his sect to the *sapiens*, or *wise man*. See Hor. lib. i. sat. 3. *fine*. Supposing therefore that Jesus was a disciple of Zeno, when Pilate heard him speak of truth, and affirm that his kingship consisted in bearing witness to truth, and that every one that loved truth was his subject, he might think that he was claiming the prerogative of the *sapiens*, though in terms somewhat new. Accordingly he desired him to explain what he meant by *truth*? then going out to the multitude, he told them that he found no fault in Jesus, no opinion inconsistent with the good of society, neither any action that was criminal in the least degree. 38. *Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.*

§ CXXXVIII. Luke xxiii. 5. *The governor sends Jesus to Herod.*

The priests it seems were not disconcerted or abashed by the public declaration which the governor generously made of the prisoner's innocence; for they persisted in their accusations with more vehemence than before, affirming that he had attempted to raise a sedition in Galilee. Luke 5. *And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.*—To this heavy charge Jesus made no answer at all. Nay he continued mute, notwithstanding the governor expressly required him to speak in his own defence. A conduct so extraordinary, in such circumstances, astonished Pilate exceedingly; for he had good reason to be persuaded of Christ's innocence. The truth is, he was altogether ignorant of the divine counsel by which the whole affair was directed. As for Jesus, he might justly decline making public defences, not from a consciousness of guilt, but lest the common people, moved by what he should say, should ask his release, and prevent his death. Besides, the gross falshood of the accusation, known to all the inhabitants of Galilee, rendered any reply needless. Mark xv. 3. *And the chief priests accused him of many things: but he answered nothing.* 4. *And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee, i. e. lay to thy charge.* 5. *But Jesus yet answered nothing; so that Pilate marvelled.*—In the mean time, because the priests spake of a sedition in Galilee, Pilate asked if the prisoner came out of that country; and being informed that he did, he ordered him to be carried away immediately to Herod, who was then in Jerusalem. Luke 6. *When Pilate heard of Galilee, he asked whether the man were a Galilean.* 7. *And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.* Pilate supposed that the prince in whose dominions the sedition was said to have been raised, could be a better judge of the affair than he. Moreover, as he was a Jew, expert in the religion and customs of his country, the governor imagined that he might have had influence with the priests to desist. Or if,

at their solicitation, he should condemn Jesus, Pilate thought to escape the guilt and infamy of putting an innocent person to death. He might also propose to regain Herod's friendship, formerly lost perhaps by encroaching on his privileges. — But whatever was his motive, the king, who had of a long time desired to see Jesus, rejoiced at this opportunity; for he hoped to have had the pleasure of seeing him work some miracle or other. Nevertheless, because Herod had apostatized from the doctrine of John Baptist, to which he was once a convert, and had put his teacher to death, Jesus, liberal as he was of his miracles to the poor and afflicted, would not work them to gratify the curiosity of a tyrant, nor so much as answer one of his questions, though he proposed many to him. Luke 8. *And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him: and he hoped to have seen some miracle done by him.* 9. *Then he questioned with him in many words; but he answered him nothing.*—Herod finding himself thus disappointed, ordered Christ to be clothed with an old robe, in colour like those which kings used to wear, and permitted his attendants to insult him, perhaps with an intention to provoke him to work a miracle, though it should have been of a hurtful kind. Our Lord's being dressed in this manner by Herod's order, shews that the priests had accused him of nothing but of having assumed the titles and honours of the Messiah; for the affront put upon him was plainly in derision of that pretension. The other head of accusation, his having attempted to raise a sedition in Galilee on account of the tribute, they durst not touch upon, because Herod could not fail to know the gross falshood of it. Luke 10. *And the chief priests and scribes stood and vehemently accused him.* 11. *And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe,—and sent him again to Pilate: no crime being laid to his charge, the king sent him back to Pilate, with an account of his innocence.* See ver. 15. It seems though he was not pleased with Jesus for refusing to work a miracle before him, he durst not be unjust to him. Perhaps he was restrained by the remorse he felt on account of the Baptist's death.

[Luke 11. *And arrayed him in a gorgeous robe.*] The robe in which Herod clothed our Lord is called *εσθια λαμπραν*, that is, either *rich* or *white* clothing; for the epithet *λαμπραν* denotes both the quality of a garment (Jam. ii. 2.), and its colour. White robes, as well as purple, were worn by kings and great men, especially among the Jews. Hence in the Revelations of John, they are given to the saints, as the most honourable clothing.

For the same reason, in the transfiguration, our Lord's garments became whiter than any thing known in nature. So likewise the angels who appeared at his sepulchre in the human form, were clothed in white, John xx. 12. Probably also it is in allusion to the apparel of the Jewish princes, that God himself is represented as appearing in the clouds, and on his throne, in robes white as snow. See Doughtæus in *Analectis*, p. 56.

#### § CXXXIX. Mat. xxvii. 15. *Pilate offers three times to release Jesus.*

At former Passovers the governor had courted the favour of the populace, by gratifying them with the pardon of any one prisoner they pleased. Wherefore, when the crowd was gathered, they begged him to do as he had ever done to them. Mark xv. 6. *Now at that feast he released unto them one prisoner, whomsoever they desired* 7. *And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.* It seems he was the head of the rebels. 8. *And the multitude crying aloud, began to desire him to do as he had ever done unto them.*—Pilate, glad of this opportunity, told them, it was very true that he had used to do so, and asked them whether they would have Barabbas or Jesus released. But without waiting for an answer, he offered to release Jesus, knowing that the chief priests had delivered him for envy, a sentiment in which he was greatly confirmed by Herod, who had not found him guilty of the things

things whereof the priests had accused him. John xviii. 39. *But ye have a custom, that I should release unto you one at the passover.* Mat. 17. *Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?* Mark 9. *Will ye that I release unto you the king of the Jews?* 10. *(For he knew that the chief priests had delivered him for envy.)*—While these things were doing, Pilate received a message from his wife, who happened to be with him in Jerusalem, and who had had a dream that morning about Jesus, that gave her the utmost uneasiness. Perhaps it presaged the vengeance of God pursuing her husband and family on account of the injustice he was going to commit. But whatever the dream was, it made such an impression on this Roman lady, that she could not be easy till she sent an account of it to her husband, who was sitting on the tribunal in the pavement, and begged him to have no hand in the death of the righteous person he was judging. Mat. 19. *When he was sat down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.*—The people had not yet said whether they would have Jesus or Barabbas released to them. Therefore when Pilate received his wife's message, he called the chief priests and the rulers together, and, in the hearing of the multitude, made a speech to them, wherein he gave an account of the examination which Jesus had undergone at his tribunal and at Herod's, and declared that in both courts it had turned out honourably to his character; for which reason he proposed to them that he should be the object of the people's favour. Luke xxiii. 13. *And Pilate when he had called together the chief priests, and the rulers, and the people,* 14. *Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him;* 15. *No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.* 16. *I will therefore chastise him, and release him.* 17. *For of necessity he must release one unto them at the feast.*—Pilate did the priests the honour of desiring to know their inclinations in particular, perhaps with a design to soften them. But he expected that however averse they might be to his proposal, it would have been acceptable to the populace, not doubting but they would embrace the first opportunity of declaring in his favour. Yet he was disappointed. Mat. 20. *But the chief priests and elders persuaded the multitude, that they should ask Barabbas, and destroy Jesus.* Luke 18. *And they cried out all at once, saying, Away with this man (αἰρε τόν, tolle istum in crucem, crucify this fellow) and release unto us Barabbas.* Thus the Jewish rulers demanded the release of Barabbas, a notorious villain, who had really been guilty of the crime whereof they falsely accused Jesus; had made an insurrection with some accomplices, and committed murder in the insurrection; a crime which, though their impudence exceeded all bounds, they durst not lay to his charge. For this infamous creature the people likewise begged life, preferring him to the Son of God, who had made it his whole study to do them good. — Mat. 21. *The governor answered and said unto them, Whether of the twain will ye that I release unto you?* He had asked this question before, (Mat. 17.) and repeated it now, not so much for his own information, as to express his surprize at their choice. — *They said, Barabbas.* 22. *Pilate saith unto them, What shall I do then with Jesus, which is called Christ?* Is it possible that you desire me to crucify him, whom so many of you have acknowledged as your Messiah? — Luke 21.

Luke 18. *And they cried out all at once, &c.* John says, xviii. 40. *Then cried they all again, saying, &c.* But the word *παλιν* does not imply that the people had refused Jesus and asked Barabbas before this. The proper meaning of the passage is, that they cried out in opposition to Pilate, who proposed to release Jesus. For *παλιν*

signifies not only repetition but opposition; *contra, e dice. so*: thus Mat. iv. 7. *It is written again, Thou shalt not tempt the Lord, i. e.* it is written on the other hand, in opposition to the text which the tempter had perverted. *παλιν* signifies also addition, Matt. v. 33. *παλιν ηκουσατε, Moreover ye have heard, &c.*

But

*But they cried, saying, Crucify him, crucify him.* Mark 14. *Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.* So bent were they to have him killed, that though the governor urged them again and again to desire his release, declared his innocence, and offered three several times to dismiss him, they would not hear it, uttering their rage sometimes in hollow distant inarticulate murmurs, and sometimes in furious outcries: to such a pitch were their passions raised by the craft of the priests. — Pilate therefore, finding it in vain to struggle with them, called for a basin of water, and washed his hands before the multitude, crying out at the same time, that the prisoner was a good man, and that he was innocent of his blood. Mat. 24. *When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.* Perhaps Pilate did this agreeably to the rites of heathenism, which prescribed lustrations for such as ignorantly or unwillingly had committed murder. Or rather, as he intended thereby to make an impression on a Jewish mob, he did it in compliance with the institutions of Moses, which by this time he could not be altogether ignorant of, and which, in the case of an unknown murder, ordered the elders of the nearest city to wash their hands publicly, and say, “Our hands have not shed this blood.” Deut. xxi. 6, 7. In allusion to which law, the Psalmist says, “I will wash mine hands in “innocence,” that is, in testimony of mine innocence. Wherefore, according to the Jewish rites, Pilate by this action made the most solemn public declaration that was in his power, of Christ’s innocence, and of his resolution to have no hand in his death. It would appear that he thought to have terrified the mob: for one of his understanding and education could not but be sensible, that all the water in the universe was not able to wash away the guilt of an unrighteous sentence. — Nevertheless, solemn as his declaration was, it had no effect; for the people continued inflexible, crying out with one consent, Mat. 25. *His blood be on us and on our children.* An imprecation the weight of which lies heavy on the nation to this day! — The governor finding by the sound of the cry, that it was general, and that the people were fixed in their choice, passed the sentence they desired. Mark xv. 15. *And so Pilate willing to content the people, released Barabbas unto them.* — The Romans usually scourged the criminals whom they condemned to be crucified. See Jos. Bell. ii. 25. Lucian Revivisc. p. 385. and Elfner in loc. This was the reason that Pilate ordered our Lord to be scourged, before he delivered him to the soldiers to be crucified. John xix. 1. *Then Pilate therefore took Jesus, and scourged him.* Mat. 26. *And when he had scourged Jesus, he delivered him to be crucified.* Matthew and Mark insinuate, that the scourging was performed on the pavement: for they tell us, that after it was over, the soldiers took Jesus into the prætorium, and mocked him. We may therefore suppose that the priests and the multitude required the governor to scourge him openly in their sight; and that he, to pacify them, consented, contrary to his inclination, which, as he believed Jesus to be innocent, must have led him to shew him all the favour in his power.

§ CXL. Mat. xxvii. 27. *Jesus is mocked, and shewed to the people.*

The soldiers having received orders to crucify Jesus, carried him into the prætorium after they had scourged him. Here they added the shame of disgrace to the bitterness of his punishment: for, fore as he was by reason of the stripes they had laid on him, they dressed him as a fool, with an old purple robe\* (Mark. John.) in derision of his being King of the Jews. Then they put a reed into his hand, instead of a sceptre; and

\* Matthew calls it a scarlet robe. But the ancients gave the name of purple to all colours that had any mixture of red in them, consequently

scarlet itself obtained that name. See Braun. de Vestitu Sacerdotum, lib. i. cap. 14.

having made a wreath of thorns, they put it on his head for a crown, forcing it down in such a rude manner, that his temples were torn, and his face befmeared with blood. To the Son of God, in this condition, the rude soldiers bowed the knee, pretending respect, but at the same time gave him severe blows, which drove the prickles of the wreath afresh into his temples; then spit upon him, to express the highest contempt of him. Mat. xxvii. 27. *Then the soldiers of the governor took Jesus into the common-hall, and gathered unto him the whole band of soldiers.* 28. *And they stripped him, and put on him a scarlet robe.* 29. *And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail King of the Jews.* 30. *And they spit upon him, and took the reed, and smote him on the head.* — The governor, who, according to custom, was present all the while, found his heart ready to burst with grief. The sight of an innocent and virtuous man treated with such barbarity, raised in him the most painful feelings of pity. And though he had given sentence that it should be as the Jews desired, and had delivered Jesus to the soldiers to be crucified, he thought if he was shewed to the people in that condition, they might yet relent and let him go. With this view therefore he resolved to carry him out, a spectacle which might have softened the most envenomed, obdurate, enraged enemy. And that the impression might be the stronger, he went out himself and spake to them. John xix. 4. *Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.* Though I have sentenced him to die, and have scourged him as one that is to be crucified, I bring him forth to you this once, that I may testify to you again how fully I am persuaded of his innocence; and that ye may yet have an opportunity to save his life. — Upon this Jesus appeared on the pavement, having his face, hair, and shoulders all clotted with blood, and the purple robe bedaubed with spittle. 5. *Then came Jesus forth, wearing the crown of thorns, and the purple robe.* — But that the sight of Jesus in this distress, might make the greater impression on the multitude, Pilate, while he was coming forward, cried, *Behold the man!* As if he had said, Will nothing make you relent? have you no bowels, no feelings of pity? can you bear to see the innocent thus injured? Perhaps also the soldiers were allowed to mock and buffet him anew on the pavement, before the multitude. For though the Jews would not take pity on Jesus as a person unjustly condemned, yet when they saw one of their countrymen insulted by heathens, it was natural for the governor to think that their national pride being provoked, they would have demanded his release out of spite. — But all was to no purpose. The priests, whose rage and malice had extinguished not only the sentiments of justice and feelings of pity natural to the human heart, but that love which countrymen bear to one another, no sooner saw Jesus than they began to fear the fickle populace might relent. And therefore, laying decency aside, they led the way to the mob, crying out with all their might, Crucify him! crucify him! John 6. *When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him.* — The governor, vexed to find the grandees thus obstinately bent on the destruction of a person, from whom they had nothing to fear that was dangerous either to the church or the state, fell into a passion, and told them plainly, that if they would have him crucified, they must do it themselves, because he would not suffer his people to murder a man who was guilty of no crime. *Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.* — But they refused this also, thinking it dishonourable to receive permission to punish one who had been more than once publicly declared innocent by his judge. Besides, they considered with themselves, that the governor afterwards might have called it sedition, as the permission had been extorted from him. — Wherefore they told him, that though none of the things alleged against the prisoner were true, he had committed such a crime in presence of the council itself, as by their law (Lev. xxiv. 10.) deserved the

most ignominious death. He had spoken blasphemy, calling himself the Son of God, a title which no mortal could assume without the highest degree of guilt. 7. *The Jews answered him, We have a law, and by our law he ought to die; because he made himself the Son of God.* Though Cæsar is our master, he governs us by our own laws. And therefore, since by our law blasphemy merits death, you ought, by all means, to crucify this blasphemer.

§ CXLI. John xix. 8. *The governor refuses to condemn Jesus; but yields at last.*

When Pilate heard that Jesus called himself the Son of God, 8. *He was the more afraid.* Knowing the obstinacy of the Jews in all matters of religion, he was afraid they would make a tumult in earnest. Or the meaning may be, that when he heard this account of him, he became more afraid than ever to take his life, because he suspected it might be true. Perhaps he remembered the miracles said to have been performed by Jesus, and began to think that he was really the Son of God. For it is well known, that the religion which the governor professed, directed him to acknowledge the existence of demi-gods and heroes, or men descended from the Gods. Nay, the heathens believed that their gods themselves, sometimes appeared on earth in the form of men. (Acts xiv. 11, 12.) Pilate, therefore, 9. *Went again into the judgment-hall, and saith unto Jesus, Whence art thou?* Ποθεν εἰ σὺ, that is, Of what father art thou sprung, or from what country hast thou come? Art thou from Olympus, the mansion of the gods? But Jesus gave him no answer; lest Pilate had reversed his sentence, and absolutely refused to crucify him.—The governor, marvelling at his silence, said, 10. *Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have power to release thee?* 11. *Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.* Being sensible that you are Cæsar's servant, and accountable to him for your management, I forgive you any injury, which, contrary to your inclination, the popular fury constrains you to do unto me. Thou hast thy power from above; from the emperor: for which cause the Jewish high priest, who hath put me into thy hands, and by pretending that I am Cæsar's enemy, obliges thee to condemn me; or if thou refusest, will accuse thee as negligent of the emperor's interest; he is more to blame than thou.—This sweet and modest answer made such an impression on Pilate, that he went out to the people, and declared his resolution of releasing Jesus, whether they would or no. 12. *And from thenceforth Pilate sought to release him.* An inattentive reader may perhaps understand the words last mentioned as if this was Pilate's first attempt to release Jesus. Nevertheless, they cannot justly be thus interpreted, in regard John himself tells us expressly, that Pilate offered once before to release him, xviii. 39.—Besides, the answer of the priests corresponds to the sense I have put upon the passage: *But the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar.* Finding by what the governor said to them, that he was determined to release Jesus, they told him with an haughty menacing air, that if he released his prisoner who had set himself up for a king, and endeavoured to raise a rebellion in the country, he was not faithful to the emperor; by which they insinuated, that they would accuse him to his master, if he did not do his duty.—This argument was weighty, and shook Pilate's resolution to the foundation. He was frightened at the very thought of being accused to Tiberius, who in matters of government, as Tacitus and Suetonius testify, was apt to suspect the worst, and always punished the least crimes relative thereto with death. 13. *When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.* 14. *And*  
it

it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, *Behold your king.* The governor being thus constrained to yield, contrary to his inclination, was angry with the priests for stirring up the people to such a pitch of madness, and resolved to affront them. He therefore brought Jesus out a second time, into the Pavement, wearing the purple robe, and crown of thorns, with his hands manacled; and pointing to him, said, *Behold your king:* in ridicule of the national expectation. And when they cried, 15. *Away with him, away with him, crucify him;* he replied, *shall I crucify your king?* mocking them.—The chief priests answered, *We have no king but Cæsar.* In this reply they publicly renounced their hope of the Messiah, which the whole œconomy of their religion had been calculated to cherish: likewise they acknowledged publicly their subjection to the Romans; and by so doing, condemned themselves when they afterwards rebelled against the emperor.—The unwillingness which the governor shewed all along to pass the sentence of death upon Jesus, has something very remarkable in it. For by the character which he bears in the Roman history, he seems to have been far from possessing any true principle of virtue. To what then could it be owing that so wicked a man thus steddily adhered to the cause of innocence, which he defended with an uncommon bravery, till the threatnings of the grandees vanquished him? And when he did yield, taking from our Lord his life, how came he to leave him his innocence? Certainly this can be attributed to no cause whatsoever, but to the secret powerful direction of the providence of God, who intended that at the same time his Son was condemned and executed as a malefactor, his innocence should be made to appear in the most public manner, and by the most authentic evidence; even by the testimony of his judge, who frequently declared him innocent in the course of his trial. This, I suppose, was the reason also that Pilate's lady had the dream concerning Christ, which she sent her husband the account of whilst he was sitting on the judgment-seat.

§ CXLII. John xix. 16. *Jesus is led forth, and crucified with thieves.*

The governor having now laid aside all thoughts of saving Jesus, gave him up to the will of his enemies, and commanded the soldiers to prepare for his execution. 16. *Then delivered he him therefore unto them to be crucified.*—The soldiers obeyed, and led Jesus away, after they had clothed him in his own garments. It is not said that they took the crown of thorns off his head. Probably he died wearing it, that the title which was written over him might be the better understood. Mark xv. 20. *And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.*—According to custom, Jesus walked to the place of execution, bearing his cross. But the fatigue of the preceding night spent without sleep, the sufferings he had undergone in the garden, his having been hurried from place to place, and obliged to stand the whole time of his trials, the want of food, and loss of blood which he had sustained, and not his want of courage on this occasion, concurred to make him so faint that he was not long able to bear his cross. The soldiers therefore laid it on one Simon, a native of Cyrene in Egypt, the father of Alexander and Rufus, two noted men among the first christians, and forced him to bear it after Jesus, (Luke) or bear it following him. Mark xv. 21. *And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.* They did this, however, not out of compassion to Jesus, but for fear he had died with the fatigue, and by that means eluded his punishment.—As Jesus went along, he was followed by a great crowd, particularly of women, who sighed, shed tears, beat their breasts, and bitterly lamented the severity of his lot. Jesus, who ever felt the woes of others more than he did his own, forgetting his distress at the very time that it lay heaviest upon him,

turned about, and with a benevolence and tenderness truly divine, said to them, Luke xxiii. 28. *Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.* 29. *For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.* 30. *Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.* The calamities about to fall on you and your children are most terrible, and call for the bitterest lamentations: for in those days of vengeance you will vehemently wish that you had not given birth to a generation, whose wickedness has rendered them objects of the divine wrath, to a degree that never was experienced in the world before. The thoughts of those calamities afflict my soul far more than the feeling of my own sufferings.—31. *For if they do these things in a green tree, what shall be done in the dry?* If the Romans are permitted by heaven to inflict such heavy punishments on me who am innocent, how dreadful must the vengeance be which they shall inflict on the nation, whose sins cry aloud to heaven, hastening the pace of the divine judgments, and rendering the perpetrators as fit for punishment as dry wood is for burning? Compare Ezek. xi. 47. with Ezek. xxi. 3. See also Ps. i. 3.—32. *And there were also two other malefactors, or rather, “two others who” were malefactors, were” led with him to be put to death.*—Being come to the place of execution, which was called *Golgotha*, or the place of a skull, from the criminals bones which lay scattered there, some of Christ’s friends offered him a stupifying potion, to render him insensible of the ignominy and pain of his punishment. But he refused it, because he would bear his sufferings, however sharp, not by intoxicating and stupifying himself, but thro’ the strength of patience, fortitude, and faith. Mat. xxvii. 33. *And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34 They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.*—When Jesus refused the potion, the soldiers, according to custom, stripped him

Ver. 24. *Vinegar to drink, mingled with gall,* ἔσ. ] Ὁξὺ μετὰ χολῆς μεμιγμένον. Mark says, 23. *They gave him to drink wine mingled with myrrh,* ἐσμυρνισμένου οἴνου. But the Evangelists speak of the same ingredients. For though Mark terms that *wine* which Matthew calls *vinegar*, he may really have meant *vinegar*, which was a common drink among the antients, (see Numb. vi. 6.) and such as might very properly be called *wine*, in regard it was usually made of wine, or of the juice of grapes. Besides, it is well known, that the antients gave the general name of wine to all fermented liquors whatsoever. It is evident therefore, that to reconcile the Evangelists here we have no occasion for the reading of Beza’s copy, which has οἶνον instead of ὀξύ. As to the other ingredient of this potion, mentioned by the sacred historians, let it be observed, that the word *χολή* in the LXX is often used as the translation of the hebrew word שׁוֹרֵךְ, which properly was the name of a poisonous herb, common in those countries, and remarkable for its bitterness. Hence an infusion of it is called ὕδωρ πικρὸν, *bitter water*, Jer. xiii. 15. and ὕδωρ χολῆς, Jer. viii. 14. &c. 14. Probably it was a weak infusion of this herb in vinegar and water, which our Lord’s friends offered him, to make him insensible, and

shorten his life. It is called indeed by Mark ἐσμυρνισμένου οἴνου, *myrrhed vinegar*, perhaps because it had myrrh mixed with it: there being nothing more common than for a medicine compounded of many ingredients, to take its name from some one of them that is prevalent in the composition. That myrrh was proper in a potion of this kind, has been shewed by Vossius, who proves from Dioscorides, lib. i. c. 70. that frankincense macerated in liquors makes those who drink them mad; and that if the quantity taken be large, it sometimes produces death. Hence, when Ptolemy Philopater designed to engage his elephants, he gave them wine mingled with frankincense to enrage them, 3 Mac. v. 2.---Or the Evangelists may be reconciled more directly by supposing that *χολή* signifies any bitter drug whatsoever. For it is applied to wormwood, Prov. v. 4. and by parity of reason may denote myrrh, which has its name from a hebrew word signifying bitterness.---Casaubon has given a third solution of this difficulty. He thinks, that our Lord’s friends, being hindered to come near him by the soldiers, put a cup of myrrhed wine into the hands of one of them to give it to Jesus; but that the soldiers, out of contempt, added gall to it.



quite naked, and in that condition began to fasten him to the tree. But while they were piercing his hands and his feet with the nails, instead of crying out thro' the acuteness of his pain, he calmly tho' fervently prayed for them, and for all that had any hand in his death, beseeching God to forgive them, and excusing them by the only circumstance that could alleviate their guilt; their ignorance. Luke xxiii. 33. *And when they were come to the place which is called Calvary, there they crucified him, i. e. nailed him to his cross, and the malefactors; one on the right hand, and the other on the left.* 24. *Then said Jesus, Father, forgive them; for they know not what they do.* This was infinite meekness and goodness, truly worthy of God's only-begotten Son; an example of forgiveness, which though it never can be equalled by any, is fit to be imitated by all. Dr. Heylin has nervously described our Lord's passion in the following short sentences: "The appointed soldiers dig the hole in which the cross was to be erected. The nails, and the hammer are ready. The cross is placed on the ground, and Jesus lies down upon the bed of sorrows. They nail him to it. They erect it. His nerves crack. His blood distils. He hangs upon his wounds," naked, "a spectacle to heaven and earth." Theolog. Lect. p. 103. at the end of the vol.—Thus was the only-begotten Son of God, who came down to save the world, crucified by his own creatures. The ignominy of his punishment may be learned from a heathen: Cic. pro Rabir. "Miseram est ignominia judiciorum publicorum, misera multatio bonorum, miserum exilium; sed tamen in omni calamitate retinetur aliquod vestigium libertatis; mors denique si proponitur, in libertate moriamur. Carnifex vero, et obductio capitis, et nomen ipsum crucis, absit non modo a corpore civium Romanorum, sed etiam a cogitatione, oculis, auribus. Harum enim omnium rerum non solum eventus atque perperessio, sed etiam conditio, expectatio, mentio denique indigna cive Romano, atque homine libero est." In Verrem, lib. 5. "Facinus est vincire civem Romanum, scelus verberare, prope paricidium necare. Quid dicam in crucem tollere? crudelissimum teterrimumque supplicium: verbo satis digno tam nefaria res appellari nullomodo potest." *Hear, O heavens! O earth, earth, earth hear! The Lord hath nourished and brought up children, and they have rebelled against him.*

§ CXLIII. John xix. 19. *The title is put on the cross, and lots are cast for Christ's garments.*

As usual, the governor put up a title or writing on the cross, signifying the crime for which Jesus was condemned. This writing was in black characters, on a whitened board, and in the hebrew, greek, and latin languages, that foreigners as well as natives might be able to read it. All the Evangelists have given an account of the title, John xix. 19. Mat. xxvii. 37. Mark xv. 26. Luke xxiii. 38. But the words of it are different in each, which may seem strange, considering that it is an inscription they have undertaken to relate, the propriety whereof lieth in the precise words. But the difference may easily have arisen from the languages in which the title was wrote: for one Evangelist may have transcribed the words of the greek inscription, a second might translate the hebrew, a third the latin, and a fourth may have given a different translation of the hebrew or latin. Thus the inscription of the title may be exactly given by each of the Evangelists, tho' the words they have mentioned be different, especially as they all agree in the meaning of it: *Jesus of Nazareth, the king of the Jews.* (See Prelim. Obser. I.) When the priests read this title they were exceedingly displeased: because, as it represented the crime for which Jesus was condemned, it insinuated that he had been acknowledged for the Messiah. Besides, being placed over the head of one who was dying by the most infamous punishment, it implied that all who attempted to deliver the Jews should come to the same end.

end. Wherefore, the faith and hope of the nation being thus publicly ridiculed, the priests thought themselves highly affronted, and came to Pilate in great concern, begging that the writing might be altered. But he would not hear them, having intended the affront, because they had constrained him to crucify Jesus, contrary both to his judgment and inclination. John xix. 19. *And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.* 20. *This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.* 21. *Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am king of the Jews.* 22. *Pilate answered, What I have written, I have written.* --- When the soldiers had crucified Jesus, i. e. erected his cross, they divided his garments, and cast lots for the shares. His coat was excepted out of this division, because being without a seam, they agreed to cast lots for it by itself. The Evangelists observe that all this was done agreeably to an antient prophecy, wherein these circumstances of the Messiah's sufferings were mentioned, to shew that he was to be crucified naked, and consequently that he was to suffer a most ignominious, as well as a most painful death. 23. *Then the soldiers, when they had crucified Jesus, took his garments (and made four parts, to every soldier a part) and also his coat: now the coat was without seam, woven from the top throughout.* 24. *They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.*—Mark xv. 25. *And it was the third hour, and they crucified him:* or rather, it was the third hour, when they

John 23. *Four parts, &c.*] Because four soldiers only are mentioned at the division of the clothes, it does not follow that there were but four present at the crucifixion. The whole band or cohort was called together when Pilate passed the first sentence of condemnation against our Lord, and therefore the whole cohort had accompanied him to the place of punishment, encircling the ground at least till the crosses were erected. Afterwards the cohort might depart, leaving four soldiers at each cross to guard it till the prisoner should expire.

Mark 25. *And it was the third hour, &c.*] The third Jewish hour ended at our nine o'clock in the morning. By Mark's account therefore the crucifixion and the lots may have been finished at the striking of eight, when the third Jewish hour, answering to our ninth, began. This indeed seems inconsistent with John xix. 13. who tells us, that when Pilate sat on the judgment-seat in the Pavement, and brought Jesus out to the people the last time, *It was about the sixth hour,* i. e. our six o'clock in the morning. See Prelim. Observ. V. But to reconcile the seeming difference of these accounts, the following series of transactions should be considered. After the governor brought Jesus out, he spake both to the people and to the priests, before he finally condemned him. And though each speech is discussed by the Evangelist in a single sentence, they may have been drawn out to some length, that, if possible, an impres-

sion might thereby be made on the people. When Jesus was delivered to the soldiers, they had to strip him of the purple robe, and to clothe him in his own garments, the thieves were to be brought out of prison; the necessary preparations for the crucifixion of the three were to be made: in particular, crosses were to be provided; the crimes laid to the charge of the prisoners were to be written on whitened boards with black characters; vinegar with a sponge and a reed was to be got for refreshing the criminals, and keeping them from fainting under their punishment; soldiers were to be appointed for watching the crosses; and these had to provide themselves victuals, because persons sometimes lived on their crosses several days. In travelling from the prætorium, which may have been situated in that quarter of the town which was farthest from the place of execution, they could move but slowly, because Jesus being very much fatigued, must have born his cross with difficulty. When he grew faint it would be some time before they could find one to assist him in bearing it. And being come to the place of execution, they had the crosses to make ready, by fixing the transverse beams on proper stalks; the prisoners were to be stripped and nailed, the titles were to be affixed, the holes for the crosses to be dug, the crosses themselves were to be erected and fixed, and last of all, the prisoners clothes were to be divided by lot. These, with other circumstances

they crucified him. See an example of this construction, Neh. vii. ult. LXX. or according to some editions viii. 1. The Evangelist means that it was the third Jewish hour when the cross was erected, and the clothes divided; for he had mentioned our Lord's being nailed to the cross in the precedent verse.—Mat. xxvii. 36. *And sitting down, they watched him there:* 37. *And set up over his head, his accusation written, THIS IS JESUS, THE KING OF THE JEWS.* Here Matthew introduces the affair of the title as if it had happened after the lots: whereas John expressly affirms, that the title was put on before the lots were cast. But to reconcile the Evangelists, we need only give the aorist *επεθηκεν* in Matthew its ordinary plusquamperfect signification thus: *Now they had set up over his head his accusation:* they had set it up before they erected the cross, or immediately after: for the nature of the thing makes it evident that they must have done it before the soldiers who crucified Jesus parted his raiment, as John tells us; and before they sat down to watch him: a circumstance mentioned by Matthew himself, before he speaks of the title.—Accordingly Mark, who in this observes the same order with Matthew, speaks of it as a thing formerly done. xv. 26. *And the superscription of his accusation was written over, THE KING OF THE JEWS.* Mat. xxvii. 38. *Then were there two thieves crucified with him: one on the right hand, and the other on the left.* They placed Jesus in the middle, by way of mock honour, because he had called himself a king, and was now crowned with thorns. Or if the priests had any hand in this, they might design thereby to impress the spectators the more strongly with the thought of his being an impostor, and to make them look on him as the chief malefactor.—Mark 28. *And the scripture was fulfilled which saith, And he was numbered with the transgressors.* In giving the history of our Lord's sufferings, the Evangelists are at great pains to make their readers sensible that all the circumstances of them were fore-ordained of God. Their design in this was to prevent the offence which might otherwise have been taken at Christ's sufferings.

stances unknown to us, accompanying executions of this kind, may be supposed to have filled up the whole space between six in the morning, when the governor shewed Jesus the last time, and the third Jewish hour, when Jesus was crucified; that is to say, a space less than two hours. For *about the sixth hour*, the expression in John, may signify

a while after the striking of six, when the sixth hour ends; and *the third hour*, the expression in Mark, answering to the ninth roman hour, may signify at the beginning thereof, or at the striking of eight, when the eighth hour ends, and the ninth begins.

§ CXLIV. Mat. xxvii. 39. *The mob, the rulers, the priests, the soldiers, and the thieves, revile Jesus.*

The common people, whom the priests had incensed against our Lord, by the malicious lies which they spread concerning him, and which they pretended to found on the evidence of the witnesses, seeing him hang infamously on the cross, and reading the superscription that was placed over his head, expressed their indignation against him by railing on him. Mark xv. 29. *And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, 30. Save thyself, and come down from the cross.*—The rulers having, as they imagined, wholly overturned his pretensions as the Messiah, ridiculed him on that head, and with a meanness of soul which many infamous wretches would have scorned, mocked him while in the agonies of death. Luke xxiii. 35. *And the people stood beholding: and the rulers also with them derided him, saying, He saved others; Mat. xxvii. 42. Himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him.* They scoffed at the miracles by which he demonstrated himself the Messiah, and promised

mised faith, on condition he would prove his pretensions, by coming down from the cross. In the mean time nothing could be more false and hypocritical: for they continued in their unbelief, notwithstanding Jesus raised himself from the dead, which was a much greater miracle than his coming down from the cross would have been; a miracle also that was attested by witnesses whose veracity they could not call in question. It was told them by the soldiers, whom they had themselves placed at the sepulchre to watch the body. I think it plain, therefore, that the priests said they would believe if Jesus came down, not because their incorrigible stubbornness would have yielded to any proof, however convincing, but to insult Christ; fancying it impossible for him now to escape out of their hands.—Luke 36. *And the soldiers also mocked him, coming to him, and offering him vinegar,* 37. *And saying, If thou be the king of the Jews, save thyself.* The insult did not lie in their offering our Lord vinegar; for that was the soldiers common drink, when mixed with water. But it lay in what they said to him when they offered it; which shewed that they did him the office, not out of compassion, but purely with a view to keep him alive, that they might have the pleasure of seeing him descend from the cross by miracle. Or if they did it from compassion, they accompanied their kindness with a gibe. --- 38. *And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.* There is no transposition necessary here; for Luke does not tell us when the superscription was written: so far is he from saying, that it was written after Jesus was mocked. He only observes in general, that there was a title placed over him, and by mentioning it together with the insults, insinuates that it was one of them. The Evangelist John has marked the particular time when the title was written and affixed, xix. 19. — Mat. 44. *The thieves also which were crucified with him, cast the same in his teeth.* Luke says, that only one of them did so. \* The other exercised a most extraordinary faith † at a time when our Lord was deserted by God, mocked by men, and hanged upon a cross, as the worst of malefactors;

\* Some Commentators endeavour to remove this difficulty, by supposing that both the thieves might revile Jesus at first. But this solution is not very probable. The phrase made use of by Matthew and Mark is an hebraism: it being common in that language to express a single thing in the plural number, especially when it is not the speaker's or writer's intention to be more particular. Thus, Judges xii. 7. *Then died Jephtha the Gileadite, and was buried in the cities of Gilead;* that is, in one of the cities of Gilead, as is well supplied by our translators. Thus also, Mat. xxi. 7. *And brought the ass and the colt, and put on them their clothes: and they set him,  $\epsilon\pi\omega\nu\ \alpha\upsilon\tau\omega\nu$ , upon them,* i. e. upon one of them. The phrase in Matthew and Mark, supplied after the same manner, will run more easily thus: *And one of the thieves reviled him.* See more examples, Luke xxiv. 6, 33.

† It has generally been thought, that this grace was begun in the thief, and raised to perfection all of a sudden, and on the present occasion too, when every circumstance concurred to hinder him from believing. Yet it is far from being certain that either his faith or repentance were the fruits

of this particular season. He was acquainted with our Lord's character before he came to punishment, as is plain from the testimony he bore to his innocence, *This man hath done nothing amiss.* He may therefore have often heard our Lord preach in the course of his ministry, and may have seen many of his miracles; and from the consideration of both joined together, may have been solidly convinced that he was the Messiah. Nay, it is possible that he may have been a good man, as well as a professed disciple of Christ. For his untimely and misfortunate end might be occasioned by a single act of gross wickedness, of which he sincerely repented, and into which saints themselves may fall, thro' the strength of temptation, consistently with their being in a state of grace: witness David's adultery and murder. The thing, I say, is possible. And therefore those who encourage themselves in sin from this example, as if it was an instance of a late accepted repentance, proceed upon suppositions which though they may have existed, yet no man can be certain of them: while in the mean time the matter is of such undeniable importance, that it loudly demands the exclusion of every doubt.

Luke xxiii. 39. *And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us.* 40. *But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation?*—The faith of the penitent thief has something very remarkable in it. For not to mention the just sentiments he had conceived, both of his own conduct, and of Christ's character: 41. *And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss:* he seems to have entertained a more rational and exalted notion of the Messiah's kingdom than the disciples themselves. They expected nothing but a secular empire; he gave strong intimations of his having an idea of Christ's spiritual dominion; for at the very time that Jesus was dying on the cross; he begged to be remembered by him when he came to his kingdom. 42. *And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.* It may be said indeed, that the thief hoped Jesus would exert his miraculous power in delivering himself from the cross, and setting up his kingdom immediately. But even on this supposition, his faith, tho' not clearer and more extensive, must be praised as stronger than that of the disciples, who because their master had suffered himself to be hanged on a tree, had almost universally despaired of his being the Messiah.—However, the thief's acquiescing in the answer which Jesus made to his request. 43. *Verily I say unto thee, To-day shalt thou be with me in paradise,* must be acknowledged a presumption in favour of the extensiveness of his faith also. \*

\* This passage of the history offers to our view events most astonishing. For when we call to mind the perfect innocence of the Lord Jesus, the uncommon love that he bare to mankind, and the many substantial good offices which he did to multitudes groaning under the burden of their afflictions; when we think of the esteem in which the common people held him all along, how cheerfully they followed him to the remotest corners of the country, and with what pleasure they heard his discourses; it cannot but be matter of the greatest surprise to find them at the conclusion rushing all of a sudden into the opposite extremes, and every body as it were combined to treat him with the most barbarous cruelty. When Pilate asked the people if they inclined to have Jesus released, his disciples, though they were very numerous and might have made a great appearance in his behalf, remained quite silent as if they had been speechless and insatuated. The Roman soldiers, notwithstanding their general had declared him an innocent person, most inhumanly insulted him. The Scribes and Pharisees ridiculed him. The common people, who had received him with Hosannas a few days before, wagged their heads at him as they passed by, and railed on him as a deceiver. Nay, the very thief on the cross reviled him. This sudden revolution in the humours of the nation may seem unaccountable. Yet if we could assign a proper reason for the silence of the disciples, the principles which influenced the rest might be discovered in their several speeches. Christ's followers had attached themselves to him in expectation of being raised to

great wealth and power in his kingdom, which they expected would have been set up long before this time. But seeing no appearance at all of what they looked for, they permitted him to be condemned, perhaps because they thought it would have obliged him to break the Roman yoke by miracle. If the reader can trace out a more probable reason for their silence, when Pilate offered thrice to release their master, and in a manner begged them to ask his life, his pains in such an enquiry will certainly be well bestowed. With respect to the soldiers, they were angry that any one should have pretended to royalty in Judea, where Cæsar had established his authority. Hence they insulted him with the title of king, and paid him mock honours. As for the common people, they seem to have lost their opinion of him, probably because he had neither convinced the council, nor rescued himself when they condemned him. They began therefore to look upon the story that was industriously spread abroad of him, viz. his having boasted that he could destroy and build the temple in three days, as a kind of blasphemy, because it required divine power to execute such an undertaking. Accordingly, in derision they saluted him by the title of *The destroyer and builder of the temple in three days*; and with a malicious sneer bad him save himself, and come down from the cross; insinuating, that the one was a much easier matter than the other. See farther on Luke xxiii. 48. § 145. The priests and scribes were filled with the most implacable and diabolical hatred of him, because he had torn off their masks, and shewed them to the people in their

true colours. Wherefore they ridiculed his miracles, from whence he drew his reputation, as a parcel of tricks, by pretending to acknowledge them, but at the same time adding a reflexion which they thought intirely confuted them; *He saved others, himself he cannot save.* To conclude,

the thief also fancied that he must have delivered both himself and them, if he had been the Messiah. But as no sign of such a deliverance appeared, he upbraided him for making pretensions to that high character, saying, *If thou be Christ, save thyself and us.*

§ CXLV. Mat. xxvii. 45. *The eclipse. Jesus speaks from the cross to his friends. He expires.*

During the last three hours that our Lord hanged on the cross, a darkness covered the face of the earth, to the great terror and amazement of the people present at his execution. This extraordinary alteration in the face of nature was peculiarly proper, whilst the Sun of righteousness was withdrawing his beams from the land of Israel, and from the world, not only because it was a miraculous testimony borne by God himself to his innocence, but also because it was a fit emblem of his departure and its effects, at least till his light shone out anew with additional splendor in the ministry of his apostles. The darkness which now covered Judea, together with the neighbouring countries, beginning about noon and continuing till Jesus expired, was not the effect of an ordinary eclipse of the sun. For that can never happen, except when the moon is about the change; whereas now it was full moon: not to mention that total darkneses occasioned by eclipses of the sun, never continue above twelve or fifteen minutes. Wherefore it must have been produced by the Divine Power, in a manner we are not able to explain. Accordingly Luke, after relating that there was darkness over all the earth, adds, “And the sun was darkened;” which perhaps may imply, that the darkness of the sun did not occasion, but proceeded from the darkness that was over all the land. xxiii. 44. *And it was about the sixth hour, and there was a darkness over all the earth, until the ninth hour.* 45. *And the sun was darkened.* Farther, the christian writers, in their most antient apologies to the heathens, affirm, that as it was full moon at the passover when Christ was crucified, no such eclipse could happen by the course of nature. They observe also, that it was taken notice of as a prodigy by the heathens themselves. To this purpose we have still remaining the words of Phlegon the astronomer, and freed-man of Adrian, cited by Origen from his book, at a time when it was in the hands of the public: Contr. Celsum, p. 83. That heathen author, in treating of the fourth year of the two hundred and second Olympiad, which is the nineteenth of Tiberius, and supposed to be the year in which our Lord was crucified, tells us, “That the greatest eclipse of the sun that ever was known happened then; for the day was so turned into night that the stars in the heavens were seen.” If Phlegon, as christians generally suppose, is speaking of the darkness which accompanied our Lord’s crucifixion, it was not circumscribed within the land of Judea, but must have been universal. This many learned men have believed, particularly Huet, Grotius, Guffet, Reland, and Alphen. Josephus, it is true, takes no notice of this wonderful phenomenon. But the reason may be, that he was unwilling to mention any circumstance favourable to christianity, of which he was no friend. Luke mentions the eclipse immediately after the repentance of the thief, and connects the two in the following manner: “To day shalt thou be with me in paradise. And it was about the sixth hour, and there was darkness, &c.” Perhaps this connexion may imply that the note of time mentioned, must be referred both to the thief and to the eclipse. It was about the sixth hour when the thief expressed his repentance, and at the same time the eclipse came on, about three hours before Jesus expired.—When the darkness began, the disciples would naturally look on it as a prelude to their master’s deliverance.

ance. For tho' the chief priests, elders, and people, in mockery desired him to come down, his friends could not help thinking that he who had delivered so many from incurable diseases, who had created limbs for the maimed and eyes for the blind, and had raised the dead to life, might easily save himself, even from the cross. When, therefore, his mother, and his mother's sister, and Mary Magdalene, and the beloved disciple, observed the heavens beginning to grow black, they drew near, probably in expectation that he was going to shake the frame of nature, (Hag. ii. 6, 7.) and unloose himself from the cross, and take due vengeance on his enemies. John xix. 25. *Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.*—Jesus was now in the depth of his own sufferings. Yet when he saw his mother and her companions, their grief affected him to a great degree; particularly the distress of his mother. Wherefore, tho' he was almost at the point of death, he spake a few words, in which he expressed the most affectionate regard both to her, and to them. For that she might have some consolation under the greatness of her sorrows, he told her, the disciple whom he loved, would for the sake of that love, supply his place to her after he was gone, even the place of a son: for he desired her to consider him as such, and expect from him all the duty of a son. 26. *When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.*—But our Lord, besides expressing great filial affection towards his mother, gave the beloved disciple also a token of his high esteem. He singled him out, the only one of his friends whom he could trust, as fit to be in his stead to his mother. Accordingly he desired him expressly to reverence and love her, as if she had been his own parent. This duty the favourite disciple gladly undertook; for he carried her home with him, and maintained her from that time forth, her husband Joseph it seems being dead. 27. *Then saith he to the disciple, Behold thy mother. And from that hour (time) that disciple took her unto his own home.* Thus, in the midst of the heaviest sufferings that ever human nature sustained, Jesus demonstrated a divine strength of benevolence. Even when his own distress was at the highest pitch, his friends had such a share of his concern, that their happiness for a little interrupted the feeling of his pains, and ingrossed his thoughts.—A little before he expired, Jesus repeated the first verse of the twenty-second Psalm. Mat. xxvii. 46. *And about the ninth hour, answering to our three in the afternoon, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?* or as others will have it translated, My God, my God, to what a degree, or to what a length of time hast thou forsaken me! For *lama* in the hebrew has this signification. Some think he repeated the whole Psalm; it being the custom of the Jews in making quotations, to mention only the first words of the Psalm or section which they cite. If so, as this Psalm contains the most remarkable particulars of our Lord's passion, being as it were a summary of all the prophecies relative to that subject, by repeating it on the cross, Jesus signified that he was now accomplishing the things that were predicted concerning the Messiah. And as the Psalm is composed in the form of a prayer, by pronouncing it at this time he also claimed of his father the performance of all the promises he had made, whether to him, or to his people; the chief of which are recorded in the latter part of the Psalm.—47. *Some of them that stood there, when they heard that, said, This man calleth for Elias.* The Roman soldiers could hardly have interpreted our Lord's words in this manner, unless they had learned both the language and religion of the Jews more perfectly than is reasonable to suppose. It is true the hebrew was now a dead language in Judea: yet as the scriptures were daily read in their synagogues, many of the Jews, no doubt, understood them. We may therefore believe that it was some of our Lord's own countrymen, who made the reflection on his words mentioned by the Evangelist. And though they misunderstood him, it may have arisen

from their not hearing him distinctly. 48. *And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.* John informs us, that they did this in consequence of our Lord's telling them, *He thirsted.* He says also, that they put the sponge upon hyssop, i. e. a stalk of hyssop, called by the other Evangelists a reed. For that hyssop was a shrub appears from 1 Kings iv. 33. where it is reckoned among the trees.—Mark observes, that the person who gave Jesus the vinegar said, xv. 36. *Let alone; let us see whether Elias will come to take him down.* But Matthew attributes that saying to the persons who stood by. It seems they repeated the words of him who administered the vinegar, expressing their desire likewise that Jesus should be kept alive as long as possible, to see if Elias would come and rescue him.—John xix. 30. *When Jesus therefore had received the vinegar, he said, It is finished;* namely, the work of men's redemption, to accomplish which he had come into the world. In speaking these words, he cried with an exceeding loud voice, probably to shew that his strength was not exhausted, but that he was about to give up his life of his own accord.—Having thus shouted, he addressed his Father with a tone of voice such as is proper in prayer. Luke xxiii. 46. *And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit:* John 30. *And he bowed his head, and gave up the ghost;* leaving us the best pattern of a recommendatory prayer in the article of death.—While Jesus breathed his last, the vail of the temple was miraculously rent from top to bottom, probably in presence of the priest who burnt the incense in the holy place at the evening sacrifice, and who, no doubt, gave an account of it when he came out: for the ninth hour, at which Jesus expired, was the hour of the evening sacrifice. Mat. xxvii. 51. *And the earth did quake, and the rocks rent.* 52. *And the graves in the rocks were opened, and many bodies of saints which slept, arose,* 53. *And came out of the graves after his resurrection.* These graves were opened by the earthquake at his death; but the dead in them did not come to life till his resurrection:—*and went into the holy city,* i. e. Jerusalem, called the holy city, on account of the temple and its worship:—*and appeared unto many.* It would seem, that these saints were disciples, who had died but lately. For when they went into the city, they were known to be saints by the persons who saw them; which could not well have happened, had they not been their contemporaries. And as the rending of the vail of the temple intimated, that the entrance into the holy place, the type of heaven, was now laid open to all nations, so the resurrection of a number of saints from the dead demonstrated, that the power of death and the grave was broken: the sting was taken from death, and the victory wrested from the grave. In short, our Lord's conquests over the enemies of mankind were shewed to be complete, and an earnest was given of a general resurrection from the dead.—Mark xv. 39. *And when the centurion which stood over-against him, saw that he so cried out, and gave up the ghost,* Luke xxiii. 47. *He glorified God, (by) saying, Certainly this was a righteous man,* (δικαιῶν) the character which Pilate's lady had given of him before he was condemned, Mat. xxvii. 19. According to Mark he said likewise, 39. *Truly this man was the Son of God, or Messiah.* From this it would appear, that the centurion was a profelyte to the religion of the Jews, and acquainted with their opinions.—Luke 48. *And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.* The people who came to behold this melancholy spectacle, were wonderfully affected when Jesus gave up the ghost. They had been infant with loud voices to have him crucified; but now that they saw the face of the creation darkened with a fullen gloom during his crucifixion, and found his death accompanied with an earthquake, as if nature had been in an agony when he died, they rightly interpreted these prodigies to be so many testimonies from God of his innocence; and their passions, which had been inflamed and exasperated against him, became quite calm, or moved them



in his behalf. Some could not forgive themselves for neglecting to accept his life, when the governor offered to release him. Others were stung with remorse for having had an active hand in his death, and in the insults that were offered to him. Others felt the deepest grief at the thought of his lot, which was undeservedly severe. And these various passions appeared in their countenances. For they came away from the cruel execution pensive and silent, with downcast eyes, and hearts ready to burst: or groaning deeply within themselves, they shed tears, smote their breasts, and wailed greatly. The grief which they now felt for Jesus was distinguished from their former rage against him by this remarkable character, that their rage was produced intirely by the craft of the priests, who had wickedly incensed them; whereas their grief was the genuine and natural feeling of their own hearts, greatly affected with the truth and innocence of him that was the object of their commiseration. Wherefore, as in this mourning flattery had no share, the expressions of their sorrow were such as became a real and unfeigned passion. Nor was this the temper only of a few, who may be thought to have been Christ's particular friends. It was the general condition of the people, who had come in such numbers to look on, that when they parted after the execution, they covered the roads, and as it were darkened the whole fields around.—49. *And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.* Who these acquaintance were, Matthew and Mark inform us. Mat. 55. *And many women were there (beholding afar off) which followed Jesus from Galilee, ministring unto him.* 56. *Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.* The three Evangelists agree in affirming that these women stood afar off, looking on. Yet this is not inconsistent with John xix. 25. where our Lord's mother, and her sister Mary the wife of Cleophas, and Mary Magdalene, are said to have stood beside the cross. They were kept at a distance a while, perhaps by the guards; or they were afraid to approach. But when the greatest part of the soldiers were drawn off, and the eclipse was begun, they gathered courage, and came so near, that Jesus had an opportunity to speak to them a little before he expired.

§ CXLVI. John xix. 31. *Christ's side is pierced. He is taken down, and buried.*

The law expressly prohibited the bodies of those who were hanged, to remain all night on the tree, Deut. xxi. 22. For that reason, as well as because the sabbath was at hand, the Jews begged the favour of Pilate, that the legs of the three crucified persons might be broken, to hasten their death. Pilate consented, and gave the order they desired. But the soldiers appointed to execute it, perceiving that Jesus was dead already, did not take the trouble of breaking his legs; one of them only thrust a spear into his side. 31. *The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away.* 32. *Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.* 33. *But when they came to Jesus, and saw that he was dead already, they brake not his legs.—34. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.* The spear thrust into our Lord's side is thought to have reached his heart; for the water issuing from the wound seems to shew that the pericardium was pierced, and that Jesus was some time dead. Or tho' he had not been dead, this wound was of such a kind as must have killed him outright.—And therefore, as it was of the greatest importance to mankind to be ascertained of the truth of Christ's death, when the Evangelist John relates the circumstance which demonstrates it, namely, the issuing of the water out of the wound in his side, he insists upon it particularly, and mentions it as a thing which he himself saw.

35. *And*

wherein was never man yet laid. 42. *There laid they Jesus therefore, because of the Jews preparation-day, for the sepulchre was nigh at hand.*—The sepulchre in which they laid our Lord, being but lately made, was unfinished, and had not yet got a lock on its door. Therefore they fastened the door, by rolling a great stone to it. Mat. xxvii. 60. *And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.* This sepulchre, it seems, differed from that of Lazarus, in being partly above ground; whereas the other being wholly under ground, had a stone laid on the mouth of it, covering the entry of the stair by which they went down to it.—The Galilean women who had waited on Jesus in his last moments, and accompanied him to the sepulchre, observing that the funeral rites were performed in a hurry, agreed among themselves to come when the sabbath was passed, and embalm their dead Lord, by anointing and swathing him in a proper manner. Accordingly when the burial was over, they returned to the city, and bought what other spices were necessary for that purpose: Nicodemus having furnished a mixture only of myrrh and aloes. Luke xxiii. 55. *And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.* 56. *And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.* This is not inconsistent with Mark xvi. 1. where we are told, that they bought spices after the sabbath was ended. It seems the quantity which according to Luke had been provided and prepared on the night of the crucifixion, was, after the preparation, judged too small: for which reason they went the first day of the week, and bought more. Perhaps the money wherewith they purchased these spices was furnished by Mary Magdalene, one of their own number, who seems to have been a person of distinction, (see on Luke vii. 37. § 43.) and had often supplied our Lord with money. (See on Luke viii. 3. § 44.) Or it might be supplied by Joanna the wife of Chuza, Herod's steward, if it be she who in the history of Christ's resurrection is mentioned by that name, Luke xxiv. 10.—The chief priests and Pharisees, remembering that Jesus had predicted his own resurrection more than once, came to the governor and informed him of it, begging that a guard might be ordered to the sepulchre, lest the disciples should carry his body away, and affirm that he was risen from the dead. Mat. xxvii. 62. *Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.* Τῇ ἐπαύριον ἧτης ἐστὶ μετὰ τὴν παρασκευὴν, the next day that followed the day of the preparation, i. e. after the sun was set; for the Jewish day began then. They took this measure, therefore, not on the morrow in our sense of the word, but in the evening, as soon as they understood that Jesus was buried. To have delayed till sun-rising would have been preposterous, as the disciples might have stolen the body away during the preceding night.—65. *Pilate said unto them, Ye have a watch, go your way, make it as sure as you can.* Pilate thinking their request reasonable, allowed them to take as many soldiers as they pleased out of the cohort which at the feast came from the castle Antonia, (see the note on Mark xii. 41. § 121.) and kept guard in the porticos of the temple, Joseph. Ant. xx. 4, &c. For

suspicion that he was raised by touching the bones of some prophet or other that had been buried there; as happened to the corps which touched the bones of Elisha, 2 Kings xiii. 20. Farther, the historians observe, that it was a sepulchre cut out of a rock, to shew that there was no passage by which the disciples could get into it, but the one at which the guards were placed, Mat. xxvii. 62, &c. and consequently that it was not in their power to steal away the body.

that

35. *And he that saw it, bare record, and his record is true : and he knoweth that he saith true, that ye might believe.*—He adds, that his legs were not broken, but his side pierced, that that scripture might be fulfilled which saith, *A bone of him shall not be broken*; and that other, *They shall look on him whom they have pierced.*—Among the disciples of Jesus, who beheld his execution, there was one named Joseph of Arimathea, a man remarkable for his birth, and fortune, and office. See the first note on § 136. Mat. xxvii. 57. *When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple.* Ος και αυτος εμαρτυρουσε τω Ιησου, is by some critics translated, *Who himself also made disciples to Jesus*: they mean after his ascension. This sense the word has, Mat. xxviii. 19. John iv. 1. Acts xiv. 21.—*This man, Mark xv. 43. Went in boldly unto Pilate, and craved the body of Jesus.* Joseph had nothing to fear from the governor, who in the course of the trial had shewed the greatest inclination to release Jesus. But he had reason to fear that this action might draw upon him abundance of ill-will from the rulers, who had been at such pains to get Jesus crucified. Nevertheless, the regard he had for his master overcame all other considerations, and he asked leave to take his body down; because if no friend had obtained it, it would have been ignominiously cast out among the executed malefactors.—44. *And Pilate marvelled if he were already dead*: for though he had given orders to break the legs of the crucified persons, he knew that they might live some hours in that condition. *And calling unto him the centurion, he asked him whether he had been any while dead.* 45. *And when he knew it of the centurion, he gave the body to Joseph.*—In discharging the last duty to his master, Joseph was assisted by another disciple, named Nicodemus, the ruler who formerly came to Jesus by night, for fear of the Jews. But he was not afraid of them now; for he shewed a courage superior to that of the apostles, bringing such a quantity of spices along with him as was necessary to the funeral of his master. The two therefore taking down the naked body, wrapped it with the spices in the linen furnished by Joseph. They received the body from the cross in the linen cloth, and covered it therewith, for the sake of decency; but in all probability they did not wrap it in the spices till they carried it into the garden, then laid it in Joseph's sepulchre, which happened to be nigh to the place of execution. John xix. 39. *And there came also Nicodemus (which at the first cam. to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound weight.* 40. *Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.* 41. *Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre,* *wherein*

Ver. 40. *As the manner of the Jews is, &c.*] Those who have written upon the manners and customs of the Jews tell us, that they sometimes embalmed their dead with an aromatic mixture of myrrh, aloes, and other gums or spices, which they rubbed on the body more or less profusely according to their circumstances, and their regard to the dead. After anointing the body, they covered it with a shroud or winding-sheet, then wrapped a napkin round its head and face; others say, round the forehead only, because the Egyptian mummies are observed to have it so: last of all, they swathed the shroud round the body as tightly as possible with proper bandages made of linen. At other times they covered the whole body in a heap of spices. Thus it is said of Aza, 2 Chron. xvi. 14. "They buried him in the bed which

"was filled with sweet odours, and divers kinds  
"of spices prepared by the apothecaries art." From the quantity of myrrh and aloes made use of by Joseph and Nicodemus, viz. an hundred pound weight, it would appear, that the office performed by them to their master was of this latter kind, John xix. 40. *They wound him in linen clothes with the spices, as the manner of the Jews is to bury*: for they had not time to embalm him properly.

Ver. 41. *And in the garden a new sepulchre, &c.*] In the description of the sepulchre given by the Evangelists, it is particularly remarked, that it was a new one, wherein never any man had been laid. This circumstance, as the commentators observe, plainly proves that it could be no other than Jesus who arose, and prevents all suspicion

that they were not Jewish, but Roman soldiers, whom the priests employed to watch the sepulchre, is evident from their asking them of the governor. Besides, when the soldiers returned with the news of Christ's resurrection, the priests desired them to report that his disciples had stolen him away while they slept: and to encourage them to tell the falsehood boldly, promised, that if their neglect of duty came to the governor's ears, proper means should be used to pacify him, and keep them safe; a promise which there was no need of making to their own servants. — 66. *So they went and made the sepulchre sure, sealing the stone, and setting a watch.* The priests going along with the party, placed them in their post, and sealed the stone that was rolled to the door of the sepulchre, to hinder the guards from combining with the disciples in carrying on any fraud. See Dan. vi. 17. where we find a precaution of the like kind made use of by Darius in the case of Daniel shut up in the lions den. Thus while the priests cautiously proposed to prevent our Lord's resurrection from being palmed upon the world, resolving no doubt to shew his body publicly after the third day as an impostor, they put the truth of Christ's resurrection beyond all question, by furnishing a number of unexceptionable witnesses to it, whose testimony they themselves could not refuse.

§ CXLVII. Mat. xxviii. 1. *Mary Magdalene, and Mary the mother of James, go out to see the sepulchre; but are terrified by an earthquake. An angel descends, and Jesus arises.* \*

“ To reconcile the several accounts which the Evangelists have given of our Lord's resurrection from the dead, it is necessary to enquire exactly into the time when the women

\* Because the method observed in the remaining part of this Harmony is uncommon, it may be expected perhaps that I should take into consideration the schemes which others have proposed, for reconciling the accounts given by the Evangelists of our Lord's resurrection from the dead, and shew wherein those schemes are judged defective. But the reader will see, that tho' the importance of the subject merits the most accurate discussion, to enter into it thus minutely would be tedious. I shall therefore content myself with giving a short account of the scheme offered by Mr. G. West in his observations on the resurrection of Jesus; because I think it, upon the whole, very ingenious, though I find myself obliged to recede from it in several particulars. Mr. West's account of the resurrection is this.—The women who accompanied our Lord from Galilee made an appointment to come and embalm him after the sabbath was ended. Very early therefore on the first day of the week Mary Magdalene and the other Mary, in pursuance of their purpose, went out to view the sepulchre. About the time that they were setting out, the earthquake happened, the angel descended and rolled away the stone, and Jesus arose. The two Marys either met with or called upon Salome in their way: so the three went on till they came in sight of the sepulchre, and observed

the door open. This circumstance leading them to conclude that the body was removed, Mary Magdalene ran immediately back to tell Peter and John what had happened. In the mean time the other Mary and Salome going forward, entered the sepulchre, and had the vision of one angel, mentioned by Matthew and Mark, which informed them that Jesus was risen, and bad them carry the news to his disciples.—After they were departed, Peter and John, with Mary Magdalene, came to the sepulchre. An account of this journey we have, John xx. 1—10. The two apostles having examined every thing, departed. But Mary Magdalene staid behind them, at the grave; and saw, first a vision of angels, then Jesus himself. Her joy gave her speed. She ran the second time into the city, that she might impart the news to the rest. ---After Jesus had shewed himself to Mary Magdalene at the sepulchre, he went and met Mary Magdalene's companions, viz. Mary the mother of James, and Salome, as they were going into the town, to give an account of the vision they had seen. ---The apostles, and Mary Magdalene, had not been long away from the sepulchre, till Joanna, and some Galilean women, her companions, arrived with the spices to embalm the body. This company of women had the vision of two angels described by Luke, then departed.  
But,

“ women first set out to visit the sepulchre. Mat. xxviii. 1. *In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre :* (ἵνα ἴδωσι) to see if the stone was still at the door, because by that they would know whether the body was within. For from John xix. 42. (*There laid they Jesus therefore, because of the Jews preparation-day, for the sepulchre was nigh at hand*) it would appear, that the friends of Jesus intended to carry him somewhere else ; perhaps because Joseph’s sepulchre was not yet finished, being a new one. The women knowing this, had reason to think that Joseph would remove the body as soon as the sabbath was ended. Accordingly, having bought the spices, they judged it proper to send two of their number to see if Jesus was still in the sepulchre ; and if he was not, to enquire of the gardener where he was laid, (John xx. 15.) that when the spices were prepared, that is pounded, mixed, and melted into an ointment, they might go directly to the place, and embalm him.”

This journey to the sepulchre by the two Marys, is generally supposed to have been undertaken in the morning, according to our sense of the word, that is to say, some time after midnight. But this opinion, though universally received, may justly be called in question. For first of all, what reason can be assigned for the women’s not going to see the sepulchre as soon as the Jewish sabbath was ended, that is, on Saturday immediately after sun-setting (see Lev. xxiii. 32.), when they had more than an hour’s twilight to carry them thither ? In the second place, since they delayed it at all, why did they go at two or three in the morning, rather than at some more seasonable hour ? Their anxiety cannot be pleaded, because that would have carried them out the precedent evening. Nor can their fear of the Jews be alleged as the reason, seeing they had been so bold as to stand by the cross of Christ during his crucifixion, John xix. 25. Besides, the Romans and Jews had already permitted our Lord’s friends to pay him funeral honours unmolested. And as for the soldiers at the sepulchre, if the women had known any thing about them, it must have frightened them from going in the night-time rather than in the evening. To conclude, it cannot be said that the journey was too great to be undertaken in the evening ; for the sepulchre was nigh to the city, John xix. 20, 41. It may be said indeed, that it was always full moon at the passover ; and therefore, that the middle of the night was as proper a season for their visit as any. It would not, however, be a proper season if the weather was either rainy or cloudy then, as it seems actually to have been. This I gather from John xx. 1. where we are told, that in the morning, when Mary Magdalene came to the sepulchre, *it was dark*. In the mean time, though the weather had been ever so fine, it was more agreeable to the women’s anxiety, and to the design of their journey, which was to see the sepulchre, (a design which did not admit of any delay), and in every respect more proper for them to make their visit, at the end of the Jewish sabbath, when it was still light, than to defer it till two or three o’clock next morning. Wherefore, if the reasoning is to proceed upon the acknowledged circumstances of this affair, it cannot, I think, be allowed, that the women delayed visiting the sepulchre till the morning of the first day of the week. It is much more probable, that by appointment of the rest, and in conformity to their own inclinations,

But, by some accident or other, Mary the mother of James, and Salome, who had been at the sepulchre and seen the one angel before Joanna came, and who as they returned had seen Jesus himself, lingered so long on the road, that Joanna and the women with her, who came to the sepulchre after them, got to the apostles lodging before them, and had told their story in such good time,

that the two disciples of whom Luke speaks, chap. xxiv. 13. were set out for Emmaus, and Peter was gone to the sepulchre a second time, before they came up. --- This, if I mistake not, is Mr. West’s account of the resurrection. The reasons on which it is built shall be considered by and by ; and what appear to be its defects shewed.

the two set out for the sepulchre on Saturday evening, according to our form of the day, perhaps about six or seven o' clock at night.

The reader will be pleased to take notice, that the time here fixed for the women's first visit to the sepulchre, is capable of a direct proof likewise from the words of the text. Matt. xxviii. 1. *In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.* According to the Jewish form of the day, the sabbath ended, and the first day of the week began, at sun-setting. Levit. xxiii. 32. "From even unto even shall ye celebrate your sabbaths." If so, Matthew's description of the time when the women set out for the sepulchre, fixes it expressly to the evening, notwithstanding the word *dawn*, in our translation, falsely protracts it to some hour after midnight, being very improperly used in this passage. The word in the original is *ἐπιφωσκειν*, which, applied to the Jewish day, signifies simply that *the day began*, without conveying any idea of light at all; contrary, I own, to its primary meaning, which, doubtless, includes the notion of light gradually increasing, in conformity to the commencement of the day among the Greeks, who formed the word so as to denote their own idea. But however contrary to the analogy of the Greek language, this signification of the word *ἐπιφωσκειν* may seem, it could have no other in the mouth of a Jew, whose days all began at sun-setting. Besides, it has this meaning, without dispute, Luke xxiii. 54. where, in the history of our Lord's burial, it is said, "And that day was the preparation, and the sabbath (*ἐπιφωσκε*) *dawned*," i. e. was about to begin, or, as it is well rendered in our version, *drew on*: for no body ever fancied that Joseph of Arimathea and Nicodemus, laid Jesus in the sepulchre when the Jewish sabbath *dawned*, in the sense of its becoming light. But the meaning which this Greek word has in Luke, it may have in Matthew, or rather must have; as it cannot be imagined that an historian capable of common accuracy, much less an inspired writer, would say *it dawned towards the first day of the week*, nine or ten hours after the first day of the week began. Nor would he say, that the women made their visit in the end of the sabbath, if they really made it towards the middle of the day following. --- Farther, although *ὀψε* is used by the sacred writers with all the latitude of *ὀψια*, I apprehend that no passage of their writings can be produced, in which either the one or the other signifies the middle of the night, far less the morning. As the Jewish day began at sun-setting, they distinguished the evening into two parts, which they called the first and second evenings; the *first* being the evening with which the precedent day ended, and the *second* the evening with which the new day began. Hence the expression in the institution of the Passover, Exod. xii. 6. "between the two evenings." So it is in the original: see the marginal translation. Compare also Mat. xiv. 15. with ver. 23. where both evenings are mentioned. The first evening was the space from three in the afternoon to sun-setting, the second began at sun-setting and lasted till nine, comprehending the whole first watch of the night, which was therefore called *ὀψε*. See Mark xiii. 35. § 122. where all the four watches are enumerated. But, in the passage under consideration, *ὀψε* signifies the first evening, being the evening of the sabbath that drew on towards the first day of the week, *ὀψε τῷ σαββάτῳ τῇ ἐπιφωσκειν εἰς μίαν σαββάτων*. The truth is, though *ὀψια*, with its primitive *ὀψε*, was applied by Jewish writers indifferently to the first and second evenings; these words, as far as I know, were never used to denote any time later than nine o' clock at night, when the first watch ended.

"For these reasons I think it probable that the two Marys attempted to visit the sepulchre in the end of the Jewish sabbath, or about the setting of the sun, on our Saturday evening\*. I say attempted to visit the sepulchre; because it does not appear

\* But there are three objections against fixing the first visit to the sepulchre. 1. One objection against it is taken from

“ that they actually went thither. While they were going, there was a great earthquake,  
 “ viz. that which preceded the most memorable event which ever happened among  
 “ men,

Mark xvi. 9. *Ανασας δε, πρωι πρωη σαββατις εφανε πρωτον Μαρια τη Μαγδαληνη. Νυν ωθεν Jesus was risen early the first day of the week, he appeared first to Mary Magdalene.* Here the Evangelist seems to affirm that Christ's resurrection happened in the morning of the first day of the week; whereas if the women were driven back by the storm about the time that Jesus arose, his resurrection must have happened about eight or nine o' clock on Saturday evening. But the answer is, it does not necessarily follow that Jesus arose on Saturday evening, because the storm, occasioned by the descent of the angel, began then. The storm may have come on several hours before the angel descended, and yet his descent might be the occasion of it. Wherefore, if it is judged necessary, we may suppose that the angel descended and Jesus arose after the middle of the night, the storm continuing to rage all the while. — Nevertheless, if the reader is of opinion that the angel descended about the time that the women were driven back, the objection can be removed on this supposition also. For the angel may have rolled away the stone, and put the guards into confusion, some hours before our Lord arose; it being as easy to suppose the heavenly Being tarrying at the sepulchre before Christ's resurrection, as after. And therefore, though he descended before the women went out to see the sepulchre, Jesus may not have arisen till after midnight, as Mark seems to say. — Or, though he arose about nine or ten o' clock on Saturday evening, Mark's words may easily be interpreted so as to agree fully therewith: thus, put the point in the Greek sentence, cited from Mark, after the word *δε*, and its proper translation will be, *Now having arisen, he appeared first to Mary Magdalene, in the morning of the first day of the week.* A sense of the passage abundantly more agreeable to the several circumstances of this important affair, than that which is given in the common version.

2. A second objection is taken from Mat. xxviii. 5. *And the angel answered and said unto the women, fear not ye, &c.* This connexion is thought to insinuate that the two Marys did not turn back when the earthquake or storm began, but went directly to the sepulchre, where they had the interview with the angel that Matthew speaks of. The answer to this objection is twofold. — First, it is certain that Mary Magdalene was not one of the women to whom the angel spake, ver. 5. as she must have been, if that verse is to be taken in strict connection with the precedent part of the chapter. For

when the angel first appeared to the women, Mary Magdalene was in the city with Peter and John. I think this evident from her own words to those Apostles, John xx. 2. *They have taken away the Lord, and we know not where they have laid him:* plainly implying, that she had not then seen the angels. Moreover, when they appeared to her, they did not inform her of Christ's resurrection, as the angel is said to have done on this occasion. For when Jesus himself spake to her after she had seen the angels, and asked whom she was seeking, she replied, ver. 15. *Sir, if thou hast borne him hence, tell me where thou hast laid him; and I will take him away.* To conclude, the account which John gives in his Gospel, of her return to the sepulchre, puts it beyond all doubt that she was there alone when she saw the angels, and that she did not join the women her companions till she met them at the Apostles lodging. — Secondly, this sort of transition and connection, by which things are joined as if they had happened about the same time, though in reality a good space intervened between them, is often to be found in sacred history. Thus John xviii. 38. *Pilate saith unto him (Jesus), What is truth? and, when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. 39. But ye have a custom, that I should release unto you one at the passover. Will ye therefore that I release unto you the king of the Jews?* as if Pilate had made them this offer immediately after examining Jesus in the prætorium; whereas it is certain that very important matters intervened. For after Pilate had declared Jesus innocent, as John informs us, the Jews began to accuse him more vehemently (Luke): and having signified in their accusation, that he was a Galilean, Pilate sent him to Herod. But Herod sending him back without finding him guilty, Pilate went out, and offered to release him. In like manner Mark xvi. 14. Christ's appearance to the eleven, on the eighth day after his resurrection, is related, together with a discourse of his which was not spoken till the ascension-day, about a month after; though by the connection it looks as if it had been spoken at that appearance. *Afterward he appeared unto the eleven as they sat at meat, &c. 15. And he said unto them, go ye into all nations and preach the gospel to every creature, &c.* This is precisely and in every respect the form of connection made use of by Matthew, xxviii. 5. *And the angel answered and said unto the women, &c.* We have another example, Luke xxiv. 36. where

“men, the resurrection of the Son of God from the dead. This earthquake, I suppose, frightened the women to such a degree, that they immediately turned back\*. Or their return may have been rendered necessary by a storm, if this earthquake, was attended with a storm. Or we may espouse the opinion of Hammond and Le Clerc, who interpret the words σεισμος μεγας†, in this passage, of a *tempest* only. As the tempest, therefore, or earthquake, which preceded our Lord’s resurrection, was a great one, it could hardly fail to lay the women under a necessity of returning. The guards, it is true, remained at the sepulchre all the while: but there was a great difference between the tempers of the persons; not to mention that the men being soldiers, duty obliged them to keep their post as long as possible.---The whole of this account acquires a farther degree of probability from the following remark: that on supposition our Lord’s resurrection was preceded by a tempest, or earthquake, or both, which frightened the two Marys as they went to the sepulchre, and made them turn back; we can see the reason why the women did not go out with the spices till the morning, notwithstanding, according to Luke, they had bought and prepared at least the greatest part of them, the evening on which Jesus was buried, and notwithstanding the nature of embalming required that they should make as much dispatch as possible.”

where the Evangelist giving an account of Christ’s appearing to the ten, on the evening of the resurrection-day, connects with it his discourse to the eleven before his ascension. Ver. 42. *And they gave him a piece of a broiled fish, and of an honey-comb*: 43. *And he took it, and did eat before them.* 44. *And he said unto them, These are the words, &c.* as if he had spoken this, not only at the time, but to the persons mentioned in the precedent verses; whereas we know that Thomas was absent when Jesus shewed himself to his Apostles on the evening after his resurrection. This also is precisely the same sort of transition that is made use of by Matthew, when he introduces the angels speaking to both the women who went in the evening to view the sepulchre, though in reality they spake to a company of women next morning, in which one of them only was present. The example is a remarkable one, and should be accurately examined; because it appears from the history of the Acts of the Apostles, that Luke, who connects the two events in his Gospel, knew very well that they happened at different times. For he tells us that Jesus continued on earth forty days after his resurrection; so that it could not be his intention, in his Gospel, to represent him as ascending into heaven the evening of the day on which he arose. By parity of reason it must be allowed, that notwithstanding Matthew seems to connect the two events of which he speaks, he may have known that the one happened in the evening, and the other early next morning. For more examples see Prelim. Observ. III.

3 On supposition that Jesus arose on the Saturday evening, it may be objected that christians observe no part of the day whereon he arose as their sabbath. But, without regard to the point in de-

bate, it must be owned that our sabbath is not precisely the day of the week which the primitive christians observed as their sabbath. Their first day of the week, and consequently their sabbath, began on Saturday at sun-setting. Wherefore it can be no objection against our Lord’s rising on our Saturday evening, that the time of his resurrection is not comprehended in the sabbath, as we observe it, any more than it is an objection against the present sabbath itself, that the former part of the ancient christian sabbath has been let drop out of it altogether. Had that been retained, the objection could not have had any foundation, for which reason it should not be urged.

\* It is true Matthew says, that the women *came* to see the sepulchre; but the word ηλθε, which he makes use of, does not imply that they arrived at the sepulchre. All who understand the Greek, know that ελθειν signifies *to go*, as well as *to come*. (See Mark vii. 31. Luke ii. 44. in the original.) And that it signifies *to go*, in this passage, is plain, because the angel descended, rolled away the stone, and terrified the guards, after the women are said *to have come*; though, from the nature of the thing, it is certain that all must have been over before they arrived. The translation therefore of Mat. xxviii. 1. should run thus; *Mary Magdalene and the other Mary went to see the sepulchre.*

† Σεισμος properly signifies any shaking, whether in the earth, air, or sea. Thus, Matt. viii. 24. σεισμος εν τη θαλασση, is rightly rendered *a tempest in the sea*. So likewise Ezek. iii. 12. LXX. ηκουσα φωνην σεισμου μεγαλου, *I heard the voice of a great wind, saying, &c.* Withal συσεισμος is the word by which the LXX. denote a *wind*, such as that wherein Elijah was caught up, 2 Kings. ix. 1.

“ After



“ After the two Marys returned, they went with their companions, and bought what  
 “ spices were necessary to complete the preparation. So Mark says, xvi. 1. *Και διαγυ-*  
*νομενα τὴ σαββατῇ, Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τῆ Ἰακώβου, καὶ Σαλωμὴ ἠγόρασαν ἀρωματὰ*  
 “ *ἵνα ἐλθουσαι ἀλειψωσιν αὐτόν.* And when the sabbath was past, Mary Magdalene, and Mary  
 “ the mother of James, and Salome, bought sweet spices, that they might come and  
 “ anoint him. Having set out for the sepulchre, in the end of the Jewish sabbath, when  
 “ the first day of the week was drawing on, by the time that they returned they found  
 “ their companions going to buy more spices, the sabbath being ended; and so went  
 “ along with them, as Mark affirms. For though the storm had hindered them from  
 “ proceeding to the sepulchre, they might attend their companions without much  
 “ inconveniency, especially if the spices were to be had in any shop hard by. — While  
 “ the women were making these preparations for embalming Jesus, he arose from the  
 “ dead; his resurrection being preceded by the descent of an angel, whose appearance  
 “ at the sepulchre was ushered in with a great earthquake, and a storm which lasted fe-  
 “ veral hours. Mat. xxviii. 2. And behold, there was a great earthquake (*σεισμός*) for the  
 “ angel of the Lord descended from heaven, and came and rolled back the stone from the door,  
 “ and sat upon it. — The angel who now descended, assuming a very awful and majestic  
 “ form, the guards were exceedingly affrighted. 3. His countenance was like lightning,  
 “ and his raiment white as snow. 4. And for fear of him the keepers did shake, and be-  
 “ came as dead men. Probably they fainted away. It is not said at what particular in-  
 “ stant Jesus arose; whether it was before the guards fell into the swoon, or after they  
 “ recovered themselves and fled. Mark, indeed, by observing that Jesus appeared first  
 “ to Mary Magdalene, may be thought to insinuate that the guards did not see him when  
 “ he arose. Yet the Evangelist's words do not necessarily imply this; for his meaning  
 “ may be, that he appeared to Mary Magdalene first of all the disciples only. Besides,  
 “ though the guards saw him arise, it was, properly speaking, no appearance of Christ  
 “ to them. However, be this as it will, it is certain that Jesus was arisen and gone  
 “ before any of the women arrived at the sepulchre. Probably also the angel had left  
 “ the stone on which he sat at first, and had entered into the sepulchre; for, as we shall  
 “ see immediately, when he shewed himself to the women, he invited them not to go,  
 “ but to come and see the place where the Lord lay. Besides, when the women ob-  
 “ served the stone rolled from the door of the sepulchre, they saw no angel sitting on the  
 “ stone, as is evident from their going so briskly forward. Mark xvi. 5.”

Jesus, by his miraculous power, could easily have rolled the stone from the door  
 of his sepulchre, and therefore the descent of an angel was not necessary in that respect.  
 But it was necessary, among other things, in order to throw the guards into a conster-  
 nation before Jesus came forth, lest they should have offered to lay violent hands on him,  
 as was done in the garden of Gethsemane, even after he had cast the whole party down  
 on the ground. It is true the divine wisdom and power could have intimidated the sol-  
 diers by a variety of methods; but the one pitched upon was certainly as proper as any.  
 For they were effectually frightened by the majestic appearance of the angel, but especially  
 by the lightning which flashed from his countenance; so that if they recovered out of  
 their swoon before Jesus arose, and staid till they saw him come forth, those marks of  
 subjection and reverence which the celestial Being may be supposed to have shewed him-  
 as he passed, together with the office of rolling back the stone, and opening the door,  
 which he had humbly performed in quality of a servant, no doubt struck the guards with  
 such awe, that they allowed Jesus to depart leisurely and unmolested. — Thus it appears  
 that our Lord's resurrection was not accomplished in an instant. The circumstances at-  
 tending it were numerous, and such as filled up a considerable space of time; by which

means the soldiers had opportunity to recollect their thoughts, and ascertain themselves with respect to what they saw. They were perfectly well qualified therefore for bearing witness to Christ's resurrection. Accordingly they gave a relation of it, which could not be called in question, to the great mortification of the chief priests, who, on hearing the truth, resolved to stifle it immediately; and for that purpose hired the soldiers to conceal the real fact, and to publish every where that his disciples had stolen the body away while they slept: a story altogether inconsistent, and which carried along with it its own confutation.

§ CXLVIII. John xx. 1. *On the morning of the first day of the week all the women go to the sepulchre. They enter, but cannot find the body. Mary Magdalene returns to inform the disciples of this. The women who stay behind, see a vision of angels in the sepulchre, upon which they likewise run into the city.*

“ On the morning of the first day of the week, according to our form of the day, when the weather was grown calm, and every thing was made ready, all the women went out together very early, carrying the spices which they had prepared, to the sepulchre, at which they arrived about the rising of the sun. Luke xxiv. 1. *Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.*”

That the journey of the women to the sepulchre in the morning, described by Mark and Luke, was made by all of them in one body or company, and at one time, is more than probable for the following reasons. The women said to have gone to the sepulchre, are the same in the three Evangelists; and the time fixed for their journey by each, is the same. — 1. The time fixed for this journey by Mark is *λίαν πρῶν, very early in the morning*, (xvi. 2.) by Luke, *ὄρθρῳ βαθεῖας, very early in the morning*, (xxiv. 1.) by John, *πρὸς ἡμέραν ἐτι σκοτίας, while it was yet dark*. This latter expression however does not imply that it was absolutely dark when Mary Magdalene came, or rather went (see on Matt. xxviii. 1. p. 204.) to the sepulchre. For had it been so, she could not at any distance have observed the stone rolled away, a circumstance mentioned by John himself. But the meaning is, that notwithstanding the moon was then full, and the sun about to arise, it was not very light when she set out, perhaps because the weather was hazy or rainy. — 2. The women said to have made this journey, are in all the Evangelists the same. *Mary Magdalene, and Mary the mother of James and Salome*, are said, Mark xvi. 1. to have bought the spices, and to have come to the sepulchre very early in the morning. *Mary Magdalene, and Joanna, and Mary the mother of James, and certain others with them*, consequently Salome whom Mark has mentioned, are said, Luke xxiv. 10. to have told the Apostles that the door of the sepulchre was open, and the Lord's body taken away, and that they had seen a vision of angels \* which assured them he was arisen. Mary Magdalene there-

\* According to Mr. West indeed, Luke does not mean that the two Marys informed the Apostles of the vision, but only that Joseph and Nicodemus had laid the body in the sepulchre, and that the stone was rolled away. But this interpretation does not appear quite natural, even on his own supposition of taking the passage in construction with the precedent chapter. Besides, Mary and Salome, said by Luke to have concurred in that information, had not, on Mr. West's scheme, arrived when Joanna gave it; and therefore they could not join so much as in the small circumstance of the stone's being rolled away. With respect to

Mary Magdalene, taking it for granted that Luke speaks of her first information, the history of which we have John xx. and that he joins it with the information of Joanna and her companions, it is very difficult to conceive how she could affirm that the body was taken away, if, as Mr. West finds himself obliged to suppose, she had not been then in the sepulchre. I should think it not only more consonant to her information, but more agreeable to nature also, to suppose that seeing the door open, she went up with her companions, and entering, found it empty before she had any thoughts of going to the Apostles, as Luke also seems to insinuate.

fore,

fore, Joanna, and Mary the mother of James, were the women who made the visit with the spices early in the morning, described by Luke as the foundation of this information. John indeed speaks of none of the women who made this visit to the sepulchre, but Mary Magdalene. Yet because he mentions none but her, it does not follow that there was no body with her. In the Gospels there are many such omissions: for instance, Mark and Luke speak of one demoniac only who was cured at Gadara; though Matthew tells us there were two who had devils expelled out of them at that time. In like manner Mark and Luke speak only of one blind man, to whom Jesus gave sight near Jericho; while from Matthew it is certain two had that benefit conferred on them there. Before Jesus rode into Jerusalem, both the ass and its colt were brought to him, though Mark, Luke, and John speak only of the colt. Wherefore, since it is the manner of the sacred historians in other instances, John may be supposed to have mentioned Mary Magdalene singly in this part of his history, notwithstanding he knew that others had been with her at the sepulchre; and the rather, that his intention was to relate only what things happened in consequence of her information, and not to speak of the transactions of the rest, which his brethren historians had handled at large. Yet he seems to insinuate that some person had been with Mary Magdalene at the sepulchre; for he tells us that she spake to the Apostles in the plural number, *We know not where they have laid him*. This argument, I acknowledge, by itself does not prove the point: nevertheless, set in the light of the several histories joined together, it is of moment. In a word, since the time fixed by all the Evangelists for this journey, is precisely the same, and the women who made it mentioned by all, are the same; it is evident that they do not speak of two different journeys made by different companies of women, but of one journey only made by the women in a body.

“ While the women were going along, Mark xvi. 3. *They said among themselves, Who shall roll us away the stone from the door of the sepulchre?* 4. *For it was very great.* It seems they knew not what had happened; for those of them who had set out the preceding evening, had not got to the sepulchre.---At length drawing near, they had their uneasiness removed, the stone was rolled away, and the door open. Mark 4. *And when they looked, they saw that the stone was rolled away.*---Luke xxiv. 3. *And they entered in, and found not the body of the Lord Jesus.* Though they felt all round the sepulchre they could not find the body.---Being therefore in great perplexity, it is natural to imagine that they would consult among themselves about the step they were next to take. The issue of their deliberation seems to have been, that Mary Magdalene, whose zeal disposed her cheerfully to undertake the office, should go immediately to the Apostles, and enquire of them whether the body had been removed with their knowledge, and where they had directed it to be laid; and that in the mean time the rest were to search the garden carefully, in order to find it. Coming out of the sepulchre therefore, Mary Magdalene departed and ran into the city, where she found the Apostles, and told them that the body was taken away. John xx. 2. *Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.* Peter and John only are mentioned in this relation; but the circumstances taken notice of by the other Evangelists, shew that the Apostles lodged all together in one house, as they had used to do while their Master was alive. If so, it is reasonable to believe that they all heard Mary Magdalene's report, and were anxious to know the truth of it. But in their present situation they would judge it imprudent to go out in a body to examine the matter, and would rather depute two of their number for that purpose. Accordingly I suppose that Peter and John went to the sepulchre, by the advice and appointment of the rest. 3. *Peter therefore went forth, and that other disc-*

*iple,*

“ *ciple, and came* (or rather *went*, as is plain from the subsequent verse) *to the sepulchre.*  
 “ --- While these things were doing in the city, the women at the sepulchre having  
 “ searched the garden to no purpose, resolved, now that they had more light, to examine  
 “ the sepulchre a second time, when, to their great surprize, just as they entered, they saw  
 “ a beautiful young man, in shining raiment very glorious to behold, sitting on the  
 “ right side. Mark xvi. 5. *And entering into the sepulchre, they saw a young man sitting*  
 “ *on the right side, clothed in a long white garment.* Matthew (ver. 4, 5.) says, that it was  
 “ the angel who had rolled away the stone, and frightened the guards from the sepulchre.  
 “ It seems he had now laid aside the terrors in which he was arrayed, and assumed the  
 “ form and dress of a human being, in order that when the women saw him, they might  
 “ be as little terrified as possible. — Mark 5. *And they were affrighted.* So affrighted we  
 “ may suppose, that they were on the point of turning back.---But the angel, to banish  
 “ their fears, told them with a gentle accent, that he knew their errand. Mat. xxviii.  
 “ 5. *And the angel answered and said unto the women, Fear not ye: for I know that ye seek*  
 “ *Jesus, which was crucified.* 6. *He is not here: for he is risen, as he said: ---* then invited  
 “ them to come down and see the place where he had lain, *i. e.* to look on the linen-  
 “ rollers and the napkin which had been about his body, but which he had left behind  
 “ when he arose: for to look at the place in any other view, would not have been a con-  
 “ firmation of their faith in his resurrection: *come, see the place where the Lord lay.* This  
 “ is the appearance of the one angel which Matthew and Mark have described.---The  
 “ women, much encouraged by the agreeable news, as well as by the sweet accent with  
 “ which the heavenly Being spoke, went down into the sepulchre, and lo another angel  
 “ appeared. Probably the one sat at the head, the other at the feet, where the body of  
 “ Jesus had lain; the situation in which they shewed themselves by and by to Mary Mag-  
 “ dalene, John xx. 12. This latter is the vision of two angels which Luke, who wrote  
 “ his Gospel first (see Prelim. Observ. VI.) has described as the principal vision.”

If the reader will attend to the supposed form of the sepulchre, and to the position of our Lord's body therein, he will find this method of reconciling the Evangelists easy, natural, and probable. The sepulchre seems to have been a square room hewn out of a rock, partly above ground, its roof being as high as the top of the door which formed its entrance. This door opened upon a stair, which ran down straight to the bottom of the sepulchre, along the side of its left wall. Such, I say, may have been the form of the sepulchre. Having therefore carried the body down with its feet foremost, they would naturally place it lengthwise by the right-side wall of the sepulchre, in such a manner that its head lay pointing towards what might be called the front, had the sepulchre been wholly above ground, and its feet to the back wall. They laid the body on the floor, close to the right-side wall of the sepulchre, because in that position it was most out of the way of those who might come down. This description corresponds to the accounts which travellers give us of the Jewish sepulchres, particularly Mr. Maundrel, who was on the spot, and saw several of them. They were generally caves or rooms, hewn out of rocks. And as the Jews did not make use of coffins, they placed their dead separately in niches\*, or little cells cut into the sides of these caves or rooms. See Maundrel's description

\* This form of the Jewish sepulchres suggests an easy solution of a very important difficulty in the history of Lazarus's resurrection, and consequently is much confirmed by that history. It is said, that when Jesus called upon Lazarus to come forth, “ He came out bound hand and foot.” But deists talking of this miracle, commonly ask, with

a sneer, How he could come out of a grave, who was bound in that manner? The answer however is obvious. The Evangelist does not mean that Lazarus walked out of the sepulchre, but that, lying on his back, he raised himself into a sitting posture; then putting his legs over the edge of his nich or cell, slid down, and stood upright upon

description of the sepulchres of the kings, p. 76. But Joseph's sepulchre being a new one, was in all probability unfinished; and particularly it might have no niches cut into its sides, where they could deposite the dead; for which reason they laid Jesus on the floor (see John xx. 12.) in the manner described, intending, when the sabbath was passed, to remove him to some finished burial-place\*, John xix. 42. --- Admitting these suppositions, the most of which are founded on some authority, and all of them perfectly natural, the women designing to search the sepulchre a second time, might, as soon as they came upon the threshold, see the angel who sat on the right side, where the feet of Jesus had been, that is, who sat in the farthest right corner of the sepulchre. And tho' his companion, who sat on the same side at the head, or in the hithermost right corner, had been then visible, they would not have observed him: so that

the floor; all which he might easily do, notwithstanding his arms were close bound to his body, and his legs were tied strait together by means of the shroud and rollers with which he was swathed. See on John xix. 40. § 146. Accordingly, when he was come forth, it is said that Jesus ordered them to loose him, and let him go; a circumstance plainly importing that the historian knew that Lazarus could not walk till he was unbound.

\* To the above description it cannot be objected, that what is shewed at this day as our Lord's sepulchre is of a different form. For the real sepulchre being originally a matter of private property, must have passed from one owner to another, and of course have undergone various changes; especially as it does not appear that the first christians were led to preserve it from that veneration for places and things, which in latter ages ingrossed the attention of the world. Besides it should be considered, that though superstition did teach christians very early to venerate and perpetuate things of this kind, their enemies on the other hand would do what they could to destroy them, as having a tendency to confirm the followers of the new religion in their opinions. And therefore if our Lord's sepulchre was visited by christians, before they obtained the protection of the civil government in Judea, the rulers would certainly destroy it. Nor is this supposition rendered improbable by the accounts that are given of the sepulchre as subsisting in later times. For when the Roman empire became christian, and superstition grew apace, the monks would repair the repository of the Lord's body: or, if it was entirely destroyed, would make a new one to supply its place. Farther, it ought to be considered that although the sepulchre had actually subsisted safe till it came into the possession of the monks, it was liable to many accidents after that period. For during the wars which the mahometans waged with the christians, about the possession of the Holy land, it is natural to suppose, that when the former carried their victorious armies into Judea, they

would destroy every monument of christianity, as well as of learning. After they were driven out indeed, the christians would be equally assiduous to repair the devastations occasioned by the mahometans; and in particular they would take care not to be without the holy places, so necessary to the superstition of the times. And what confirms this conjecture is, that in the descriptions given of those places, as they now subsist, things evidently and grossly fictitious are found. For example, before our Lord's sepulchre there lies a great marble stone on which they affirm his body was anointed. And near at hand is another sepulchre, in which Joseph of Arimathea is said to have been buried. Nay they even shew the room where the Virgin Mary was saluted by the angel: with many other things, the knowledge of which could not possibly be preserved during the course of so many ages. Farther, it is certain that the sepulchre in Bede's time was different not only from what it is at present, but from that which the Evangelists have described. For he tells us that the travellers of those days affirmed it had a nich, into which our Lord's body was put. Whereas, from John xx. 11, 12. it appears that his body was laid on the floor. Maldonat. on Mat. xxvii. 60. "Describit hoc loco Beda Christi monumentum ex eorum fide, qui suo tempore religionis causa Hierosolymam ibant. De monumento, inquit, Domini fuerunt qui nostrae aetatis tempore de Ierosolymis venerunt, quid domus fuerit rotanda, de subiacente rupe excisa, tantae altitudinis, ut intro conficiens homo vix manu extenta culmen posset attingere; quae habet introitum ab oriente, cui lapis ille magnus advolutus atque impossitus est; in cujus monumenti parte aquilonari sepulchrum ipsum, hoc est, locus Dominici corporis, de eadem petra factus est, septem habens pedes longitudinis, trium vero palmarum mensura caetero pavimento altius eminens. Qui videlicet locus, non desuper sed a latere meridiano per totum patulus est, unde corpus inferrebat. Color autem ejusdem monumenti ac loculi, rubicundo & albo ditius esse permixtus."

at the first they must have seen one angel only, as Matthew and Mark tell us. But stepping down the stair, upon the invitation of the angel who appeared, they got the whole cavity of the sepulchre under their eye, and discovered the other heavenly Being also. Thus they saw two angels, as Luke expressly affirms. Besides, the brilliant appearance of him who spake to them, might so fix their eyes as to hinder them from taking notice of his companion, till landing at the bottom of the stair they turned themselves about upon the floor. Their fear and confusion also might have some influence upon them.

“ Luke xxiv. 3. *And they entred in, and found not the body of the Lord Jesus.* 4. *And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.* From this account indeed it is generally inferred, that the angels appeared to the women on their first entering into the sepulchre. But the conclusion is by no means certain: for the evangelist does not tell us where the angels appeared, whether in the sepulchre, or out of it. In his account therefore of the matter, there is nothing forbidding us to suppose that the women came out after missing the body, and searched for it up and down the garden, then went in a second time and discovered the angels as they entered; for they were still in perplexity when the heavenly messengers spake to them, which is all that Luke affirms. — Because the women were exceedingly afraid when the first angel appeared, he had spoken to them with much mildness, Mat. xxviii. 5. But now that their terror was a little abated, and they were come down into the sepulchre with the spices, which was a clear proof of their not entertaining the least thought of their Master's resurrection, the other angel chid them gently for seeking the living among the dead with an intention to do him an office due only unto the dead, and for not believing his words, or rather for not remembering them so as to have had some hopes of his reviving again. Luke xxiv. 5. *And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7. Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.* The Evangelist having no intention to tell which of the angels spake, attributes to them both, words which, in the nature of the thing, could be spoken only by one of them. See on Mat. xxvii. 44. § 144.) Farther, as it is the custom of the sacred historians to mention one person or thing only, even in cases where more were concerned, the difficulty arising from Luke's speaking of two angels, and the rest but of one, would have been nothing, because we might have supposed that all the women went into the sepulchre together, as Luke tells us, and that when they did not find the body, they dispatched Mary Magdalene immediately into the city, with an account of the matter; and

Luke 4. *Stood by them.*] The original word *εστησαν* does not imply, that the angels, at their first appearance, were close by the women. I prove this from Gen. xviii. 2. LXX. “ Abraham lift up his eyes, and looked, and lo three men (*εστησαν εναντι αυτου*) stood by him.” It is added, that “ when he saw them, he ran to meet them from the tent-door:” which shews that they were at some distance from him. Wherefore, *εστησαν αυταις*, in Luke, answering to *εστησαν εναντι αυτων*, signifies simply *they appeared unto them.* If so, we may suppose that both the angels were in a sitting posture when they shewed themselves to the women; because Mark affirms it expressly of the one whom he men-

tions ver. 5. and because they shewed themselves in this posture afterwards to Mary Magdalene, John xx. 12. However, if the reader is not satisfied with this solution, the Evangelists may easily be reconciled by supposing that the angel, of whom Mark speaks, arose when the women went down into the sepulchre. — This manner of the angels shewing themselves, was agreeable to the benignity of their nature, and the graciousness of the errand on which they came. For had they not appeared till the women were got down into the sepulchre, the light issuing from their garments and countenances, together with the unexpectedness and terror of the vision, must have made the timorous women to faint away.

" that when she was gone, the angels appeared unto the rest, while they were yet in the  
 " sepulchre. But as Luke affirms that they had searched the sepulchre, and were in  
 " perplexity on account of the body's being away, before the angels appeared; and  
 " Matthew intimates that they were out of the sepulchre when they saw the vision he  
 " speaks of chap. xxviii. 6. we are obliged to make the suppositions mentioned above.  
 " — When the women had satisfied their curiosity by looking at the place where the  
 " Lord had lain, and where nothing was to be found but the linen clothes in which he  
 " had been swathed, the angel who first appeared to them, resumed the discourse, and  
 " bade them go and tell his disciples, particularly Peter, the glad news of his resurrec-  
 " tion from the dead; that he was going before them to Galilee; and that they should  
 " have the pleasure of seeing him there. Mat. 7. *And go quickly and tell his disciples.*  
 " Mark 7. *And Peter.* Mat. *That he is risen from the dead; and behold, he goeth before*  
 " *you into Galilee, there shall ye see him, lo, I have told you.* This message, as well as  
 " that from Jesus himself, Mat. xxviii. 9; 10. was sent to all the disciples, and not to  
 " the Apostles in particular. The reason may have been this: our Lord intending to  
 " visit his Apostles that very evening, there was no occasion to order them into Galilee  
 " to see him. But as most of his disciples were now in Jerusalem, celebrating the Pass-  
 " over, it may easily be imagined that on receiving the news of their Master's resurrec-  
 " tion, many of them would resolve to tarry, in expectation of meeting with him: a  
 " thing which must have been very inconvenient for them at that time of the year, when  
 " the harvest was about to begin, the sheaf of first fruits being always offered on the se-  
 " cond day of the Passover-week. Wherefore, to prevent their being so long from  
 " home, the messages mentioned were sent, directing them to return into Galilee, well  
 " assured that they should have the pleasure of seeing their Lord there; and, by  
 " that means, be happily relieved from the suspicion of his being an impostor, which,  
 " no doubt, had arisen in their minds when they saw him expire upon the cross. Ac-  
 " cordingly he appeared, as we shall see by and by, to more than five hundred of them  
 " at once, who, in consequence of this appointment, gathered together to see him. —  
 " The women, highly elated with the news of their Lord's resurrection, and of his in-  
 " tending to shew himself publicly in Galilee, went out of the sepulchre immediately,  
 " and ran to bring the disciples word. Luke 8. *And they remembered his words.* Mat.  
 " 8. *And they departed quickly from the sepulchre, with fear and great joy, and did run to*  
 " *bring his disciples word.* Mark 8. *Neither said they any thing to any man; for they were*  
 " *afraid.* Luke 9. *And returned from the sepulchre, and told all these things unto the ele-*  
 " *ven.* The eleven were not all present when the women came, for Peter and John  
 " were gone to the sepulchre. Yet as it was not Luke's intention to mention every cir-  
 " cumstance minutely, he speaks of their informing the eleven in general. Though from  
 " Matthew it appears that the women did not tell these things to Peter and John till  
 " afterwards.—*And to all the rest*, namely, at different times. 10. *It was Mary Mag-*  
 " *dalene, and Joanna, and Mary the mother of James, and other women that were with*  
 " *them, which told these things unto the apostles.* When the women came to the Apostles  
 " this first time, Mary Magdalene was at the sepulchre with Peter and John. But her  
 " report, though made separately, is fitly joined by Luke with that of her companions,  
 " for various reasons. See § 150.—Luke 11. *And their words seemed to them as idle tales,*  
 " *and they believed them not.* Their Master's crucifixion gave such a severe blow to their  
 " faith, that they laid aside all the thoughts which they had entertained of his being  
 " the Messiah. And therefore they had not the least expectation of his resurrection,  
 " notwithstanding he had often predicted it to them; and looked upon the story which  
 " the women told them about it, as a mere chimera, the delusion of a disordered ima-  
 " gination."

§ CXLIX. *Peter and John visit the sepulchre. Mary Magdalene follows them thither, where, after they are gone, she sees first a vision of angels, and next Jesus himself; then runs a second time into the city, to inform the rest.*

“ While the women were running into the city, to impart the glad tidings of the Lord’s resurrection, which they had received from the angels, Peter and John were on the road to the sepulchre, having set out to examine the truth of what Mary Magdalene had told them. But happening to go by a different street, or perhaps entering the garden of the sepulchre by a different door from that through which the company of women had departed, they did not meet with them. The two disciples made all the haste they could, for they were anxious to have their doubts cleared up. John, being the younger man, out-ran Peter, and got to the sepulchre first, but did not go in: he only stooped down, and saw the rollers which had been about the body. John xx. 4. *So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.* 5. *And he stooping down and looking in, saw the linen clothes lying: yet went he not in.* As Christ’s feet had lain in the farthest right corner of the sepulchre, it is natural to think, that when he revived, stood up, and put off his grave-clothes, he would leave them in that corner, where they might easily be seen by John, though he did not enter, just as the women saw the angel who sat in that corner, before they descended. — 6. *Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;* 7. *And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.* After Jesus revived it was necessary that he should strip himself of the rollers, in order to his being clothed with garments fit for motion and action. Some think that he folded up the napkin to shew the perfect calmness and composure with which he arose, as out of an ordinary sleep. But whatever be in this, certain it is that he left the grave-clothes in the sepulchre, to shew that his body was not stolen away by his disciples, who, in such a case, would not have taken time to strip it. Besides, the circumstance of the grave-clothes disposed the disciples themselves to believe, when the resurrection was related to them. The garments which Jesus formed for himself, seem to have been but mean, such as he used in his life-time. For when Mary Magdalene first saw him, she took him for the gardener; and the disciples going to Emmaus, thought him a person in rank not superior to themselves. — 8. *Then went in also that other disciple which came first to the sepulchre, and he saw and believed.* Finding nothing in the sepulchre but the clothes, he believed the body was taken away, as Mary Magdalene had told him. This, as I take it, is all that John means, when he tells us that Peter and he, after searching the sepulchre, *saw and believed.* Mary Magdalene, it would appear, had told them not only that the body was taken away, but that the clothes were left behind; a circumstance which filled them with wonder. They saw them however with their own eyes, and believed her report. Perhaps they imagined that Joseph or Nicodemus had removed it, after having embalmed it anew, and swathed it with other rollers than those they left behind. — For that they had not the least suspicion of Christ’s resurrection, is evident from the apology which John himself makes for the stupidity of the disciples in this matter. 9. *For as yet they knew not the scripture, that he must rise again from the dead.* And as they did not know from the scripture, nor from our Lord’s own predictions, that he was to rise again; so neither could they collect it from any thing Mary Magdalene had told them: for she herself had not the least notion of it, even when Jesus appeared to her, as is plain from what she said in the 13th and 15th verses. — 10. *Then the disciples went away again unto their own home.*

“ 11. *But*



It may seem strange, that in the accounts which the Evangelists have given of our Lord's resurrection, there is not the least mention made of the disciples meeting one another by the way, although they went several times backwards and forwards in separate companies, between their lodging in the city and the sepulchre. On the contrary, the circumstances of the history oblige us to think that they did not meet one another. But there is nothing improbable in this at all. For as Jerusalem was a great city, the Apostles lodging might be at the distance of a mile or two from that extremity of it which was nearest to the sepulchre. And therefore, from their lodging to the sepulchre there might be several different ways through the city, all equally convenient. Farther, Calvary, where our Lord was crucified, is said to have been nigh to the city, John xix. 20. But it would be nigh, though it was at the distance of half a mile. Suppose it however to have been only a little more than a quarter of a mile. In this place, or nigh to it (*ἐν τῷ*) was the garden where our Lord was buried, John xix. 41. Yet the garden might be on the side of Calvary that was farthest from Jerusalem. Wherefore, as it was a spacious garden, the sepulchre could not well be nearer to the city than half a mile. It may, however, have been at the distance of a whole mile consistently enough with the description which John has given of its situation. On either supposition, there may have been different roads from Joseph's villa and garden to the city. Besides, as Jerusalem was walled round, the Apostles lodging might be so situated, that persons going from thence to Joseph's garden, could come out of the city by two different gates. To conclude, the garden where the sepulchre was, might have more doors than one, and several shady walks in it leading to the sepulchre. On these suppositions it is easy to imagine, that the disciples and the women, who went to and from the sepulchre, may have missed each other, by taking their route through different streets of the city, or different roads in the field, as they went to and fro; or they may have been hid from one another by the shady walks of the garden in which the sepulchre stood\*.

\* Mr. West seems to lay some stress on the following argument, for proving the chief article of his scheme, I mean that the women went to the sepulchre in separate companies, and had different visions of angels. His argument is this: on supposition that the women went in different companies, our Lord's resurrection will have additional evidence. Yet, if I mistake not, the evidence will be equally strong on supposition that the women were all in one company, when the angels appeared to them. For the more persons were together when the vision was seen, the less liable were they to be deceived. Had only one person seen the angels, it might have been called an illusion of fancy. For two to have precisely the same illusion, was not so easy. But that the very same train of ideas should have risen in the imaginations of such a number of persons, at one instant of time, was altogether improbable, especially as it consisted of many particulars, and was directly opposite to all the notions which they were then impressed with. Wherefore, since the vision was thus of more length, and had a greater variety of circumstances in it, and the witnesses were more in number, the evidence of Christ's resurrection seems to be even stronger, on the supposition that the women were all in one company when the angels appeared unto them. According to the most ob-

vious meaning of the Evangelist's words, first one angel appeared, and was distinctly heard, by all the women, to say (Mat.) *Fear not ye, for I know that ye seek Jesus which was crucified; he is not here, for he is risen, as he said; come, see the place where the Lord lay.* Then going down to the bottom of the sepulchre, in consequence of his invitation, they all saw another angel, and heard him distinctly pronounce the following words (Luke) *Why seek ye the living among the dead? he is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.* Then the first angel resuming the discourse, said, in the hearing of them all (Matt.) *And go quickly, and tell his disciples (Mark, and Peter) that he is risen from the dead: and behold, he goeth before you into Galilee.* (Mark) *There shall ye see him, as he said unto you.* (Mat.) *Lo, I have told you.* A vision of this length and variety of circumstances, seen not by one or two, but six or more persons, could not possibly be an illusion, or dream: and for any one to say so, is ridiculous. To conclude; on the supposition that the women were not divided into two companies, the appearance likewise of Jesus himself to them, will, for the reasons alleged, be attended with the fullest evidence.

“ 11. *But Mary stood without at the sepulchre, weeping.* It seems she had followed Peter and John to the sepulchre, but did not return home with them, being anxious to find the body.—Accordingly, stepping down into the sepulchre to examine it again, she saw two angels sitting, the one at the head, the other at the feet, where the body of Jesus had lain. From her seeing both the angels, it is probable that she was on the second step of the stair, with an intention to descend. Or if, from her turning about and seeing Jesus, who stood without the sepulchre, it is thought she was on the threshold or first step only with a design to look in, she may be supposed to have bowed her body so as to have had the whole cavity of the sepulchre under her eye at once. Thus she could see the two angels, who a little before had appeared in the same position to the women with the spices (Luke xxiv. 4.) but had kept themselves invisible all the while that Peter and John were in the sepulchre. *And as she wept, she stooped down, and looked into the sepulchre,* 12. *And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain :* 13. *And they say unto her, Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where thy have laid him. — 14. And when she had thus said, she turned herself back,* probably being affrighted, *and saw Jesus standing, and knew not that it was Jesus.* The tears in her eyes, and the new garments wherewith Jesus was clad, made her at a loss to know him, till he called her by her name with his usual tone of voice. 15. *Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ? she supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.* She thought they had removed him, because he was troublesome in the sepulchre. — 16. *Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.* She knew him by his voice and countenance. Wherefore falling down, she would have embraced his knees, according to that modesty and reverence with which the women of the east saluted the men, especially those who were their superiors in station. 2 Kings iv. 27. Luke vii. 38. Matthew xxviii. 9.—But Jesus refused this compliment, telling her that he was not going immediately into heaven. He was to shew himself often to his disciples before he ascended, so that she should have frequent opportunities of testifying her regard to him. Moreover, by ordering her to carry the news of his resurrection to his disciples, he insinuated that it was altogether improper to waste the time in paying him the compliments of salutation. 17. *Jesus saith unto her, Touch me not : for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.* Thus Jesus having finished the work of redemption, contemplated the effect of it with singular pleasure. The blessed relation between God and man, which had been long cancelled by sin, was now happily renewed. God, who had disowned them on account of their rebellion, was again reconciled to them : he was become their God and Father ; they were exalted to the honourable relation of Christ's brethren, and God's children ; and their Father loved them with an affection greatly superior to that of the most tender-hearted parent. The kindness of this message will appear above all praise, if we call to mind the late behaviour of the persons to whom it was sent. They had every one of them forsaken Jesus in his greatest extremity ; but he graciously forgave them, and, to assure them of their pardon, called them by the endearing name of his brethren, *Go unto my brethren, and say, &c.*”

There is something very remarkable in this part of the history. None of the Apostles or male disciples were honoured with the first visions of the angels, or with the immediate news of Christ's resurrection, far less with the first appearances of Jesus himself. The angels in the sepulchre kept themselves invisible all the while Peter and John were there.

Perhaps

Perhaps the male disciples in general had this mark of disrespect put on them, both because they had, with shameful cowardice, forsaken their Master when he fell into the hands of his enemies, and because their faith was so weak that they had absolutely despaired of his being the Messiah, when they saw him expire on the cross. Luke xxiv. 21. How different was the conduct of the women! Laying aside the weakness and timidity natural to their sex, they shewed an uncommon magnanimity on this melancholy occasion. For in contradiction to the whole nation, who, with loud voices, required that Jesus should be crucified as a deceiver, they proclaimed his innocence by their tears and cries, when they saw him led out to be crucified; accompanied him to the cross, the most infamous of all punishments; kindly waited on him in the dolorous moments, giving him what consolation was in their power, though at the same time they could not look on him without being pierced to the very heart; and when he expired and was carried off, they went with him to his grave, not despairing, though they found he had not delivered himself, but to appearance was conquered by death, the universal enemy of mankind. Perhaps the women entertained some faint hopes still, that he would revive. Or, if they did not entertain expectations of that kind, they at least cherished a strong degree of love to their Lord, and resolved to do him all the honour in their power. This incomparable strength of faith, and love, and fortitude, expressed by the women, was distinguished with very high marks of the divine approbation. In preference to the male disciples, they were honoured with the news of Christ's resurrection, and had their eyes gladdened with the first sight of their beloved Lord after he arose; so that they preached the joyful tidings of his resurrection to the Apostles themselves. — There may have been other reasons also for Christ's shewing himself first to the women. The thoughts of the Apostles or male disciples having run perpetually on a temporal kingdom, they had wrested all his words into an agreement with that notion. And what they could not make consistent therewith, they seem either to have disbelieved, or to have wholly overlooked. Hence, notwithstanding Jesus had foretold his own sufferings no less than seven different times, they were exceedingly astonished when they saw him expire. Immortality and terrestrial dominion were, in their opinion, the characteristics of the Messiah; for which reason, when they found that, instead of establishing himself in the possession of universal empire, he had not delivered himself from an handful of enemies, nor from death, they gave up all their hopes at once. Luke xxiv. 21. And as for his resurrection, they seem to have had no expectation of it at all; in so much that when the news of it was first brought to them, they looked on it as an idle tale. It was not so with the women. They were more submissive to their Master's instructions, John xi. 26, 27. and consequently were better prepared for seeing him after his resurrection, than the Apostles and other male disciples. For though they were not expecting his resurrection, they had no prejudice against it. This cannot be said of the Apostles, who not only rejected the matter absolutely, at first, as a thing incredible; but even after the accounts which the soldiers had given, nay after they had seen Jesus himself, some of them were so unreasonable as to doubt still. How much rather would their incredulity have led them to suspect his appearing as an illusion, had he shewed himself to them before the reports mentioned led them to recollect the arguments proper for disposing them to believe; particularly the prophecies that had been so often delivered, in their own hearing, concerning his resurrection. Hence the angels, when they told this event to the women, and desired them to carry the news of it to the disciples, they put them in mind of Christ's own prediction, as a confirmation of it. Hence also, before Jesus made himself known to the disciples at Emmaus, he prepared them for the discovery, by expounding to them on the road, the several prophecies concerning the Messiah, contained in the Old Testament.

§ CL. Mat. xxviii. 9. *The company of women set out for the sepulchre a second time, in quest of Peter and John. Jesus meets them.*

“ While Peter and John, with Mary Magdalene, were at the sepulchre, the company of women returned to the city, and told as many of the disciples as they could find, that at the sepulchre they had seen a vision of angels, who assured them that Jesus was risen. This new information astonished the disciples exceedingly. Wherefore, as they had sent out Peter and John to examine the truth of what Mary Magdalene had told them concerning the body’s being taken away, they would judge it more proper to send some of their number to see the angels, and hear from them the joyful tidings, of which the women had given them an account. This is no conjecture, for the disciples going to Emmaus, affirm expressly that, when the women came, saying, they had seen a vision of angels who said that Jesus was alive, certain of their number went to the sepulchre, and found it even as the women had said, but him they saw not. Luke xxiv. 22. This second deputation from the Apostles did not go alone. For as Mary Magdalene returned to the sepulchre with Peter and John, who were sent to examine the truth of her information, so the women who brought word of the vision, might return with those who were sent to be witnesses to the truth of their report. Besides curiosity, they had an errand thither. The angels had ordered them to tell the news to Peter in particular; for which cause, when they understood that he was gone to the sepulchre with John, it was natural to think they would return with the disciples in quest of him. About the time that these disciples and the women set out for the sepulchre, Peter and John seem to have reached the city. But coming in by a different street, they did not meet their brethren. — The disciples being eager to get to the sepulchre, soon left the women behind, and just as they arrived, Mary Magdalene, having seen the Lord, was coming away. But they did not meet with her; perhaps because they entered the garden at one door, while she was coming out by another. When they came to the sepulchre, they saw the angels, and received from them the news of Christ’s resurrection; for (Luke xxiv. 24.) *they found it even as the women had said.* Highly elated therefore with their success, they departed and ran back to the city so quickly, that they had given an account of what had happened to them, in the hearing of the two disciples who were going to Emmaus, before Mary Magdalene arrived. Nor will their speed appear incredible, if Mary Magdalene came up with her companions after their interview with Jesus. For in that case it is natural to think that they would all stand still a little, and relate to one another what they had seen. Or tho’ Mary Magdalene did not overtake the women, yet considering the nature of the tidings which the male disciples had to carry, we may believe that they would exert their utmost speed in running; and that, neglecting the high road, they would take the nearest way through the fields. Besides, it ought to be remembered, that Mary Magdalene, however eager she might be to carry the joyful news, was, by reason of her sex, not so fit for running as the male disciples; and that her dress might hinder her motion; not to mention that she was tired, having watched all night, and been at the sepulchre once before. — In the mean time the company of women who followed the disciples, happening not to meet Peter and John, who were now on the road home, went forward in quest of them. But the women did not go the length of the sepulchre, for somewhere on the road Jesus himself met them. Mat. xxviii. 9. *And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and bowed him by the feet, and worshipped him.* This favour of embracing his knees Jesus had refused to Mary Magdalene, because it was not necessary: but he granted it to the women

“ women, because the angels words having strongly impressed their minds with the  
 “ notion of his resurrection, they might have taken his appearing for an illusion  
 “ of their own imagination, had he not permitted them to handle him, and convince  
 “ themselves by the united reports of their senses. Besides, if our Lord intended that  
 “ Mary Magdalene should go away as fast as possible, and publish the news, he might  
 “ hinder her from embracing his knees, to prevent her losing time, as was observed  
 “ above. 10. *Then said Jesus unto them, Be not afraid: go tell my brethren, that they go*  
*“ into Galilee, and there shall they see me.* See on Mat. xxviii. 7. § 148. p. 211. and  
 “ on John xx. 17. § 149. p. 214.

That the company of women were returning from the city to the sepulchre when Jesus met them, is highly probable for the following reasons: 1. On supposition that he met them as they went into the city, to give an account of the vision of angels, it is inconceivable how they came to omit telling that they had seen the Lord himself\*. For that they did not speak a word of this, is evident from Luke xxiv. 9—11. compared with ver. 23. 2. That Mary and Salome, with their companions, were returning to the sepulchre, when Jesus met them, is probable; not only because the supposition of this circumstance entirely removes all the difficulties which arise upon comparing the several accounts that are given of our Lord's resurrection; but also because the greek word where-with his appearance unto them is introduced, implies it. *And as they went to tell his disciples, behold, Jesus met them, ἀντιγεν αυταις.* I imagine the Evangelist could not have expressed himself in this manner with any propriety, had our Lord, after shewing himself to Mary Magdalene at the sepulchre, followed the women, and overtaken them as they were going into the town. The words made use of by Luke, xxiv. 15. to express his

\* This difficulty appeared so important to the ingenious Mr. West, that to remove it, he formed his scheme of two companies of women that went to the sepulchre at different times; one under the direction of Mary Magdalene, and the other, of Joanna. He supposeth that Mary Magdalene's company, whom she left at the sepulchre, having seen the one angel of whom Matthew and Mark speak, departed, and met Jesus as they went into the city. But that Joanna and her company who came to the sepulchre after they were gone, having seen the vision of two angels whereof Luke speaks, made such haste into the town, that two of the disciples, in whose hearing they rehearsed their story, had time to set out for Emmaus, before the other company, who had been first at the sepulchre, arrived with the news of their having seen Jesus. But this scheme is encumbered with great difficulties. For, first, Mary the mother of James, and Salome, are said, Luke xxiv. 10. to have concurred in the report concerning the vision of angels, directly contrary to Mr. West, who is obliged to suppose that that report was made by Joanna and her company, without Mary and Salome. The reason is, Mary and Salome were the women to whom our Lord himself appeared, as they went to tell the disciples concerning the vision of angels; and therefore they cannot be supposed to have concurred with Joanna, in her report concerning that vision, because hav-

ing seen the Lord, they would much rather have told that than any thing else. In the second place, Mr. West is obliged to suppose that Mary and Salome, though first at the sepulchre, lingered so long on the road, that Joanna and her company got to the city before them: which is very improbable, as no reason can be assigned which could occasion this delay; and many may be mentioned which ought to have prevented it. Mr. West indeed mentions their fear as the cause of it. But this is a most improbable reason, being confuted both by Matthew and Mark. Matthew says, xxviii. 8. *They departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.* Their fear, as it is natural to think, added to their speed, and their desire to communicate the news, would hinder them from tarrying by the way; not to mention that the angel had ordered them to make all the haste they could into the city. Mark says, xvi. 8. *They went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any man; for they were afraid.* They were now in such haste, that they did not wait to give the common salutation to those they met on the road and in the streets. Wherefore it is not at all credible that these women lingered on the road such a length of time as Mr. West on his scheme is obliged to suppose.

overtaking the disciples on the road to Emmaus, would in that case have been much more proper; *εγγισας συνεπορευετο*. 3. That the women were returning to the sepulchre when Jesus met them, will appear highly probable, if the things that happened between their leaving the sepulchre, and Christ's appearing to them, are considered. In that period John first came to the sepulchre and looked in, but did not go down: then Peter came, and descending, examined the rollers; upon this John likewise went down and viewed them. The two having thus satisfied their curiosity, departed, leaving Mary Magdalene there weeping. After the Apostles were gone, she saw first two angels, who conversed with her; and then Jesus himself, who gave her a message to his disciples. But as such a variety of incidents must have taken up some considerable time\*, is it reasonable to suppose that the women spent it all in going part of the road between the sepulchre and the city, notwithstanding the angel ordered them to go quickly, and they are said to have run to bring his disciples word? The improbability of such a supposition is heightened by the circumstance taken notice of, John xix. 20. that the sepulchre was nigh to the city. It seems they had but a little way to travel. Wherefore it is much more natural to believe that the women had delivered the angel's message before Jesus appeared to them, and were going to the sepulchre a second time, when he met them. The words, Mat. xxviii. 9. (*Ως δε επορευουο επαγγελαι τοις μαθηταις*) *As they went to tell his disciples*, are not in the least contrary to this supposition. For the women were still in quest of Peter and John, to give them the news; consequently the Evangelist might very properly say, that Jesus met them as they went to tell his disciples, notwithstanding they had spoken of the vision before, to such of them as they found in the town†.

\* Mr. West's scheme gives still greater strength to this argument, by the addition of another visit performed within the period under consideration. For, according to him, after Mary Magdalene was departed, Joanna came with her company of women, and having seen and conversed with the angels mentioned by Luke, arrived at the Apostles lodging a considerable time before the first company came thither.

† To this scheme of harmony offered above, it may be objected, That the space of time in which the transactions relating to our Lord's resurrection must have happened, will not admit of so many journeys to the sepulchre, as I have supposed. But the answer is, That upon examination, these transactions will be found to have taken up a greater length of time than is commonly imagined: and that the history has furnished us with two marks, by which we can form some judgment of its length. — 1. The first is Mat. xxviii. 11. where we are told, that while the women were returning from their interview with Jesus, *some of the watch came into the city, and shewed all the things that were done unto the chief priests*, that is, to a number of the chief priests gathered together. No doubt the soldiers went first to the high priest, and told him what had happened. But it is not this which the Evangelist speaks of. It seems the high priest, after having given the watch a private audience, sent for such of the chief priests as he could most confide in; and made the soldiers relate their story be-

fore them. Perhaps he hoped, with their assistance, to convict the men of telling a falsehood: or he might propose to deliberate with his friends concerning the measures proper to be taken on this emergency. Since, therefore, the women returned from their interview with Jesus, about the time that the watch shewed unto the chief priests all the things that were done, the day must have been then pretty far advanced: for it is not to be supposed that the servants at the palace would suffer the soldiers to disturb the high priest very early; or tho' they did, some hours must have passed before such a number of the chief priests could be brought together, as the high priest would judge necessary to assist him in an affair of this importance. — 2. We have a second mark of time, in the history of the two disciples who travelled to Emmaus. For we are told, Luke xxiv. 29. that when they arrived at the village whither they went, they constrained their master to abide with them, because it was towards evening, and the day was far spent. But Emmaus was only threescore furlongs (ver. 13.) or about seven miles and an half from Jerusalem. If so, it must have been late in the morning when the disciples set out: and yet we know that they had left Jerusalem before any of the women arrived from their interview with Jesus. Wherefore it is extremely probable that when our Lord shewed himself to the women, the day was advanced: as all the other circumstances likewise of the history lead us to suppose.

§ CLI. Mat. xxviii. 11. *The guards inform the priests of Christ's resurrection.*

“ The women, thus ordered by Jesus himself to carry the tidings of his resurrection into the city, went no farther in quest of Peter; but being now charged with a more important message, turned back immediately to publish the glad tidings of their having seen the Lord.—11. *Now when they were going, behold some of the watch came into the city, and shewed unto the chief priests all the things that were done*: that is, gave them an account of the earthquake, the vision, the rolling away of the stone, with the other circumstances, by which they had been frightened, and made to desert their post.—From the conduct of the priests, it would appear, that they spake also of Christ's resurrection. 12. *And when they were assembled with the elders, and had taken counsel, they gave large money* (i. e. a great bribe) *unto the soldiers, 13. Saying, Say ye, His disciples came by night, and stole him away while we slept.* It is true, Mark xvi. 9. is generally interpreted in such a manner as to make us think the soldiers did not see Jesus arise. But tho' they did not see him, they were able to bear witness unto his resurrection. The storm, the earthquake, and the vision that accompanied this astonishing event, had driven them away from the sepulchre. Impelled therefore by their fears, and the weather, they would take shelter in the first house they could find. And as they fled away about the time that Jesus arose, they would probably sleep till morning. Or, tho' the terror they were in hindered them from sleeping, they would stay nevertheless, having no inclination to go out in such a stormy night, especially as they knew that the gates of the city were shut, and that they could not have access to the chief priests at so unseasonable an hour. When the day advanced, and their fears were a little abated, we may suppose they began to deliberate among themselves what they were to do. They had been placed at the sepulchre, to see if Jesus would arise according to his prediction, and to prevent any fraud by which his resurrection might be imposed upon the world. Wherefore, if they did not see him arise, they could not but be curious to know whether he was really risen, as the terrible things they had been witnesses to the preceding evening seemed to presage. And for this purpose, they might go straightway to the sepulchre in the morning. But not finding the body, they concluded with reason that Jesus was risen, and went to tell the priests the strange news. Thus the soldiers were qualified to bear witness unto the resurrection of Jesus, although they did not see him arise. And their testimony is unquestionable, being the testimony of enemies. Accordingly, the priests did not offer to contradict them, as they would certainly have done, had it been in their power. But by an obstinacy almost incredible, rooted in their pride, they stiffly resisted what their own mind told them was true, and to save their reputation, bribed the soldiers to propagate an idle inconsistent story. *They gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept.* The priests certainly could not be so stupid, as not to foresee what judgment the world would form of guards who pretended to know and tell what was done while they were asleep; and who tho' they knew it, made no effort to prevent the fraud. But absurd as this might be, it was the best colour they could put upon the matter. Unluckily however for their cause, the soldiers had not come directly to them to receive this lesson. They had tarried by the way, and no doubt divulged the truth in the house where they passed the night. Probably also they had published it as they went thro' the streets, and perhaps in the high priest's palace, while they waited to be called in.—Upon the whole it is evident, that as matters stood, the day must have been pretty far advanced before the soldiers could come into the city. And therefore, tho' they fled from the

“ sepulchre about eleven or twelve o'clock the preceding night, we have a better reason  
 “ for their coming so late in the morning, as is affirmed by Matthew, than if we sup-  
 “ pose that Jesus arose when the women went out in a body to the sepulchre at the rising  
 “ of the sun.”

§ CLII. John xx. 18. *Mary Magdalene, and the company of women, return from their  
 several interviews with Jesus. Peter runs to the sepulchre a second time, and as he returns,  
 sees the Lord.*

“ The company of women having tarried a while with Jesus on the road, by the time  
 “ that they got back to the apostles, not only Peter and John, but the other disciples  
 “ were returned from the sepulchre. Perhaps Mary Magdalene likewise was come; for  
 “ she might easily pass by the women, if she travelled in another road. Besides, it  
 “ is natural to think that she would make all the haste possible, especially as Jesus, for  
 “ this very purpose, had not permitted her to embrace his knees, as was observed above.  
 “ Or we may suppose that Mary Magdalene overtook the women on the road, and  
 “ brought them up with her, after spending a little time in relating to one another what  
 “ they had seen. It is not material however which of them came first, only arriving  
 “ about the same time, they confirmed each other's accounts. 18. *Mary Magdalene  
 “ came and told the disciples, that she had seen the Lord, and that he had spoken these things  
 “ unto her.*—But if the things which the women formerly told concerning the vision of  
 “ angels, appeared in the eyes of the disconsolate disciples as idle tales, what they now  
 “ said was reckoned much more so. Mark xvi. 11. *And they, when they heard that he  
 “ was alive, and had been seen of her, believed not.*—Only Peter, to whom they re-  
 “ peated the angel's message, because he had been absent when they first came with it,  
 “ was disposed by his sanguine temper to give a little more credit to their words than  
 “ the rest seem to have done. For on hearing that the heavenly Beings had named him  
 “ in particular, as one to whom the news should be told, he was much elated with the  
 “ honour they had done him. And though he was but just come from the sepulchre, he  
 “ thought proper to go thither a second time, hoping perhaps to see Jesus, or at least  
 “ the angel who had distinguished him by making mention of his name. Luke xxiv.  
 “ 12. *Then arose Peter, and ran unto the sepulchre: and stooping down he beheld the linen  
 “ clothes laid by themselves, and departed, wondering in himself at that which was come to  
 “ pass.*”

Luke relates Peter's second visit, immediately after the account which he has given of  
 the women's first report. But it does not follow from hence that this visit was made im-  
 mediately after that report, or in consequence thereof, as those who are acquainted with  
 the manner of writing peculiar to the Evangelists very well know. Peter indeed made a  
 visit to the sepulchre, in consequence of Mary Magdalene's first information concerning  
 the body's being taken away, the history of which John has given. But it was different  
 from this. 1. Because he then had heard of nothing but the taking away of the body;  
 whereas now the women had told him of the vision of angels, which said that Jesus was  
 risen. 2. Because at the visit mentioned by John, he went down into the sepulchre,  
 and searched it; whereas at this he only looked in, knowing that if the angels had been  
 visible, they would have appeared immediately. And as for the body, he had fully sa-  
 tisfied his curiosity at the first visit; and was confirmed in the belief of its being away,  
 by seeing the clothes in the same situation as before. 3. Because in returning from this  
 second visit, he is represented as wondering *at that which was come to pass*; a circumstance  
 which might more naturally be expected to happen now than formerly. The reason is,  
 when he made the first visit he had no thought of the resurrection, and so considered the  
 taking



taking away of the body only as an ordinary occurrence. But now that the women had told him of their having seen angels, who assured them that Jesus was alive, he viewed the absence of the body, and the posture of the clothes, in a quite different light, and was struck with wonder. See more on this subject in the Comment. on Luke xxiv. 24. § 153.—Our Lord's appearance to Peter, mentioned 1 Cor. xv. 5. may have happened as he was returning from the sepulchre this second time: for we are certain that the favour was vouchsafed to him on the day of the resurrection. See Luke xxiv. 33, 34.

§ CLIII. Mark xvi. 12. *Jesus appears to two of his disciples on the road to Emmaus.*

“ The same day on which Jesus arose, one of his disciples named Cleophas or Alpheus, the husband of Mary who was sister to our Lord's mother, and who in the history of his resurrection is called Mary the mother of James, was travelling to Emmaus, a village about seven miles distant from Jerusalem, in company with another disciple whose name is not mentioned. The two were in the utmost dejection, on account of their master's death, inasmuch that their grief appeared visible in their countenances, Luke xxiv. 17. Moreover, as they went along, they talked of the things that sat heaviest on their spirits. Luke xxiv. 13. *And behold two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 14. And they talked together of all these things which had happened.—15. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them, εγγισας συνεπορευετο.* He overtook them, as coming himself from Jerusalem. See ver. 18. Probably the disciples had just left the city when Jesus came up with them: for on any other supposition, he could not have had time to deliver all the things which the Evangelist tells us he spake to them. See ver. 27. It seems he shewed himself to them immediately after he left the company of women. — 16. *But their eyes were holden, that they should not know him.* They were held by his miraculous power. Or the phrase, according to the force of the hebrew idiom, may denote the effect, without any intimation of the cause at all. By the alteration, which Jesus could easily make in the tone of his voice, while speaking, and by his new dress, he might be concealed from them, especially as they still believed he was dead, and had no expectation of his resurrection. Besides, their thoughts were so swallowed up in the depth of their grief, that as they took little notice of any thing without them, so they did not narrowly examine the features of their fellow-traveller.—Jesus therefore spake to them in the character of a stranger, making free, as travellers might do with one another, to ask what the subject of their conversation was, and why they looked so sad? 17. *And he said unto them, What manner of communications are these, that ye have one to another, as ye walk and are sad? — 18. And one of them, whose name was Cleophas, answering said unto him: Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?* Cleophas was surprised, that any one who had come from Jerusalem should have been ignorant of the extraordinary things which had lately happened there. 19. *And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people: 20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.* Having thus given an account of Christ's character, miracles, and sufferings, Cleophas was so ingenuous as to acknowledge, that they once believed him to be the deliverer of Israel, and in that faith had been his disciples; but that they began now to think themselves mistaken, because he had been dead three days. 21. *But we trusted that*

" *it had been he, which should have redeemed Israel: and beside all this, to day is the third day since these things were done.*—Cleophas added, that some women of their acquaintance, who had been that morning at the sepulchre, astonished them with the news of his resurrection; affirming that they had seen a vision of angels, which told them he was alive. It seems his companion and he had left the city before any of the women came with the news of Christ's personal appearances. 22. *Yea, and certain women also of our company made us astonished, which were early at the sepulchre: 23. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.*"

The smallest attention will shew, that Cleophas and his companion do not here speak of Mary Magdalene's second information, given after she had seen the angels; because Jesus himself having appeared to her before she stirred from the spot, it is by no means probable that she would tell the lesser, and omit the greater event. Neither do they speak of the information which the company of women, Mary Magdalene's companions, gave the apostles, after they had seen Jesus, because they in like manner must have related that, much rather than any thing else. But the report, of which they speak, was either made by a company of women different from that in which Mary the mother of James and Salome were, and who saw Jesus as they went to tell his disciples concerning the vision of angels; or it was made by that company before they saw the Lord. That it was not made by any company in which Mary and Salome were not, is certain; because Luke says expressly, that Mary and Salome assisted Mary Magdalene, Joanna, and the rest, in giving it, chap. xxiv. 10. Wherefore, it must have been the report which Mary Magdalene made alone, after having been with the women at the sepulchre the first time, and which they confirmed before they saw the Lord, as has been shewed, § 150. According to this account of the matter indeed, the report which Mary Magdalene made alone, is not distinguished from that of her companions, Mary, Salome, and Joanna. Yet there seems to be a hint given of it in the first clause of the verse under consideration. For the words, *And when they found not the body*, may refer to Mary Magdalene's first information; as the subsequent words, *They came, saying, that they had also seen a vision of angels*, describe the information given by her companions. In the mean time, though it should be allowed that Mary Magdalene's report is not distinguished from that of her companions, either by Luke in his history of the resurrection, or by the disciples going to Emmaus, it will not follow that her report was made at the same time with theirs, or that the Evangelist meant to say so. For though they were distinct in point of time, they might fitly be joined together, for four reasons. 1. Because the persons who made them, had gone out in one company to the sepulchre. 2. Because they were made within a little of each other. 3. Because the subject of both was the same. Mary Magdalene first brought word that the stone was rolled back, that the door was open, and the body gone. The other women came soon after her, and told the same things; adding, that they had seen a vision of angels, which affirmed that Jesus was alive. 4. In telling their story to this supposed stranger, the two disciples would think it needless to make the distinction more particularly. But if the disciples in their account of these reports, joined them together for the reasons mentioned, the Evangelist Luke might for the same reasons speak of them as one in his history of Christ's resurrection, agreeably to the brevity which he has studied throughout the whole of his work. See on Mat. xxviii. 9. § 150.

Luke xxiv. 24. "*And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not.* When the women who had been at the sepulchre told us, that they had seen angels who assured them that Jesus was risen, some of our number went thither in great haste, hoping  
" to

“ to see these angels, as the women told them that they were in the sepulchre when they came away. On their arrival, they found it even as the women had said: for they were favoured with a sight of the angels, but had not the pleasure of seeing Jesus.”

This is generally understood of the journey which Peter and John made to the sepulchre, immediately after Mary Magdalene's first report; but with what truth may be questioned. The reason is, at that journey Peter and John had heard nothing of the vision of angels, which the disciples here mentioned are said expressly to have been informed of. — Luke indeed tells us of a second journey which Peter made to the sepulchre; and this some have supposed to be the journey which the disciples going to Emmaus had in their eye, because it is related immediately after the report of the women concerning the angels, as if it had happened in consequence of that report. Nevertheless, the series of the history discovers the fallacy of this supposition. For when the women came into the city, after having seen the angels, both Peter and John were at the sepulchre, and did not return before the women set out a second time. If so, neither Peter nor John had any opportunity of hearing from the women's own mouth what they had to say concerning the vision, till the latter were able to add the still more welcome news of their having seen the Lord. Whence, since the disciples, of whom Cleophas and his companion speak, had heard nothing of Christ's appearing to the women, Peter could not be one of them. It may be said indeed, that immediately on his return from the sepulchre, he went back again with John, or some other of the disciples, in consequence of the women's report delivered to him at second hand by his brethren. Yet this is not very probable; because the disciples in question must have ran so fast as to return from the sepulchre, and make their report before either Mary Magdalene, or the company of women came from their several interviews with Jesus. Of this, I think, no doubt can be made, since Cleophas, who left the city before the women arrived, tells us he had heard that report.

25. “ *Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!* 26. *Ought not Christ to have suffered these things, and to enter into his glory?* From this reproof it would appear, that Cleophas and his companion were of the number of those who gave little credit to the tidings which the women had brought of their master's resurrection. His crucifixion and death, as they themselves acknowledged, having almost convinced them that he was not the Messiah, they had little faith in his resurrection. Wherefore, to shew them their error, Jesus reproved them sharply, for not understanding and believing the prophecies, which, said he, declare it to be the decree of heaven, that before the Messiah receives his kingdom, he must suffer such things as you say your master has suffered. — Moreover, that his reproof might appear well founded, that their drooping spirits might be supported, and that they might be prepared for the discovery he was about to make of himself, he explained the whole types and prophecies of the Old Testament, which relate to the Messiah's suffering; such as the Mosaic sacrifices, the lifting up of the brazen serpent, the 22d Psalm, the 53d of Isaiah, &c. 27. *And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.* Thus did Jesus demonstrate to his desponding disciples, from the scriptures, that their despair was without cause, and the suspicion without foundation, which they had taken up of his being a deceiver, because the priests had put him to death. — His discourse made a deep impression on them; (ver. 32.) and engrossed their attention to such a degree, that they neither thought of the length of the journey, nor considered the countenance of him who spake to them: so that, ere they were aware, they arrived at the village whither they went. And now the disciples turned aside from the road.

" to go to their lodging, Jesus in the mean time travelling on. But they, loth to part  
 " with a person whose conversation charmed them so much, begged him to go no farther,  
 " but to abide with them, because the day was far spent. 28. *And they drew nigh unto the*  
 " *village whither they went : and he made as though he would have gone further.* 29. *But*  
 " *they constrained him, saying, Abide with us : for it is towards evening, and the day is far*  
 " *spent.—And he went in to tarry with them.* By their hearty invitations, the disciples pre-  
 " vailed with their fellow-traveller to turn in with them ; and their humanity met with  
 " an abundant recompence : for Jesus made himself known to them at table in the action  
 " of giving God thanks for their food. 30. *And it came to pass as he sat at meat with*  
 " *them, he took bread and blessed it, and brake, and gave to them.* Because it is said, that  
 " as he sat at meat he took bread, and blessed it, &c." some have thought that  
 " our Lord gave his two disciples the sacrament on this occasion, and that they knew  
 " him thereby to be Jesus. But in the greek there is no foundation for the conjecture ;  
 " the words signifying properly : *And it came to pass that when he sat down to table with*  
 " *them, he took bread, and blessed it, &c.* Among the Jews the giving of thanks at  
 " table for their food, and the distributing of it to the guests, was the head of the fa-  
 " mily's office. But in mixt companies, he whose rank and character rendered him most  
 " worthy of the honours of the table, obtained them. The actions therefore of blessing,  
 " breaking, and dividing the meat, happened of course at every meal, and at this  
 " were fully yielded to their master by the disciples, although they did not know him ;  
 " because the singular skill in the sacred writings which he had discovered on the road,  
 " made them conceive a very high opinion of his piety and learning.—Jesus being thus  
 " desired by his disciples to address God in their behalf, he discovered himself either by  
 " pronouncing a form of prayer which they had often heard him use, and which, when  
 " repeated by this stranger, awakened their attention ; so that considering his features  
 " more narrowly, they discovered him to be the Lord. This is Calvin's account. Or  
 " they might be led to the discovery, if in his prayer Jesus uttered such things as made  
 " him known. 31. *And their eyes were opened, and they knew him : and he vanished out of their*  
 " *sight.* ΑΦΑΥΤΟ ΕΥΕΓΕΤΟ ΑΠ' ΑΥΤΩΝ. The learned Dr. Sam. Chandler has produced passages  
 " from Anacreon and Pindar, in which the word αφαυτο is used to signify the sudden  
 " disappearing of a thing, by what means soever that happens. He proposes therefore  
 " to correct the translation thus : *He suddenly went away from them.*—The reflexion which  
 " the disciples made on this affair is natural and beautiful. 32. *They said one to another,*  
 " *Did not our hearts burn within us, while he talked with us by the way, and while he opened to*  
 " *us the scriptures.* We were extremely stupid not to know him, when we found his dis-  
 " courses have that effect upon us, which was peculiar to his teaching.—As soon as Jesus  
 " departed, the two disciples made all the haste they could to Jerusalem, that they might  
 " have the pleasure of acquainting their brethren with the agreeable news. But they  
 " were in some measure prevented, not only by the women to whom Jesus had shewed  
 " himself first of all, but also by Peter. For immediately on their arrival, the eleven,  
 " (see on John xx. 24. § 154.) with some others, accosted them, 34. *Saying, The Lord*  
 " *is risen indeed, and hath appeared to Simon.* They had given little credit to the reports  
 " of the women, supposing they were occasioned more by imagination than reality. But  
 " when a person of Simon's capacity and gravity declared that he had seen the Lord,  
 " they began to think that he was risen indeed. — Their belief therefore was not a little  
 " confirmed by the arrival of the two disciples, who declared, that the Lord had ap-  
 " peared to them also. 35. *And they told what things were done in the way, and how he*  
 " *was known of them in breaking of bread ;* that is, by his prayer before meat.—Mark  
 " however represents the reception which their report met with, somewhat differently.  
 " xvi. 12. *After that he appeared in another form,* ΕΥ ΣΤΕΡΕΑ ΜΟΡΦΗ, i. e. in another dress,  
 " unto

“ unto two of them as they walked and went into the country. 13. And they went and told it unto the residue, neither believed they them. But there is no inconsistency between the Evangelists. For though the greatest part of the apostles believed that Jesus was arisen, as Luke affirms, some who had not given credit either to the women, or to Simon, continued obstinately to disbelieve, in spite of all that the two disciples, or the rest could say. This seems to be a better method of reconciling Mark and Luke, than to suppose, that on Peter’s information the apostles believed Jesus was risen, but did not believe that he had appeared to the two disciples, because, according to their own account of the matter, they did not know him at first, and because at parting he had vanished out of their sight; a circumstance which agreed better to a spiritual substance, as they imagined, than unto Jesus arisen to life with a real body. For I ask the reader whether it is not natural to think that the disciples, who on this occasion were more than twenty in number, would not divide in their opinions upon such a subject as the resurrection of their master from the dead; some believing it, others rejecting it. We know from Luke himself, that a few did not believe, even after they had seen Jesus with their own eyes, chap. xxiv. 41. See also Mat. xxviii. 17. It is therefore no straining of the text to suppose, that by the eleven’s saying, *The Lord is risen indeed, and hath appeared to Peter*, Luke means only some of the eleven; perhaps the greatest part of them said so. Besides, we must understand the Evangelist’s words in a limited sense; because Peter of whom he speaks was himself one of the eleven. See on Mat. xxvii. 44. § 144.”

§ CLIV. John xx. 19. *Jesus appears to his apostles on the evening of the day whereon he arose; Thomas being absent.*

“ While the disciples from Emmaus were giving their brethren an account of the Lord’s appearing to them, and offering arguments to convince those who doubted the truth of it, Jesus himself came and put an end to their debate, by shewing them his hands and his feet. Luke xxiv. 36. *And as they thus spake, Jesus himself stood in the midst of them.* The expression *ἔστη ἐν μέσῳ αὐτῶν*, signifies, that he stood among them, without intimating whether they saw him come forward, or did not observe him till he was near them. John however mentions a circumstance, which, compared with Luke’s account, seems to prove that they saw him enter the room, and come forward. John xx. 19. *Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.* Luke xxiv. 37. *But they were terrified and affrighted, and supposed that they had seen a spirit.* The disciples had secured the doors of the house by locks and bolts, as well as they could, for fear of the Jews. But Jesus, before he entered, opened the locks and drew the bolts by his miraculous power (see Prelim. Observ. II. n<sup>o</sup> 1.), without the knowledge of any in the house. Wherefore, as the whole company knew that the doors had been secured, it was no wonder that they supposed they saw a spectre, and were exceedingly affrighted, when something in a human form, whose features they could not rightly discern by lamp-light, entered the room. Thus the circumstance of the doors being shut, is very happily mentioned by John; because it suggests the reason, why the disciples took Jesus for a spirit, as Luke tells us, notwithstanding the greatest part of them believed he was risen, and were conversing about his resurrection at that very instant.—To dispel their fears and doubts, Jesus came forward, spake to them, and shewed them his hands and feet, desiring them to handle him, and be convinced by the united report of their senses, that it was he. 38. *And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?* 39. *Be-* bold

"hold my hands and my feet, that it is I myself: handle me, and see, for a spirit hath not flesh and bones, as ye see me have. 40. And when he had thus spoken, he shewed them his hands and his feet.—The disciples beholding these infallible proofs of their master's resurrection, received him with exultation and rapture. But their joy and wonder so wrought upon their minds, that some of them, sensible of the commotion they were in, suspended their belief, till they had considered the matter more calmly. Jesus therefore, knowing their thoughts, called for meat, and did eat with them, to prove more fully the certain truth of his resurrection from the dead, and the reality of his presence with them on this occasion. 41. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42. And they gave him a piece of a broiled fish, and of an honey-comb. 43. And he took it, and did eat before them. He tarried so long with them, that they had time to make ready some fish for supper, which he took a share of.—John 21. Then said Jesus unto them again: Peace be unto you: as my Father hath sent me, even so send I you. I send you to preach the gospel, and teach men the way of salvation, for which purpose I honour you with an authority and commission from God, and bestow on you power to confirm your doctrine and mission by miracles. 22. And when he had said this, he breathed on them, (see on Matt. xviii. 2. § 73.) and saith unto them: Receive ye the Holy Ghost. 23. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. This may refer to the temporal pardon and punishment of mens sins: (See on Matt. xvi. 19. § 69.) Or the meaning may be: ye are soon to receive the Holy Ghost in the fulness of his communication, whereby you shall be qualified to declare the only terms, on which mens sins are to be pardoned. Some indeed carry the matter higher, supposing that this is the power of what they call *authoritative absolution*. Yet the only foundation on which the apostles themselves could claim such a power, must have been some infallible communication of the will of God concerning mens future state that was made to them. For properly speaking they neither forgave nor retained sins: they only declared a matter of fact infallibly made known to them by God. In the mean time, to render this interpretation feasible, the general expressions, "Whose soever sins ye remit, &c." must be very much limited, since it was but a single individual here and there, whose condition in the life to come can be supposed to have been made known to the apostles by revelation.—24. But Thomas, one of the twelve, called Didymus, i. e. the twin, was not with them, when Jesus came. It is said, Luke xxiv. 33. that the disciples from Emmaus told their story to the eleven, and to them that were with them. The eleven was the name by which the apostles went, after the death of Judas, whether they were precisely that number or fewer. Wherefore we are under no necessity, from this name, of supposing that Thomas was present, when the disciples came in. We are sure that he was not present in this meeting, when Jesus shewed himself. Yet, if Luke's expression is thought to imply, that Thomas was with his brethren, at the arrival of the disciples, we may suppose that he was one of those who would not believe, and that he went away before they had finished their relation.—25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, except I have the fullest evidence, arising from the testimony of my own seeing and feeling him, I will not believe that he is risen. See Prelimin. Observ. VI. page 31."

Thus ended the transactions of the day, on which our Lord arose from the dead; a day much to be remembered by men throughout all generations; because it brought fully into act, the conceptions which had lodged in the breast of infinite wisdom from eternity, even those thoughts of love and mercy, on which the salvation of the world depended.

depended. Christians therefore have the highest reason to solemnize this day with gladness each returning week, by ceasing from labour, and giving themselves up to holy meditations and other exercises of devotion. The redemption of mankind, which they commemorate thereon in its finishing stroke, affords matter for eternal thought, being such a subject as no other how great soever can equal, and whose lustre, neither length of time nor frequent reviewing, can ever diminish. For as by often beholding the sun, we do not find him less glorious or luminous than before, so this benefit which we celebrate, after so many ages is as fresh and beautiful as ever, and will continue to be so, flourishing in the memories of all reasonable beings through the endless revolutions of eternity.

But that the reader may form a more distinct notion of the history, which the evangelists have given of Christ's resurrection, it will not be improper here to join the several circumstances of that important affair together, briefly, and in their order.—The Jewish sabbath being at hand when Jesus expired, his friends had not time to embalm him in the best manner, or even to carry him to the place where they intended he should remain; but they laid him in a new sepulchre hard by, belonging to one of themselves, with an intention to remove him after the sabbath was over. The women therefore who were present, observing that the funeral rites were performed in a hurry, made an agreement to come and embalm him more at leisure. Accordingly as soon as they returned to the city, they bought spices and prepared them. But the sabbath coming on, they rested from working according to the commandment.—When the sabbath was ended, that is, on our Saturday evening about sun-setting, the two Marys, by appointment of the rest, set out to see if the stone was still at the door of the sepulchre, because thus they would be certain that the body was within. Or if the sepulchre was open and the body taken away, they were to enquire of the gardener where it was laid, that the spices might be carried directly to the place. While the women were going on this errand, a great storm and earthquake happened; occasioned by the descent of an angel, who came to wait on Jesus at his resurrection. This storm and earthquake terrifying the women, they turned back and joined their companions, who were going to buy some more spices to compleat the preparation.—In the mean time, the angel rolled away the stone from the door of the sepulchre, then sat down upon it, and assuming a very terrible form, frightened the guards. Soon after this, Jesus arose, and the guards fled in a panic, probably to the first house they could find, where they waited till the morning.—As the morning approached, the storm abated. At length every thing being got ready, all the women went out together, and arrived at the sepulchre before the rising of the sun. The door was open. They entered, and searched for the body, but it was gone. They were exceedingly perplexed. After consultation, they agreed, that while they searched the garden, Mary Magdalene should go and inform the apostles of what had happened. Coming out of the sepulchre therefore she departed, and the rest began to search.—But having traversed the garden a while to no purpose, they resolved to examine the sepulchre a second time, and were entering for that end, when lo an angel appeared in the farthest-most right corner, where the feet of Jesus had lain. He spake to them, desiring them to come and see the place where the Lord lay. Upon this they descended, and saw another angel in the hithermost right corner of the sepulchre. He likewise spake to them, and when he had done, the other resuming the discourse, desired them to carry the news of their Lord's resurrection to his disciples, and particularly to Peter. They departed therefore, and made all the haste they could into the city.—In the mean time, Mary Magdalene having told the apostles, that the sepulchre was open, and the body taken away, they sent Peter and John to see what the matter was. The two apostles, together with Mary Magdalene, set out for the sepulchre about the time that the women,

who had seen the vision, were running into the city. But taking a different road in the fields, or a different street in the city, they did not meet them.—When the company of women came, they related their story to the apostles, then enquired for Peter, having a message to him. But being told that he was gone away with John to the sepulchre, they set out a second time, along with some of the brethren who were dispatched to examine the truth of their information; expecting to find Peter either at the sepulchre, or on the road. But as they were going out, he and John came into the city, it seems by a different street, for the women missed them. Nor did these apostles meet the disciples, who were going out to examine the truth of the womens report.—The disciples, making all the haste they could, soon left the women with whom they had set out, and arrived at the garden about the time that Mary Magdalene was coming away. For after Peter and John were gone, she stood beside the sepulchre weeping; and happening to look in she saw first the angels, then Jesus himself, and was departing to tell the news, just as the disciples arrived at the garden. But she did not meet them, happening to be in a different walk from that by which they were coming up. The disciples went straightway to the sepulchre, and saw the angels, then departed. And being now but a little way behind Mary Magdalene, who was tired with the fatigue she had undergone, they travelled by a nearer road with such expedition, that they had told their story, in the hearing of the two disciples that went to Emmaus, before she arrived.—While these things were doing, Jesus met the company of women in their way to the sepulchre, and ordered them to go and inform his disciples, how that they had seen him. Upon this, they left off pursuing Peter, and returned to the apostles lodging, where they found Mary Magdalene telling her new story, which they confirmed by relating what had happened to themselves. Or we may suppose, that Mary Magdalene fell in with them immediately after Jesus had left them, and that they all came to the apostles in a body.—Peter hearing the women affirm that they had seen, not only a vision of angels, but Jesus himself, went to the sepulchre a second time, but did not enter. He only looked in, and saw the clothes lying as before. In his way home however, he seems to have had the happiness of meeting with Jesus.—The coming of the watch into the city, and their appearing before the council, is fixed by Matthew to the womens interview with our Lord. They had fled from the garden when Jesus arose, and being in a panic had taken shelter in the first house they could find. But in the morning they began to gather courage, and at the time mentioned, went and told what they had seen to the chief priests, who were called together by the high priest in order to receive their report.—Soon after this, the disciples, who travelled to Emmaus, were overtaken by Jesus on the road. After he was gone, they returned to Jerusalem, and told their brethren what had happened. While they were speaking, behold Jesus himself came in; and to convince all present of the truth of his resurrection, shewed them his hands and his feet, and called for meat, which he eat in their presence\*.

## § CLV.

\* If the reader desires a more compendious view of the several journeys to the sepulchre, and of the relation which they bear to one another, he may take it as follows:—1. The two Marys go out to see the sepulchre on Saturday evening, but are turned back by an earthquake and storm.—2. The Lord's day morning all the women arrive at the sepulchre in one company. Mary Magdalene runs into the city to tell the apostles that the body was taken away.—3. A while after Mary is gone, the

women at the sepulchre see a vision of angels: then run to the city.—4. As the women enter the city, Mary Magdalene with Peter and John, are coming out of the apostles lodging, to go to the sepulchre. But taking a different street, they miss the women.—5. Peter and John having searched the sepulchre, depart. But Mary stays behind.—6. As Peter and John are entering the city, the company of women leave the apostles lodging with the brethren, who are sent to the



sepulchre to examine the truth of their report. They miss Peter and John, who are coming in by a different street.—7. The brethren running faster than the women, leave them behind. They follow as quickly as they can, till Jesus meets them. The brethren arrive at the garden just as Mary Magdalene is leaving the sepulchre, after having seen the Lord. But they do not meet with her, because they go by a different walk.—8. Mary Magdalene running towards the city, comes up with the company of women just as Jesus leaves them. They all stand still and tell each other what had happened to them.—9. While Mary Magdalene and the women are talking together,

the brethren who had come out with the women, having seen the angels at the sepulchre, run across the fields in great haste, arrive at the apostles' lodging, and tell what they had seen, in the hearing of the two disciples who set out for Emmaus, before Mary Magdalene and the women came up.—10. After the two disciples are gone away, Mary Magdalene and the company of women arrive from their several interviews with Jesus.—11. On hearing the reports of the women, Peter runs to the sepulchre a second time; and as he returns, he also sees the Lord.—12. In the evening, the disciples arrive from Emmaus, and while they are telling their story, Jesus himself appears.

§ CLV. Mark xvi. 14. *Jesus appears to the apostles, Thomas being with them.*

“Eight days after his resurrection, our Lord shewed himself again to the eleven, while Thomas was with them. Mark xvi. 14. *Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them, which had seen him after he was risen.* It was Thomas whom Jesus now upbraided, as is evident from the more full account which John has given us of this affair.—For condescending to bear with the stubbornness of his unbelieving apostles, he desired Thomas in particular, to put his finger into the print of the nails, and to thrust his hand into his side, that he might convince himself by the only proofs which he had declared should convince him. John xx. 27. *Then saith he to Thomas, Reach hither thy finger, and behold my bands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.* Thus Jesus demonstrated, not only that he was risen, but that he was possessed of divine knowledge, being conscious of the thoughts and actions of men.—Accordingly Thomas, exceedingly struck with the proof, cried out in great amazement, *My Lord and my God.* Ο κυριος μου, και ο θεος μου. Tho’ the nominative often occurs for the vocative, it is the former case that is used here; the words ου ει being understood. To this the context agrees, for we are told, that these words were addressed to Jesus. 28. *Thomas answered and said unto him, My Lord and my God.* Wherefore they cannot be taken merely as an exclamation of surprize, which is the Arian gloss; but their meaning is: Thou art really he, whom I lately followed as my Lord, and I acknowledge thee to be possessed of infinite knowledge, and worship thee as my God.—29. *Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.* Thou hast believed my resurrection, because thou hast had it confirmed to thee, by the united testimony of all thy senses: they are persons of a better disposition, who without the evidence of sense, are so candid as to yield to the proofs, which the divine wisdom has thought sufficient for convincing the world. From this it would appear, that Thomas’s speech on the evening of the resurrection-day, was a kind of boasting in the strength of his own understanding, and a praising of himself on that account. He would not believe that his master was risen, on such trivial evidence as the reports of women. Nothing would convince him, but the evidence of his own senses.—30. *And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.* 31. *But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.* He appeared on several other occasions to his disciples after his resurrection, and by many infallible proofs which are not written in this book, convinced them that he was alive after his passion. The

“ The appearances mentioned by the evangelists, are nine in number. The apostle Paul speaks of one to James, and one to himself, which they have omitted. But this passage leads us to think, that he shewed himself much oftner than there is any account of upon record.”

§ CLVI. John xxi. 1. *Jesus shews himself to his disciples at the sea of Tiberias.*

“ Our Lord, having first by the angels, and then in person, ordered his disciples to go home to Galilee, with a promise that they should see him there, it is reasonable to think that they would depart as soon as possible. Wherefore when they were come to their respective homes, they followed their occupations as usual; and particularly the apostles, who pursued their old trade of fishing on the lake. Here, as they were plying their nets one morning early (verse 4.), they saw Jesus standing on the shore, but did not know him at first; for it was somewhat dark, and they were at a distance from him. He called to them, and asked if they had caught any thing? they answered, they had got nothing. He desired them to let down their nets on the right side of the boat. The disciples, imagining that he might be acquainted with the places proper for fishing, did as he directed them, and caught a multitude of fishes. It seems they had toiled all the preceding night to no purpose: Such marvellous success therefore could not fail to make them form various conjectures about the stranger, who had given them the happy advice. Some could not tell who he was. Others said, he was the Lord. Simon Peter, who was of this latter opinion, entertaining no doubt of it, girt on his fishers coat, and cast himself into the sea, not to swim, but to walk ashore: for to have clothed himself had been a very improper preparation for swimming. He knew that the lake was shallow thereabouts, and would not wait till the boat dragged the net full of fishes ashore. Wherefore he leaped out hastily, and walked as fast as he could to the land, which was only about sixty paces off. All the inconvenience he sustained by this, was but the wetting of his sandals, provided he had them on: for the antients wore neither breeches nor stockings. When the disciples came ashore, they found a fire burning, on which there was a fish broiling. At hand also was some bread. But neither being sufficient for the company, Jesus bad them bring some of their own, then invited them to dine, that is, to eat with him, verse 12. For the greek word *apishnate*, as Keuchenius has shewed, signifies sometimes to take meat in the morning, which is the meaning of it here, see verse 4. By this time they were all so fully convinced that it was the Lord, that none of them durst ask who he was, verse 12. Thus Jesus proved to his disciples anew the reality of his resurrection, not only by eating with them, but by working a miracle like that, which, at the beginning of his ministry, had made such an impression upon them, as disposed them to be his constant followers.—14. *This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.* The evangelist does not say, that it was the third time Jesus appeared, but the third time he appeared to his disciples, i. e. to his apostles in a body: for in reality it was his seventh appearance. Besides, John himself has taken notice of three appearances before this.—15. *So when they had dined, Jesus saith to Simon Peter: Simon, son of Jonas, lovest thou me more than these; more than thy brethren apostles love me?* in allusion to the high professions of love and fidelity which Peter had formerly made to him. *He saith unto him, yea Lord: thou knowest that I love thee.* Being taught modesty and diffidence by his late fall, Peter would not now compare himself with others, but humbly appealed to his master's omniscience, for the sincerity of his regard to him. Upon this, Jesus first desired him to feed his lambs, and then his sheep. In which commission the papists

“ would

“ would have us to believe, that supreme dominion over the whole church, clergy as well as laity, was granted to Peter. However, it has a quite different meaning; for Peter, by his late cowardice and perfidy, having as it were abdicated the apostleship, was hereby no more than formally restored to his office, thro’ the indulgence of his kind and merciful master. 15. *Feed my lambs.* 16. *Feed my sheep.* 17. *Feed my sheep.*”

§ CLVII. Matthew xxviii. 16. *Jesus appears to five hundred of the brethren in Galilee.*

“ And now the brethren set out for the mountain, which Jesus had appointed, perhaps at some former appearance. Being gathered together therefore, to the number of five hundred and more, who had come from all corners, on the report of his being to appear, they saw him with glad hearts, and worshipped him. Matt. xxviii. 16. *Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them, and when they saw him they worshipped him.—But some doubted.* Their joy on seeing the Lord put them into a kind of perturbation, and their desire that it might be him made them afraid it was not. This reason is assigned by Luke for the unbelief of some, on a former occasion, ch. xxiv. 41. and therefore it may fitly be offered to account for the unbelief of others on this. Besides, the thing is agreeable to nature; men being commonly afraid to believe what they vehemently wish, lest they should indulge themselves in false joys, which they must soon lose. Hence the saying in Terence: *Misera mens incredula est: quo plus cupio, minus credo.*—Probably at this appearance the apostles received orders to return to Jerusalem. For from Acts i. 3—12. compared with Luke xxiv. 50. it is plain, that our Lord’s discourses, before his ascension, related Mark xvi. 15. and Luke xxiv. 44. were delivered in or near to the city. Besides, he ascended from the mount of olives, as we shall see immediately. Wherefore, if the orders for the apostles to repair to Jerusalem were not given at this appearance, Jesus must have shewed himself again, which indeed is not impossible; as it is evident, from 1 Cor. xv. 7. that he shewed himself somewhere to the apostle James alone, tho’ none of the evangelists have given the least hint of that appearance.”

§ CLVIII. Luke xxiv. 44. *Jesus ascends into heaven.*

“ Ten or twelve days before the feast of Pentecost, called in the law *the feast of weeks*, and about forty days after Christ’s resurrection, the disciples went up to Jerusalem, either by his order given at some former appearance, or of their own accord; it being usual for the Jews to go thither a while before the great festivals, to purify and prepare themselves for the solemnity. Here the Lord \* made his last appearance to his apostles; and after speaking many things to them, concerning the kingdom of “ God,

\* Made his last appearance to his apostles.] By the history which the evangelists have given of our Lord’s resurrection, it is evident, that he shewed himself to his disciples and friends only, and not to the Jews in general. Agreeably to this, Peter in his sermon to the proselyte Cornelius, Acts 10. 39. says expressly, *Whom they slew and hanged on a tree.* 40. *Him God raised up the third day, and shewed him openly, not to all the people (of the Jews) but unto witnesses, chosen before of God, even to us (apostles) who did eat and drink with him after he rose from the dead.* It was this circumstance.

which gave Spinosa a pretext for raising what his disciples ever since have considered as their strongest argument against our Lord’s resurrection. If, say they, he really arose from the dead, to have shewed himself to his enemies as well as to his friends, would have put the truth of his resurrection beyond all doubt, than which nothing could be more necessary to the cause of Christianity: and therefore the supposition of his having confined his appearances after his resurrection to a few select friends, renders the whole affair extremely suspicious and improbable.

But

But this argument, however plausible, has not the least force in it. Because it may be demonstrated, that if Jesus had shewed himself to his enemies and to all the people, these appearances, instead of putting the truth of his resurrection beyond doubt, would rather have weakened the evidence of it, at least in after ages, and so would have been of infinite detriment to mankind. For upon the supposition that our Lord had shewed himself openly, one of these two things necessarily have happened. Either his enemies yielding to the evidence of their senses, would have believed his resurrection; or refusing that evidence, they would reject it altogether. I shall with considering the latter supposition.

1. Such of our Lord's enemies as resisted the evidence of their senses, or who tho' they were really convinced, would not acknowledge their conviction, must have justified their disbelief by affirming, that the man who appeared to them as risen from the dead, was not Jesus whom the Romans had crucified, but an impostor who personated him. On any other foundation their infidelity would have been ridiculous and absurd. But if the unbelieving Jews by our Lord's appearing personally to them, would have been laid under a necessity of denying the reality of his resurrection, even though persuaded of it in their own minds, the evidence of the fact could have gained nothing by such public appearances; because the generality of the Jews were not capable of passing a judgment upon the falsehood, which Christ's enemies must have made use of to support their denial of his resurrection. Being unacquainted with Jesus, they could not certainly tell whether he was really the person whom the Romans had crucified. His apostles, disciples, and acquaintance, who by their long attendance upon him, knew his stature, and shape, and air, and voice, and manner, were the only proper persons by whose determination the point in dispute could be decided. Wherefore, notwithstanding our Lord had appeared to all the people, if any considerable number of his enemies had continued in their infidelity, the whole stress of the evidence of his resurrection must have rested on the testimony of the very persons, who according to the plan pitched upon by providence bear witness to it now, and upon whose testimony the world has believed it. So that instead of gaining any additional evidence by the proposed method of shewing Jesus publicly to all the people, we would have had nothing to trust to but the testimony of his disciples, and that clogged with this incumbrance, that his resurrection was denied by many to whom he appeared, and who were not convinced thereby.

2. But in the second place, it may be fancied that on supposition our Lord arose from the dead, the whole people of the Jews must have believed, provided he had shewed himself publicly; and that future generations would thus have had the fullest evidence of the truth of his resurrection.

To this form of the argument I reply, that the greatest part of our Lord's enemies having not given themselves the trouble of attending him often, cannot be supposed so well acquainted with his person, as to have been able to know him with certainty. For which reason, though he had shewed himself to them, even their belief of his resurrection must in a great measure have depended on the testimony of his disciples and friends. If so, it is not very probable that his appearing publicly, would have had any great influence upon the Jews, to persuade them to embrace a crucified Messiah. It is more reasonable to believe, that they would have rejected the whole, and continued in their infidelity.

However, to give the argument as much strength as the Deists can desire, let it be supposed, that in consequence of our Lord's appearing to all the people of the Jews, the nation in general would have been convinced of the truth of his resurrection, and become his disciples: what advantage do we think would the cause of Christianity have reaped from such great effects of our Lord's public appearances? Would the evidence of his resurrection have become thereby the more unquestionable? Or would modern infidels have been the better disposed thereby to believe? By no means. For we do not find men of this stamp at all the more apt to believe the miracles of Moses in Egypt, at the Red Sea, and in the wilderness, because the whole nation were witnesses of them. The truth is, had our Lord persuaded all the people of the Jews by appearing personally to them, the objections against his resurrection would have been tenfold more numerous and forceable than they are at present. For to use the words of the learned Dr. Benson on this subject, "Would not the whole have been called a state trick, a Jewish fable, a mere political contrivance to patch up their broken credit, after they had so long talked of a Messiah who was to come at that time?" Besides, would we not have been told that the government being engaged in the plot, a fraud of this kind might easily have been carried on; especially as the people in general would eagerly fall in with it, because it suited their prejudices, and because the few who had sagacity enough to detect the fraud, could have no opportunity to examine into it. Or if they did examine and detect the fraud, doubtless they durst not make any discovery

“ God, or gospel dispensation (Acts i. 3.), he put them in mind, that during his abode with them in Galilee, he had often told them, that all the things written in the law, prophets and psalms concerning him, were to be exactly accomplished. (Luke xxiv. 44.) — At the same time he opened their understandings, that they might understand the scriptures (45.); i. e. By the operation of his spirit, he removed their prejudices, cleared their doubts, improved their memories, strengthened their judgments, and enabled them to discern the true meaning of the scriptures.—Having thus qualified them for receiving the truth, he assured them, Moses and the prophets had foretold that the Messiah was to suffer in the very manner he had suffered, that he was to rise from the dead on the third day as he had done, and that repentance and remission of sins was to be preached in the Messiah's name † among all nations, beginning with the Jews. (46, 47.)—Next he delivered them their commission to preach repentance and remission of sins in his name, among all nations, and to testify unto the world the exact accomplishment in him of all the things foretold concerning the Messiah. (48.) — And to fit them for this work he promised to bestow on them the miraculous gifts of the spirit, which he called the promise of his father, because God had promised them by his prophets, \* (49.) — Then he led them out into the mount of olives, as far as to Bethany, where standing on the hill above the town, he told them that he was now raised to the government of heaven and earth (Matt. xxviii. 18.), for which reason they might go courageously thro' all the world, and preach the gospel to every reasonable creature (Mark xvi. 10.), well assured that affairs in all countries should be so ordered, as to dispose the inhabitants for the reception of the gospel. That they who believed were to be admitted into his church, by the rite of baptism in the name of the Father, Son, and Holy Ghost; and to be taught in consequence of their baptism, to obey all the precepts he had enjoined them (Matt. xxviii. 20.). That such baptised believers should receive the pardon of their sins, with eternal life, but \*\* that those who did not believe should be damned.

discovery of it in opposition to the whole weight of the state: so that they would let it pass quietly without once calling it into question.

To say the truth, the resurrection of Jesus universally believed among the Jews, and published to the world by the concurring voice of the nation, would have been liable to an infinite number of objections, which are all effectually cut off by the scheme chosen in the wisdom of providence. For as the people in general, but especially the rulers, continued in their infidelity, the persons concerned in this supposed fraud, must have carried it on under the greatest disadvantages. The reason is, instead of having many friends to assist them, which a fraud of this kind requires, all men were their enemies, and interested to discover the cheat. In particular, the Jewish rulers we are sure gave all possible encouragement to make the strictest scrutiny into the fact, and into all its circumstances: and many no doubt zealously made the enquiry with the utmost exactness. The apostles who preached the resurrection, exposed themselves to the fiercest resentment of the men in power, because Christ's resurrection cast a heavy reflexion on those who had put him to death. Besides, it ought to be considered, that if the generality of the nation had not continued in their unbelief, the

apostles who preached the resurrection would not have suffered those persecutions which in every country were raised against them, chiefly by the Jews, and of consequence one of the strongest arguments for the truth of their testimony would have been wanting. Whereas, having been persecuted to death for preaching the resurrection of their master, this circumstance fully demonstrates how sincerely they believed the great fact, which they preached with the constant peril of their lives. See Prelim. Observ. vii. n<sup>o</sup> iv.

† Among all nations.] The preaching of repentance and remission of sins to the Gentiles was foretold by Isaiah xlix. 6. Accordingly that prophecy was applied by Paul to this event, Acts xiii. 47. *For so hath the Lord commanded us, saying: I have set thee (Christ) to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.*

\* See Joel ii. 28. Isa. xlv. 3.

\*\* Those who did not believe should be damned.] On this latter clause Dr. Whitby observes, that baptism is omitted, because it is not simply the want of baptism, but the contemptuous neglect of it, which makes men obnoxious to damnation; otherwise infants might be damned, for the mistakes or profaneness of their parents.

“ (Mark xvi. 16.)—That while they were employed in this work, he would be with them  
 “ to the end of the world (Matt. xxviii. 20.), to guide them by his counsel, to assist them  
 “ by his spirit, and to protect them by his providence. Finally, that those, who thro’  
 “ their preaching were induced to believe, should themselves work most astonishing  
 “ miracles (Mark xvi. 17, 18.), by which the gospel would be propagated every where  
 “ with the greatest rapidity.—When he had spoken these things, he lifted up his hands,  
 “ and blessed them. In the action of blessing them, he was parted from them (Luke  
 “ xxiv. 51.), in open day-light, perhaps about mid-day, a shining cloud receiving him  
 “ out of their sight (Acts i. 9.), that is, covering him about, and carrying him up into  
 “ heaven (Luke xxiv. 51.), not suddenly, but at leisure, that they might behold him  
 “ departing, and see the proof of his having come down from heaven, which he pro-  
 “ mised them, (John xvi. 28.). The cloud in which the Lord ascended, was more bright  
 “ and pure than the clearest lambent flame, being the shechinah, or glory of the Lord,  
 “ (for proof of this, compare Acts i. 11. with Matt. xvi. 27.) i. e. the visible symbol of  
 “ the divine presence, which appeared to the Patriarchs in ancient times, which filled the  
 “ temple at its dedication (2 Chr. vii. 3.), and which in its greatest splendour cannot  
 “ be beheld with mortal eyes; so for that reason is called the light inaccessible, in which  
 “ God dwells. (1 Tim. vi. 16.)—It was on this occasion probably, that † our Lord’s body  
 “ was changed, acquiring the glories of immortality, perhaps in the view of the disciples,  
 “ who looked at their master all the time he was mounting; (Acts i. 10.). As he ascended  
 “ up into the skies, the flaming cloud which surrounded him, leaving a tract of  
 “ light behind it, marked his passage thro’ the air, but gradually lost its magnitude in  
 “ the eyes of them who stood below; till soaring high, he and it vanished out  
 “ of their sight. For he was received up, where the Deity manifests himself in a pecu-  
 “ liar manner, and was set down on the right hand of God (Mark xvi. 19.); that is,  
 “ in his human nature was advanced in dignity, next to the divine majesty; all power  
 “ in heaven and earth being given him. And this universal government he will hold,  
 “ till he fully establishes the dominion of righteousness, when he will deliver up the  
 “ kingdom to God, even the Father, that God may be all in all.”

In this illustrious manner did the Saviour depart, after having finished the grand work, which he came down upon earth to execute; a work, which God himself in the remotest eternity contemplated with pleasure, which angels antiently and superior natures with joy desired as to happen, and which thro’ all eternity to come shall at periods the most immensely distant from the time of its execution, be looked back upon with inexpressible delight by every inhabitant of heaven. For tho’ the little affairs of time may vanish altogether and be lost, when they are removed far back by the endless progression of duration, this object is such that no distance however great can lessen it. The kingdom of God is erected upon the incarnation and sufferings of the Son of God, the kingdom and city of God comprehending all the virtuous beings that are in the universe, made happy by goodness and love; and therefore none of them can ever forget the foundation on which their happiness stands firmly established. In particular, the human species, recovered by this labour of the Son of God, will view their deliverer and look back on his stupendous undertaking with high raptism, while they are

† Our Lord’s body was changed ] For flesh and blood, such as he arose with, cannot inherit the kingdom of God. Accordingly the body, which he now has, is called a glorious body, and declared to be of the same nature with that, which the saints shall have after their resurrection. Phil.

iii. 21. *Who shall change our vile body, that it may be fashioned like unto his glorious body.* Wherefore, tho’ the scripture is silent as to the time, when this change passed upon Christ’s body, we must suppose that it happened, either immediately before his ascension, or in the time of it, or soon after it.

feasting

feasting without interruption on its sweet fruits, ever growing more delicious. The rest of the members likewise of the city of God will contemplate it with perpetual pleasure, as the happy mean of recovering their kindred that were lost, and it may be as the grand confirmation of the whole rational system, in their subjection to him who liveth and reigneth for ever, and whose favour is better than life.

## C O N C L U S I O N.

Thus endeth the history of the life of Christ; a life the greatest and best that ever was led by man, or ever was the subject of any history. The human character of Jesus, as it results from the accounts which the evangelists have given of him, for they have not formally drawn it, is entirely different from that of all other men whatsoever. For whereas they have the selfish passions deeply rooted in their breasts, and are influenced by them in almost every thing they do, Jesus was so entirely free from them, that the narrowest scrutiny cannot furnish one single action in the whole course of his life, wherein he consulted his own interest only. The happiness of others was what he had chiefly at heart. And while his contemporaries followed, some one kind of occupation, some another, Jesus had no other business but that of promoting the welfare of men. *He went about doing good.* He did not wait till he was solicited, but sought opportunities of conferring benefits on such as stood in need of them, and always *reckoned it more blessed to give than to receive*; in which respect he differed exceedingly from the rest of mankind, and was much more like to God than to man.—In the next place, whereas it is common even for persons of the most exalted faculties, on the one hand to be elated with success and applause, and on the other to be dejected with great disappointments, it was not so with Jesus. He was never more courageous than when he met with the greatest opposition and the worst treatment, nor more humble than when men fell down and worshipped him. He came into the world inspired with the grandest purpose that ever was formed, even that of saving, not a single nation but the whole world; and in the execution of it, went thro' the longest and heaviest train of labours that ever was sustained; and that with a constancy of resolution, on which no disadvantageous impression could be made by any accident whatsoever. Calumny, threatnings, opposition, bad success, with the other evils befalling him, served only to quicken his endeavours in this glorious enterprise, which he pursued unweariedly till he finished it by his death.—In the third place, whereas most men are prone to retaliate the injuries that are done them, and all seem to take a satisfaction in complaining of the cruelties of those who oppress them; the whole of Christ's behaviour breathed nothing but meekness, patience, and forgiveness even to his bitterest enemies, and in the midst of extreme sufferings. The words, *Father, forgive them, for they know not what they do*, uttered by him when his enemies were nailing him to the cross, fully express the temper which he maintained thro' the course of his life, even when assaulted with the heaviest provocations. The truth is, on no occasion did he ever signify the least resentment by speech or by action, nor indeed any emotion of mind whatever, except such as flowed from pity and charity, consequently such only as expressed the deepest concern for the welfare of mankind.—I'o conclude, the greatest and best men have had failings, which darken the lustre of their virtues, and shew them to have been men. This was the case with Noah, Abraham, Moses, Job, Solomon, Paul, and the other heroes celebrated in history. But it was otherwise with Jesus. He was superior to all the men that ever lived, both in the purity of his manners, and in the perfection of his virtues. *He was holy, harmless, undefiled, and separate from sinners.* Whether you consider him as a teacher, or as a man, *he did no sin, neither was guile found*

*in his mouth.* His whole life was perfectly free from spot, or weakness, at the same time that it was remarkable for the greatest and most extensive exercises of virtue. But never to have committed the least sin in word or in deed, never to have uttered any sentiment that could be found fault with, upon the various topics of religion and morality which were the daily subjects of his discourse, and that thro' the course of a life filled with action, and led under the observation of many enemies, who had always access to converse with him, and who often came to find fault; is a pitch of perfection plainly above the reach of humanity. And therefore he who possessed it, must certainly have been divine. Accordingly, the evidence of this proof being undeniable, both as an argument and as a matter of fact, Jesus himself publickly appealed to it, before all the people in the temple, John viii. 46. *Which of you convinceth (or rather convicteth) me of sin? And if in affirming that I am perfectly free from sin, I say the truth, why do ye not believe me?*

Such was the person, who is the subject of the evangelical history. If the reader, by viewing his life, doctrine, and miracles, as they are here presented to him united in one series, has obtained a clearer notion of these things than before, or discerns a beauty in his actions thus linked together, which taken separately does not so fully appear: If he feels himself touched with the character of Jesus in general, or with any of his sermons and actions in particular, thus simply delineated in writings whose principal charms are the beauties of truth: above all, if his dying so generously for men strikes him with admiration, or fills him with joy, in the prospect of that pardon which is thereby purchased for the world; let him seriously consider with himself, what improvement he ought to make of the divine goodness.

Jesus, by his death, has set open the gates of immortality to men, and by his word, spirit and example, graciously offers to make them meet for, and conduct them into the inheritance of the saints in light. Wherefore, being born under the dispensation of his gospel, we have, from our earliest years, enjoyed the best means of acquiring wisdom, virtue, and happiness, the lineaments of the image of God. We have been called to aspire after an exaltation to the nature and felicity of God, set before mortal eyes in the man Jesus Christ, to fire us with the noblest ambition. His gospel teaches us, that we are made for eternity; and that our present life is to our after existence, what childhood is to man's estate. But as in childhood many things are to be learned, many hardships to be endured, many habits to be acquired, and that by a tedious course of exercises, which in themselves tho' painful and it may be useless to the child, yet are necessary to fit him for the business and enjoyments of manhood: just so, while we remain in this infancy of human life, things are to be learned, hardships to be endured, and habits to be acquired, by a laborious course of discipline, which however painful must cheerfully be undergone, because necessary to fit us for the employments and pleasures of our riper existence above. Our Father, ever mindful of us, has sent down Jesus, the express image of his own person, to initiate us into, and carry us through this course of education for eternity. Enflamed therefore with the love of immortality and its joys, let us submit ourselves to our heavenly teacher, and learn of him those graces, which alone can make life pleasant, death desirable, and fill eternity with ecstatic joy.